

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME XV.

WHOSOEVER HEARETH THESE SAYINGS OF MINE, AND DOETH THEM, I WILL
LIKEN HIM UNTO A WISE MAN, WHICH BUILT HIS HOUSE UPON A ROCK."

—*Jesus Christ.*

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MILLENNIAL STAR
LATTER-DAY SAINTS
P R E F A C E .

THE Fifteenth Volume of the MILLENNIAL STAR contains Fifty-three Numbers—one of them a Double Number, also an ample *Supplement*. Besides the Current Home and Foreign Intelligence, the Volume is replete with highly interesting and instructive matter, including much doctrinal information upon subjects new to the generality of our readers, but vitally related to the salvation and exaltation of every human being.

With thankfulness for the favour of the Great I AM, and for the liberal support of our numerous subscribers; and with buoyant faith in the extension of the same favour and support in our future labours, we respectfully commend the present Volume to the consideration of our readers.

EDITOR.

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The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 1.—Vol. XV.

Saturday, January 1, 1853.

Price One Penny.

ADDRESS ON THE OPENING OF THE NEW YEAR.

Eighteen hundred and fifty-two, with all its varied events and changing scenery, has passed away for ever, and eighteen hundred and fifty-three has commenced its panoramic display. The full catalogue of mighty events that may transpire, and wonderful scenes that may be unfolded, before another circle of the seasons has rolled around, is not for us to describe; but one feature of the new year we will foretell—it will be a year of absorbing interest to all Saints and sinners who watch the progress of the kingdom of God; and this for three reasons:—the dispersion of a corps of more than one hundred Elders among the kindreds of the earth, to preach the fulness of the everlasting Gospel—the grand Conference of all the general authorities of the Church, which will be held in the strongholds of Zion, preparatory to laying the foundation of a Temple, on the 6th of April next—and the further revelation of the purposes of the Almighty, to the inhabitants of the earth.

It may appear startling and astonishing to Christendom, that out of a limited community like the Latter-day Saints of Deseret, upwards of one hundred individuals should be found ready at a moment's notice to sacrifice the endearments of home and family, and the prospects of worldly gain, for the purpose of travelling to strange and distant nations to preach doctrines obnoxious to and universally despised by the world, and to advocate the claims of an everywhere-spoken-against people. To worldly-minded Christians, who are as

ignorant of the true plan of salvation and the mighty purposes of Jehovah, as a child unborn, the manifestation of such a spirit in so small a community may appear extraordinary, and be considered the development of a strange and unaccountable fanaticism; but to those whose hearts have been opened to the reception of the truth, and whose minds have been illuminated by the Spirit of the Almighty, sufficiently to enable them to comprehend in some small degree the true genius of the Gospel of Jesus, and the purposes of the Lord for the salvation of mankind—to those the existence of such a spirit in the bosoms of the Latter-day Saints is an overwhelming evidence, an irresistible testimony, that the Author of salvation is working with them. It is the manifestation of the same feeling that inspired the bosom of the Saviour when he sacrificed the glories of his Father's throne to dwell amongst men on the earth, and be despised, mocked, spit upon, and subject to sorrow and death. It is an argument in favour of the divine character of "Mormonism," which no man is able to gainsay.

We expect great things to follow the diligent and self-denying labours of those men of God. In the very nature of things it must be so. They carry the word of the Lord with authority to the nations of the earth, commanding the inhabitants thereof to repent of their wickedness and ignorance, and journey to Zion to build up the kingdom of God; and the word of the Lord will not return unto Him void,

but will accomplish that whereunto it is sent. It is utterly impossible for an honest soul, who is earnestly seeking the things of God, and whose mind is not wholly enveloped in the thick darkness of sectarian tradition and superstition—it is utterly impossible for such an one to resist the simple yet powerful testimony of one sent of God without purse or scrip. The still small voice of the Spirit of the Almighty, which lighteth more or less every man that cometh into the world, will bring conviction over the honest heart, and beget a faith, a confidence, and a burning love towards the simple truths which may flow from the mouth of the humble, self-denying servant of God, who nevertheless speaks as one having authority. A love for the truth is too firmly implanted in the bosom of every honest man, for the testimony of God's servants to be altogether rejected. It matters not to what nation they may be sent, there they find a people—sometimes few, sometimes many—waiting for the consolation of Israel, and ready to fall in with the terms of salvation. Therefore, the labours of such a band of Elders as were deputed on missions at the August Conference in Salt Lake City, will, without doubt, accomplish great things in rolling on the wheels of salvation to the ends of the earth, and in effecting a rapid increase of numbers, faith, and strength, to the kingdom of God.

The testimony of these Elders will be felt from sea to sea and from shore to shore. It will be a voice of hope, glory, and immortality to thousands who are bowed down to the earth by the oppressions and exactions of merciless tyrants, and the false teachings of unauthorized priesthoods, which are not in reality Priesthoods at all, but only vile counterfeits of the Holy Priesthood of the Son of God. Thousands now enveloped in the mists of error and ignorance, groping for the truth as blind men for the wall, will hail the message of these servants of God, as the precious gem they have been so long ineffectually seeking; and will return the sweet incense of their extatic songs of praise and thanksgiving to the Giver of every good and perfect gift, for His abounding mercy unto them, in sending His servants with the truth, before they perished in their ignorance. But to the proud and the haughty, who are filled with the good things of this life—who have their reward

in this world—who trample upon the necks of their fellow-man—who grind the faces of the poor to the earth, and defraud them of their hire—who disregard the tears of the innocent, and shut their ears to the cries of the widow, the orphan, the afflicted, and the destitute—to such the testimony of those servants of God will be a voice of thunder, an omen of evil, a foreshadowing of the day of retribution, when the poor and the persecuted, the humble and the pure in heart, shall be exalted to thrones of power and authority; and the sons of those that despised them shall bow themselves down at the soles of their feet, and lick the dust before them.

To those who are officiating in the ordinances of unauthorized and ungodly priesthoods, and propagating the false doctrines of man-invented systems of religion, the testimony of these servants of God will be the voice of Jehovah calling them to account for their stewardship, summoning them to surrender their pretended claims and assumed titles, pertaining to the authority of the Priesthood; and charging them to humble themselves, to repent and forsake their sins, and be baptized for the remission of them, like other men, yea, even like little children; for no flesh, no human institution, or system, or authority, can stand before the Almighty when He rises up to do a work upon the earth; but all fall before Him, and vanish at His presence. To the Saint then, and to the sinner, the testimony of so many of the servants of God will render the new year one of surpassing interest.

The development, in April next, of the united Councils of the First Presidency, the Twelve Apostles, and the various Quorums of the Priesthood in Zion, will be the most important, the distinguishing event of the year 1853. It is not vain boasting to say, that no other event among the Saints, or the nations of the earth, will surpass it in interest or importance, that no other circumstance will carry with it such a weighty influence for time and for eternity. The councils, and parliaments, and congresses of the nations, are folly compared with the deliberations of the Holy Priesthood in Zion. The representatives of a nation sit in council to make laws for the temporal government of the inhabitants of a limited portion of the earth, and very often their deliberations are shaped by selfish interest and party purposes, and God is not in the matter;

ings of this life—who have their reward in this world—who trample upon the necks of their fellow-man—who grind the faces of the poor to the earth, and defraud them of their hire—who disregard the tears of the innocent, and shut their ears to the cries of the widow, the orphan, the afflicted, and the destitute—to such the testimony of those servants of God will be a voice of thunder, an omen of evil, a foreshadowing of the day of retribution, when the poor and the persecuted, the humble and the pure in heart, shall be exalted to thrones of power and authority; and the sons of those that despised them shall bow themselves down at the soles of their feet, and lick the dust before them.

but the representatives of the Majesty of Heaven, the authorities in Zion, sit in council for the living and for the dead; they deliberate upon the purposes of the Almighty for the accomplishment of the salvation of all the inhabitants of the earth who are living, and also for the salvation of all those who have died without the Gospel. As action is the great law of existence, and progress in one way or other the inevitable result, the councils of the nations sit and discuss the most plausible means for acquiring greater power and dominion over a portion of their fellows; accordingly the results of their deliberations are, very often, oppression, war, spoliation, and misery, to the objects of their attention; but the Councils of Zion sit to discuss the best and most effectual and speedy means of recovering the whole earth and all the inhabitants thereof from the power and dominion of the Usurper, Satan, and bringing it into perfect subjection to the King of kings, whose right it is to reign and exercise universal authority and dominion; and the results are joy, peace, and happiness, salvation and immortality to every soul that believes. The councils of the nations are often the theatres of division, strife, and bitter and vengeful feelings, and sometimes of violence and blood, making men devilish; but the Councils of Zion are the habitations of unity and peace, and the Spirit of the Lord rests down upon them, causing a heavenly, saving influence to go forth from them to the most distant nations where their power is felt.

The state in which mankind are now and have been for generations past, creates an ample necessity for the legislation of authorities endued with power from on high. The evils that exist universally among men are not the growth of a day; they are the effects of the wisdom or folly of men for centuries; and Herculean strength, yea, Almighty power, is necessary to remove them from the face of society, that the human race may once more go free, and become happy and godlike. Can the laws of men remove the folly, and impositions, and deceptions, and oppressions, and pride, and hypocrisy of priestcraft? Can the laws of men prevent the tyrant from fettering and scourging the slave? Can the laws of men prevent the child from despising its father and mother? Can the laws of men prevent extortion, and robbery, and violence, and murder? Can

the laws of men prevent intrigue, seduction, and violation? Can the laws of men prevent fornication, adultery, and bastardy? Can the laws of men stem the streams of generative power that are hourly rushing to worse than waste, and direct them into their proper channels, that nothing be lost; but that all men and women may fulfil the measure of their creation, by the proper development and exercise of all the energies and powers they are endowed with? In short, can the laws of men remove the effects of the curse from the earth, and bring immortality and eternal life to this creation? We boldly answer no, to these questions; on the contrary, very many of the laws of men directly uphold all these monstrous, death-dealing evils. Every man then, of a sane mind, will see the necessity of the Almighty interfering in the affairs of men, and of His having authorities on the earth to carry His measures into operation for the salvation of a ruined world; and he may see also how futile and insignificant will be all the efforts of men to stay the hand of the Eternal, or to thwart His purposes, as they are developed from time to time, through the Councils of His servants. And the man that understands this, will realize a little of the importance of the Conference that will be held in the valleys of the Rocky Mountains in April next; for the revelations of the Lord are there, and the Holy Priesthood of the Lord is there to carry those revelations into effect, notwithstanding the raging of heathendom, or the vain imaginations and foolish opposition of christendom. The spirit that will go forth from the Conference in Zion will shake the kingdoms of the earth, and cause them to tremble like aspen leaves before it. It will extend to the utmost bounds of the habitable globe, and will prove a savour of life or of death unto every soul that feels its influence, whether Saint or sinner. It will cause those who love righteousness and peace to rejoice with joy unspeakable, while fear will surprise the hypocrite, and seize upon the wicked, as pain upon a woman in travail.

The Christian world despise the idea of the Almighty giving revelations in this our day. They complacently enough say, they believe the revelations of Prophets who have long since passed from this stage of action; and they build splendid churches and chapels to their memory, instead of to the name of the Lord; but they altogether

scout the idea of Prophets bringing forth revelations from heaven in their own day. Now this is one of the grandest devices of Satan to accomplish the damnation of the world. He knows very well, that the Lord never damns a people for rejecting the writings of Prophets who lived ages before that people; but he knows that the Lord damns those only who reject a *living Prophet or Apostle*; consequently he cares not how much *old, dead revelations*—revelations by Prophets long dead—they may believe; the words of Prophets who lived prior to their day, they may have as familiar as household words, providing he can only prevent them receiving the revelations of *living Prophets or Apostles*. He knows full well, that faith in and obedience to the *living spirit of a living Priesthood* are life and salvation; but that a faith only in the *dead letter of a dead Priesthood* is not the faith to lay hold on eternal life. This is his grand artifice, and has been an eminently successful one too, in all ages of the world. It caused the death of all the Prophets and Apostles, and of Jesus, and of Joseph and Hyrum Smith, and thousands of the Saints of God.

This notion prevails most extensively among the world at the present time. And not only do the world disbelieve in present revelation, but many that have the name of being Saints do not believe in it any more than they ought. They imbibe, or have never lost, the notion of Christendom, that they must be for ever thinking upon and believing a few principles which they have received as their creed, and must never believe more or less, worlds without end. They forget the admonition of Paul, to increase in knowledge and go on unto perfection; they forget that it will take "all truth" to make them altogether perfect men in Christ Jesus; they forget that it is the privilege of the Saints to shine more and more unto the perfect day, until they are filled with the fulness of the Godhead. Why need men be always repenting, and being baptized, and having hands laid on them for the Gift of the Holy Ghost, unless they are always sinning, and polluting themselves, and spotting their garments. There is no necessity for referring back to these things for their own persons, unless they fail to keep the commandments and precepts of the Lord.

These first principles are not the only

ones that will be made plain in the onward course of the Saints. Things which are now mysteries to them will by and by become perfectly plain, and in their turn be comprehended, whilst other mysteries remain to be solved and made plain. The resurrection of the dead, the Millennium, and the judgment day, are subjects which the Saints as yet see, as through a glass, darkly; they are not perfectly open to their understandings; yet even these things the Saints will one day perfectly understand, and will advance in pursuit of other truths which may not then appear so definite to them.

How short-sighted and narrow-minded the exclamation that some use, that "Mormonism" is not the same now as it was at first. It would not be the Church of Christ if it were the same now as at first; it would not be a whit superior to the hundreds of churches of men. And if it should stay where it is now, it is not the Church of Christ. And if it ever stay throughout eternity, it will not be the Church of Christ. The Church of Christ does not dwell in the iron jacket of a settled creed, as the religions of men do; it bursts all such trammels; it soars aloft unfettered in the sublime regions of intelligence and truth; it scales the heights of heaven, and fathoms the depths of hell, and makes every particle of truth form a part of its creed, and become subservient to its perfection.

What then? Shall we go backward to death, instead of forward to life eternal? Shall we shut the mouth of Jehovah, and seal up the heavens as brass, and content ourselves with the limited knowledge we now enjoy? Shall we tell the Almighty to close up the visions of eternity, and shade His resplendent glories from our view? Shall we prefer our present humiliation, and misery, and wretchedness, and weakness, and partial gloom and darkness, to the exaltation, and happiness, and joy, and powers, and transcendent splendours of an immortal youth in the presence of the God of glory? Rather with the new year let us renew our diligence, and our expectations that before its close our knowledge in the principles of eternal life will be greatly increased; and say:—O Lord, our Father in the Heavens, after the darkness of ages, thou hast turned again the light of thy countenance upon us, and commenced to unfold the revelations of eternity to our understanding; take

away our stubbornness; prepare us, thy people, for the further revelations of thy will, and continue to shed upon us thy light, and thy intelligence, and thy glorious revelations, until we are prepared for

thy presence; then, our Father, take us to thyself, that we may ever rejoice in thy presence, and dwell in the midst of thy glory; in the name of thy worthy Son, Jesus Christ. Amen.

REVELATION,

GIVEN TO JOSEPH SMITH, NAUVOO, JULY 12, 1843.

(From the *Deseret News Extra*, of September 14th, 1852.)

Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants, Abraham, Isaac, and Jacob; as also Moses, David, and Solomon, my servants, as touching the principle and doctrine of their having many wives, and concubines: Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them, must obey the same; for behold! I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory; for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as was instituted from before the foundations of the world, and as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof, must, and shall abide the law, or he shall be damned, saith the Lord God.

And verily I say unto you, that the conditions of this law are these:—All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment, through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of this Priesthood are conferred,) are of no effi-

cacy, virtue, or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead.

Behold! mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name! Or, will I receive at your hands, that which I have not appointed! And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was! I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord; and every thing that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God; for whatsoever things remaineth, are by me; and whatsoever things are not by me, shall be shaken and destroyed.

Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word; and he covenant with her, so long as he is in the world, and she with him, their covenant and marriage is not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world; therefore, when they are out of the world, they neither marry, nor are given in marriage, but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory; for these angels did not abide my law, therefore they cannot be enlarged, but remain separately and singly, without exal-

tation, in their saved condition, to all eternity, and from henceforth are not Gods, but are angels of God for ever and ever.

And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time, and for all eternity, if that covenant is not by me, or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power,—then it is not valid, neither of force, when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world, it cannot be received there, because the angels and the Gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this Priesthood, and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights, and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder, whereby to shed innocent blood; and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world, and they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds for ever and ever.

Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them.

Verily, verily I say unto you, except ye abide my law, ye cannot attain to this glory; for strait is the gate, and narrow

the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me. But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am, ye shall be also. This is eternal lives, to know the only wise and true God, and Jesus Christ whom He hath sent. I am he. Receive ye, therefore, my law. Broad is the gate, and wide the way that leadeth to the death; and many there are that go in thereat; because they receive me not, neither do they abide in my law.

Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood—yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God.

The blasphemy against the Holy Ghost, which shall not be forgiven in the world, nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law, can in no wise enter into my glory, but shall be damned, saith the Lord.

I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me, and my Father, before the world was. Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord; and hath entered into his exaltation, and sitteth upon his throne.

Abraham received promises concerning his seed, and of the fruit of his loins,—from whose loins ye are, viz., my servant Joseph,—which were to continue, so long as they were in the world; and as touching Abraham and his seed, out of the world, they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the sea—

shore, ye could not number them. This promise is yours, also, because ye are of Abraham, and the promise was made unto Abraham; and by this law are the continuation of the works of my Father, wherein He glorifieth himself. Go ye, therefore, and do the works of Abraham; enter ye into my law, and ye shall be saved. But if ye enter not into my law, ye cannot receive the promises of my Father, which He made unto Abraham.

God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily, I say unto you, *Nay*: for I, the Lord, commanded it. Abraham was commanded to offer his son Isaac; nevertheless, it was written, Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also, and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones; and are not angels, but are Gods. David also received many wives and concubines, as also Solomon, and Moses my servant; as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.

David's wives and concubines were given unto him, of me, by the hand of Nathan, my servant, and others of the Prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and, therefore, he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world; for I gave them unto another, saith the Lord.

I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things; ask what ye will, and it shall be given unto you according to my word: and as ye have asked concerning adultery,—verily, verily I say

unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery; and if her husband be with another woman, and he was under a vow, he hath broken his vow, and hath committed adultery; and if she hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her, and give her unto him that hath not committed adultery, but hath been faithful; for he shall be made ruler over many; for I have conferred upon you the keys and power of the Priesthood, wherein I restore all things, and make known unto you all things in due time.

And verily, verily I say unto you, that whatsoever you seal on earth, shall be sealed in heaven; and whatsoever you bind on earth, in my name, and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit on earth, shall be remitted eternally in the heavens; and whosoever sins you retain on earth, shall be retained in heaven.

And again, verily I say, whomsoever you bless, I will bless; and whomsoever you curse, I will curse, saith the Lord; for I, the Lord, am thy God.

And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word, and according to my law, it shall be visited with blessings, and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth, and in heaven; for I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily, I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. Behold, I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices, in obedience to that which I have told you; go, therefore, and I make a way for your escape, as I accepted the offering of Abraham, of his son Isaac.

Verily I say unto you, a commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself, and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham; and that I might require an offering at your hand, by covenant and sacrifice; and let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God; for I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph, that he shall be made ruler over many things, for he hath been faithful over a few things, and from henceforth I will strengthen him.

And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her, if she abide not in my law; but if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him, and multiply him, and give unto him an hundred fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses; and then shall she be forgiven her trespasses, wherein she hath trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice.

And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him; for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant: and behold! and lo, I am with him, as I was with Abraham, thy father, even unto his exaltation and glory.

Now, as touching the law of the Priesthood, there are many things pertaining thereunto. Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me: and I have endowed him with the keys of the power of this Priesthood, if he do anything in my name, and according

to my law, and by my word, he will not commit sin, and I will justify him. Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands, for his transgressions, saith the Lord your God.

And again, as pertaining to the law of the Priesthood: If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed* to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to none else; and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified. But if one, or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world; and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that He may be glorified.

And again, verily, verily I say unto you, if any man have a wife who holds the keys of this power, and he teaches unto her the law of my Priesthood, as pertaining to these things, then shall she believe, and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things, whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him according to my word; and she then becomes the transgressor; and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife. And now, as pertaining to this law, verily, verily I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen.

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 1, 1852.

THE KINGDOM OF GOD.—REVELATION AND RESTITUTION.—Through the kind providence of an Almighty Father we are enabled to engage in the Editorial labours of a new Volume. We greet our numerous readers with a Happy New Year, trusting that all Saints have applied the time of the past year so profitably as to be able to look upon it with a great degree of satisfaction, and feel that they are fully prepared to engage in the duties and varied scenes of the future.

Each succeeding year is destined to prove more and more propitious to the work of God, and will introduce events which will arouse the attention of the world to the important fact that the God of heaven is setting up His kingdom on the Earth, on so sure a foundation that it shall no more be thrown down, but will break in pieces and consume all other kingdoms, and shall stand for ever. Such a kingdom is the only one that man can eternally be saved in—a kingdom that shall stand for ever—hence it should be hailed with more than gratitude, with adoration, by every son and daughter of Adam that desires Eternal Life.

It is a great privilege which the Saints possess, to be organized as a Church among the nations of the earth; but their blessings are far short of what they will enjoy when they fully become members of the kingdom which the Prophet Daniel speaks of. The Church of God whenever it has been organized has been required to respect and honour the earthly power under which it has existed, and such will continue to be the case whilst it is mixed up among the nations. But thanks be to God—He has called upon His Saints to gather to a place where they will not only be known as a Church in Christendom, but be recognized as a distinct PEOPLE, possessing all the rights of a kingdom among the nations of the earth. It is an undeniable fact that the laws and institutions of the governments which are now upon the earth have been formed by men who had not the inspiration and the voice of the Lord as their guide; and the result is, not one of them is sufficiently liberal to allow men to walk purely in the light of Revelation, whereby all things might be restored which have been spoken of by the Prophets since the world began.

It is not consistent that the people of God should always be subject to man-made governments; if it were so they never could be perfected. None other than a government under the direction of Apostles and Prophets is sufficient to perfect mankind; they were given of God for this purpose. (Ephesians iv.)

The whole civilized world deny the right of Apostles and Prophets to govern mankind; and here is the necessity of God gathering out His people to a place where He can guide them by the voice of those to whom He can reveal all things that ever were or ever will be. This will give the kingdom of God the superiority over all other kingdoms, for with it must be associated all knowledge—hence all power that God ever revealed or gave to man upon the earth; anything less than this would not be a restitution of all things spoken of by the Prophets.

The question may be asked, where is this place in which God has purposed that His Saints should become a people, and enjoy a people's rights and privileges? We answer, it is under the Constitution of the United States, which was framed by men inspired of God, though they heard not his voice. This Constitution is liberal and

God-like ; it recognizes no law superior to a man's religious faith. A man's religious faith is the only thing that has a tendency to lead him to his God ; and under the rights of the Constitution of the United States, he is untrammelled—he is as free as his God would have him to be ; under it there is perfect liberty to bring forth the laws and institutions of Heaven, and to make laws to sustain and defend them, whatever they may be. Thus it is where the Saints are gathering ; the civil law justly becomes their servant, and the laws of God reign supreme under the administration of His Prophets, as in days of old. Thus the way is effectually opened, through the mercy and wisdom of God, that His Kingdom may come, and His will be done.

Many Revelations have been brought forth by the Prophet Joseph, and published to the world, which plainly manifests that the work of restoration was through him recommenced, and that he held the keys thereof ; that he like Moses brought forth the law of God unto the people, which law is to be their wisdom and their understanding in the eyes of the nations when they possess the goodly land. Perhaps none of those Revelations declare more pointedly, that we are now actually witnessing the scenes of the dispensation of the fulness of times, than that which we have the privilege of presenting before our readers in the present Number of the *Star*. This truly indicates a gathering together of all things which are in Christ, both which are in Heaven and which are in earth ; not even excluding the principles and institutions by which our fathers were perfected, and in the keeping of which, they obtained favour with God.

These things are truly fulfilling the prophecies which the Holy Prophets have spoken since the world began, concerning the Last Days, in the restitution of all things preparatory to the second coming of Messiah.

This restoration embraces the fulness of the Gospel of Jesus Christ, as the means by which we can obtain a knowledge of God, and of His Son, whom He hath sent, which is Eternal Life,—which Gospel is the power of God unto salvation, from all enemies, to every one who believes it.

The Gospel embraces every institution, every ordinance, and every covenant that has been enjoyed by the people of God in any former dispensation. The first principles of it have been restored, and the ordinances connected therewith ; faith and repentance, baptism for the remission of sins, and the Gift of the Holy Ghost by the ordinance of laying on of hands, by authorized ministers, are preached in the name of Jesus, and hundreds of thousands have proven them to be true, by their own experience.

Other principles and ordinances are as necessary to be believed and observed as those just named, in order to a continued salvation, and to enable man fully to become one with the Son of God, as he is one with his Father in all things ; among which there are none more sacred and holy, or more Godlike, than the institution of matrimony, by which an eternal relationship is entered into and sealed by the direction and superintendence of the Redeemer of the world, through his legally constituted authorities on earth, in Zion ! Through this institution did Abraham inherit the promise, and through it will his seed receive of their father's inheritance, or of the promises made to their fathers.

Jesus plainly declared that the children of Abraham would do the works of Abraham ; and if they were Abraham's seed, then were they heir to the promises.

Let now the wicked forsake their ways, and the unrighteous their thoughts, and turn unto the Lord, that they may obtain mercy, and to Abraham's God, who alone can pardon. And we would say to all that have entered into covenant with God, Keep His commandments, observe His ordinances, and walk by every word that pro-

ceeds from His mouth : let not the dust cleave to your feet, nor your hands be stained with pollution ; let not your hearts lead you astray, for the commandment of God is holy ; "Thou shalt not covet thy neighbour's wife," nor anything that is thy neighbour's.

Thanks be to God, that through the Gospel of Christ, there is one spot on earth where the sanctity of female virtue, freedom in agency, and womans' rights, are guarded with holy vigilance ; where the licentious cannot profane them with impunity ; and where man must learn, that virtue and purity in keeping all the commandments of God, is the only condition by which he may hope to receive a place among the hundred and forty and four thousand that shall stand with the Messiah upon Mount Zion, having his Father's name written in their foreheads.

As the Saints are thus permitted to enter upon a new year with new revelation, and new light, which is calculated to inspire new hopes and a more ardent zeal, let it be another assurance to them, that unless they renew their energies in keeping the commandments of God, and gather into His literal kingdom on earth, they cannot inherit that salvation which He has prepared for those who shall dwell secure in Zion, when the predicted plagues, death, mourning, and famine, shall come upon Babylon, and she be utterly burned with fire. For know ye this, that God has purposed to reward her for all her iniquities.

Because of what is coming upon the earth, and is near at hand, the cry is now heard, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The wise and the prudent will foresee the evil, and haste to hide themselves ; but fools will despise the admonition given them, and put far away the evil day, until they are overtaken as a thief in the night ; then will they call upon the rocks and the mountains to fall upon them, and hide them from the face of Him who is terrible in His fierce anger.

Let Saints be wise, and know that wisdom's ways are ways of peace, and all her paths are pleasantness. Our earnest prayer is, that the year 1853 may be far more propitious to the work of God than any preceding one ; that the light and glory of Zion may go forth through the revelations of God, and, like the rising Sun, continue to shed forth her benign rays, until the whole earth is lighted therewith, and every honest soul partakes of the life-giving power. With an earnest desire to be remembered in the prayers of the faithful everywhere, we feel to dedicate our energies for the coming year to God and His cause, and we trust all Saints will follow our example. May the salvation of our God ever be round about His people. Amen.

SUPPLEMENT TO THE FIFTEENTH VOLUME OF THE "STAR." — Finding ourselves unable to publish, in the columns of the *Star*, the whole of the Minutes of the Conference held in Salt Lake Valley, August 28th, 1852, &c., &c., as published in the *Deseret News Extra*, of September 14, 1852 ; and feeling convinced of the necessity of the Saints being acquainted with them without delay, we have come to the conclusion to publish them in the form of a *Supplement* to the *Star*. This *Supplement* will contain about 64 pages of matter of the highest importance to the Saints, including the Revelation published in the present Number of the *Star* ; two lengthy Discourses, by President Brigham Young, on the present condition of the human family, and the transcendent glories that await the faithful Saints ; a Discourse by Elder Orson Pratt, on the subject of the Relationship of the Sexes ; Speeches by Elders John Taylor, G. A. Smith, E. T. Benson, &c., &c. ; and, altogether, will be one of the most interesting works issued from our office. Price fivepence.

HISTORY OF JOSEPH SMITH.

(Continued from page 702, Vol. XIV.)

On the 9th, a Conference of High Priests, Elders, and officers of the Church of Christ in New Portage, Medina county, Ohio, was called at the house of brother Kirlins, which I attended. It had been suggested that Elder Rigdon might remove from Kirtland to New Portage; but after listening to the proceedings of a previous Conference in Portage, from brothers Palmer and Bosworth, it was decided that Elder Rigdon should not remove; and that the brethren in New Portage should assist all in their power to build the Lord's House in Kirtland; and that the brethren erect only a temporary or cheap place for meeting in Portage, as that was not to be established as a Stake at present; and that course would enable them to do more for the House in Kirtland.

At a Council of the High Priests and Elders, (Orson Hyde, Clerk,) at my house, in Kirtland, on the evening of the 12th of February, I remarked, that I should endeavour to set before the Council the dignity of the office which had been conferred on me by the ministering of the angel of God, by His own voice, and by the voice of this Church; that I had never set before any Council in all the order of it, which it ought to be conducted, which, perhaps has deprived the Councils of some, or many blessings.

And I continued and said, no man is capable of judging a matter, in Council, unless his own heart is pure; and that we frequently are so filled with prejudice, or have a beam in our own eye, that we are not capable of passing right decisions, &c.

But to return to the subject of order: in ancient days Councils were conducted with such strict propriety, that no one was allowed to whisper, be weary, leave the room, or get uneasy in the least, until the voice of the Lord, by revelation, or the voice of the Council by the Spirit was obtained, which has not been observed in this Church to the present. It was understood in ancient days, that if one man could stay in Council, another could; and if the President could spend his time, the members could also; but in our Councils, generally, one will be uneasy, another

asleep; one praying, another not; one's mind on the business of the Council, and another thinking on something else, &c.

Our acts are rendered, and at a future day they will be laid before us, and if we should fail to judge right and injure our fellow-beings, they may be there, perhaps, condemn us; there they are of great consequence, and to me the consequence appears to be of force, beyond anything which I am able to express, &c. Ask yourselves, brethren, how much you have exercised yourselves in prayer since you heard of this Council; and if you are now prepared to sit in Council upon the soul of your brother.

I then gave a relation of my situation at the time I obtained the record, the persecutions I met with, &c., and prophesied that I would stand and shine like the sun in the firmament, when my enemies and the gainsayers of my testimony shall be put down and cut off, and their names blotted out from among men.

The Council proceeded to investigate certain charges presented by Elder Rigdon against Martin Harris; one was, that he told A. C. Russell, Esq., that Joseph drank too much liquor when he was translating the Book of Mormon; and that he wrestled with many men and threw them, &c.; and that he (Harris) exalted himself above Joseph, in that he said, "Brother Joseph knew not the contents of the Book of Mormon, until it was translated, but that he himself knew all about it before it was translated."

Brother Harris said he did not tell Esq. Russell that brother Joseph drank too much liquor while translating the Book of Mormon, but this thing occurred previous to the translating of the book; he confessed that his mind was darkened, and that he had said many things inadvertently, calculated to wound the feelings of his brethren, and promised to do better. The Council forgave him, with much good advice.

Brother Rich was called in question for transgressing the Word of Wisdom, and for selling the revelations at an extortionary price, while he was journeying east with father Lyons. Brother Rich confessed, and the Council forgave him.

upon his promising to do better and reform his life.

ORSON HYDE, Clerk.

Liberty, Clay county, Missouri,
February 13, 1844.

A. Leonard, Esq.: Dear Sir,—I have received a line from William Pratt, who called on you a few weeks since, to inquire if your services could be secured in the prosecution of claims for damages by our Church against the citizens of Jackson county; and by his letter it appears that you are willing to engage. So far as I have conversed with the principal leaders of our Church, they are desirous to secure your services, which also meets the approbation of our counsel in this county, viz., Messrs. Reese, Doniphan, Atchison, and Wood.

I write this a few moments before closing the mail, and have not time to state particulars, as to the extent of the suits, &c., but believe that four or five suits have been brought by Phelps and Co., for the destruction of the printing office, &c., &c., and by Partridge and others for personal abuse, &c. I understand that at the next Monday term of the Circuit court, petition will be made for a change of venue in Jackson county, and I suppose no case can be tried before next June or October term. If it is expedient, some one of our people will call on you in a few days, and during the interim, wish you to drop a line if convenient.

We have this day received a communication from the Governor of the 4th instant, in which he states, that he is of opinion that a military guard will be necessary, to protect the State witnesses and officers of the court, and to assist in the execution of its orders, while sitting in Jackson county.

By this mail I write to Mr. Reese, enclosing him an order on the captain of the "Liberty Blues," requiring the captain to comply with the requisition of the circuit Attorney, in protecting the court and officers, and executing their precepts and orders during the progress of these trials.

The foregoing relates to a court of inquiry into criminal matters, to be held in Jackson county, next Monday week.

Very respectfully,

Your obedient servant,

ALGERNON S. GILBERT.

Minutes of the Organization of the High Council of the Church of Christ of Latter-day Saints, Kirtland, February 17, 1834.

This day a General Council of twenty-four High Priests assembled at the house of Joseph Smith, jun., by revelation, and proceeded to organize the high Council of the Church of Christ, which was to consist of twelve High Priests, and one or three Presidents, as the case might require. This

High Council was appointed by revelation, for the purpose of settling important difficulties which might arise in the Church, which could not be settled by the Church, or the Bishop's Council, to the satisfaction of the parties.

Joseph Smith, jun., Sidney Rigdon, and Frederick G. Williams, were acknowledged Presidents by the voice of the Council; and Joseph Smith, sen., John Smith, Joseph Coe, John Johnson, Martin Harris, John S. Carter, Jared Carter, Oliver Cowdery, Samuel H. Smith, Orson Hyde, Sylvester Smith, and Luke Johnson, High Priests, were chosen to be a standing Council for the Church, by the unanimous voice of the Council. The above-named Councillors were then asked whether they accepted their appointments, and whether they would act in that office according to the law of heaven; to which they all answered, that they accepted their appointments, and would fill their offices according to the grace of God bestowed upon them.

The number composing the Council, who voted in the name and for the Church in appointing the above-named Councillors, were forty-three, as follows:—nine High Priests, seventeen Elders, four Priests, and thirteen members.

Voted, that the High Council cannot have power to act without seven of the above-named Councillors, or their regularly appointed successors, are present. These seven shall have power to appoint other High Priests, whom they may consider worthy and capable, to act in the place of absent Councillors.

Voted, that whenever any vacancy shall occur by the death, removal from office for transgression, or removal from the bounds of this Church government, of any one of the above-named Councillors, it shall be filled by the nomination of the President or Presidents, and sanctioned by the voice of a General Council of High Priests, convened for that purpose, to act in the name of the Church.

The President of the Church, who is also the President of the Council, is appointed by revelation, and acknowledged in his administration by the voice of the Church; and it is according to the dignity of his office, that he should preside over the Council of the Church; and it is his privilege to be assisted by two other Presidents, appointed after the same manner that he himself was appointed; and in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the Council without an assistant; and in case that he himself is absent, the other Presidents have power to preside in his stead, both or either of them.

Whenever an High Council of the Church of Christ is regularly organized, according to the foregoing pattern, it shall be the duty of the Twelve Councillors to cast lots by numbers, and thereby ascertain who, of the Twelve, shall speak first, commencing with number one; and so in succession to number twelve.

Whenever this Council convenes to act upon any case, the twelve Councillors shall consider whether it is a difficult one or not; if it is not, two only of the Councillors shall speak upon it, according to the form above written. But if it is thought to be difficult, four shall be appointed; and if more difficult, six; but in no case shall more than six be appointed to speak. The accused, in all cases, has a right to one half of the Council, to prevent insult or injustice; and the Councillors appointed to speak before the Council are to present the case after the evidence is examined, in its true light, before the Council; and every man is to speak according to equity and justice. Those Councillors who draw even numbers, that is, two, four, six, eight, ten, and twelve, are the individuals who are to stand up in the behalf of the accused, and prevent insult or injustice.

In all cases the accuser and the accused shall have a privilege of speaking for themselves, before the Council, after the evidences are heard: and the Councillors who are appointed to speak on the case, have finished their remarks. After the evidences are heard, the Councillors, accuser and accused, have spoken, the President shall give a decision according to the understanding which he shall have of the case, and call upon the twelve Councillors to sanction the same by their vote. But should the remaining Councillors, who have not spoken, or any one of them, after hearing the evidences and pleading impartially, discover an error in the decision of the President, they can manifest it, and the case shall have a re-hearing: and if, after a careful re-hearing, any additional light is shown upon the case, the decision shall be altered accordingly: but in case no additional light is given, the first decision shall stand, the majority of the Council having power to determine the same.

In cases of difficulty respecting doctrine, or principle, (if there is not a sufficiency written to make the case clear to the minds of the Council,) the President may inquire and obtain the mind of the Lord by revelation.

(To be continued.)

The High Priests, when abroad, have power to call and organize a Council after the manner of the foregoing, to settle difficulties when the parties, or either of them, shall request it: and the said Council of High Priests shall have power to appoint one of their own number, to preside over such Council for the time being. It shall be the duty of the said Council to transmit, immediately, a copy of their proceedings, with a full statement of the testimony accompanying their decision, to the High Council of the Seat of the First Presidency of the Church. Should the parties, or either of them, be dissatisfied with the decision of the said Council, they may appeal to the High Council of the Seat of the First Presidency of the Church, and have a re-hearing, which case shall there be conducted, according to the former pattern written, as though no such decision had been made.

This Council of High Priests abroad, is only to be called on the most difficult cases of Church matters: and no common or ordinary case is to be sufficient to call such Council. The travelling or located High Priests abroad have power to say whether it is necessary to call such a Council or not.

There is a distinction between the High Council of travelling High Priests abroad, and the travelling High Council composed of the Twelve Apostles, in their decisions: From the decision of the former there can be an appeal, but from the decision of the latter there cannot. The latter can only be called in question by the general authorities of the Church, in case of transgression.

Resolved, that the President, or Presidents of the Seat of the First Presidency of the Church, shall have power to determine whether any such case, as may be appealed, is justly entitled to a re-hearing, after examining the appeal, and the evidences and statements accompanying it.

The twelve Councillors then proceeded to cast lots, or ballot, to ascertain who should speak first; and the following was the result, namely:—

Oliver Cowdery, No. 1	John Johnson, No. 7
Joseph Coe, „ 2	Orson Hyde, „ 8
Samuel H. Smith, „ 3	Jared Carter, „ 9
Luke Johnson, „ 4	Jos. Smith, sen., „ 10
John S. Carter, „ 5	John Smith, „ 11
Sylvester Smith, „ 6	Martin Harris, „ 12

After prayer the Conference adjourned.

OLIVER COWDERY, }
ORSON HYDE, } Clerks.

VARIETIES.

ACCOUNTS from Newfoundland state that the potatoe crop has proved an entire failure.

EARTHQUAKES are becoming quite common now-a-days. Last Saturday night (Dec. 28) nearly all the people of several small towns in Massachusetts were aroused from their slumbers by a shock that lasted for some time.—*New York Herald*.

JEALOUSY IN DESERET.—The green-eyed monster seems to have entirely overlooked the ladies of Salt Lake, in his round of terrestrial visitations. Such a thing as a spiritual Kilkenny fight is a thing wholly unheard of and unsuspected in the annals of Mormonism.—Deseret Correspondence of the *St. Louis Intelligencer*.

THE papers state that the Pope has appointed a commission to investigate with the greatest minuteness, the mystery of the immaculate conception of the Holy Virgin. The commission is composed of Cardinal Fornari, President; M. Pacifici, the Canon Audifio; Father Spada, a Dominican friar; and Fathers Peronne and Passaglia, of the Company of Jesus.

MOVEMENTS OF CIVILIZATION.—The United States government has determined on opening, by fair means or foul, the ports of Japan, for the purposes of commerce. Part of the squadron appointed for this expedition is already on its way. The whole squadron embraces thirteen vessels, as follow:—one ship of the line, four steam frigates, one raree frigate, three sloops of war, one brig of war, and three store-ships; carrying 236 guns, and a force (including those of the store-ships) numbering about three thousand three hundred men, in addition to seven hundred marines, which will bring the effective force of the squadron to four thousand men, exclusive of officers. The *New York Herald* also proposes the opening of the ports of China by similar means. Let the nations go ahead in their headlong career; God will have a reckoning with them by and bye, for their ambition and overbearing; but in the meantime their actions will result in one good—that of preparing the barbarous nations, upon whom civilized nations spend their ambition, for the introduction of the kingdom of God; whereas it cannot be introduced under their existing institutions.

WOMEN IN BEREZOV.—Men, in these parts, are not averse to matrimony, and women being generally esteemed, are much sought in marriage; as men are convinced that on taking a wife, she will render herself useful, and that the management of the house and all domestic comforts will be cared for by her. The service of a hireling, such as would render a bachelor's life less irksome, cannot at all be obtained here; and the consequence is, that though daughters even of the richest parents do not bring their husbands any fortunes unless there is no male issue, an old maid is quite a rarity; at least, I never met one, with the exception of the infirm and the deformed. With the Berezovians, females are invaluable, and it is they who make their choice of a husband, instead, as with us, of the husband choosing the wife. I have seen instances of poor girls, daughters of parents of the humblest class, refusing Government functionaries of the higher class, when the man was found to be stained by vices; and this was considered so natural that nobody wondered at it. With us, on the contrary, no sooner is a position in society offered, than a young, beautiful, and lovely female is thrust into the arms of a reprobate, be he ever so corrupt and brutalised; and very often by a compact secretly formed between the parents themselves under the plausible, but wicked plea, that they are promoting her happiness.—*Revelations of Siberia*.

THE NEW YEAR.

Swiftly and surely the moments fly;
 Another short year has now passed by.
 Borne far away on its heaving breast,
 Past joys and sorrows are lulled to rest.
 The old year's fled to the mighty deep,
 Where its countless predecessors sleep.
 We watched it pass on and disappear,
 And we gladly welcome the New-born Year.
 For each new year as it glides away,
 Brings nearer to view the Millennial day,
 When Christ will appear His Saints to own,
 And in equity reign on David's throne.
 The tares He will burn, the wheat redeem;
 And on earth his sceptre sway supreme,

LIST OF MONIES RECEIVED.

As King of kings; then will suff'ring cease;
 O'er all lands be extended the reign of peace;
 Fierce conflicts shall end in sweet repose;
 Deserts wild, shall blossom as the rose;
 And gladness and joy shall dispel all gloom:
 Like Eden, this earth again shall bloom,
 Fair and lovely, as at creation's birth,
 For naught to despoil shall exist on earth;
 But all will be uninterrupted joy,
 For none in God's mountain shall destroy;
 The lambs in security may abide,
 With their once deadly foes on ev'ry side;
 In unity sweet they will all lie down,
 While earth with rich blessings Jesus will crown.
 The once raging lion, and harmless kid,
 In concord and love will together feed,
 And harmony sweet be on all sides heard,
 For they all will be by God's Spirit stirred.
 On the balmy breezes borne around,
 High praise to the Maker will redound,
 The Saints quickened by the Spirit's fire,
 Will worshipping strike the heavenly lyre,
 Lift their voices in concert sweet, and sing
 All glory to him who reigns their king.
 For wisdom or power to him belongs,
 Demanding our noblest, sweetest songs.
 He hath nobly redeemed us with a price;
 For our sins he became a sacrifice;
 He hath ransom'd us by his precious blood,
 And will make us kings and priests to God.
 All praise to his name we'll then ascribe;
 And we pray the time may soon arrive
 When righteousness on the earth will be,
 As waters cover the mighty sea,
 And each closing year with joy regard,
 As nearer bringing our glorious Lord.

Warminster.

EMILY HILL.

LIST OF MONIES RECEIVED FROM THE 9TH TO THE 16TH DEC., 1852.

John Alexander	£35 0 0	Brought forward.....	£82 0 0
John Memmott	5 0 0	J. W. Pembroke	4 4 0
Henry Savage	3 0 0	Samuel Cornaby	5 0 0
G. W. Davies	5 0 0	W. G. Mills	2 0 0
James Bishop.....	4 0 0	John Copley	10 0 0
James Linforth	13 0 0	John Holsall	6 0 0
Richard Morris	5 0 0	W. L. N. Allen	2 0 0
Thomas Kirkwood	12 0 0		
Carried forward.....	£82 0 0		£111 4 0

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OB Mead

HISTORY OF JOSEPH SMITH

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 2.—Vol. XV.

Saturday, January 8, 1853.

Price One Penny.

HISTORY OF JOSEPH SMITH.

(Continued from page 14.)

On the 18th, I reviewed and corrected the minutes of the organization of the High Council.

On the 19th of February, the Council assembled according to adjournment, from the 17th, (O. Cowdery and Orson Hyde, Clerks,) when the revised minutes were presented and read to the Council. I urged the necessity of prayer, that the Spirit might be given, that the things of the Spirit might be judged thereby, because the carnal mind cannot discern the things of God, &c. The minutes were read three times, and unanimously adopted and received for a form and constitution of the High Council of the Church of Christ hereafter; with this provision, that if the President should hereafter discover any lack in the same, he should be privileged to fill it up.

The number present who received the above-named documents, was twenty-six High Priests, eighteen Elders, three Priests, one Teacher, and fourteen private members, making in all sixty-two.

After giving such instruction as the Spirit dictated, I laid my hands severally upon the heads of the two assistant Presidents, and blessed them, that they might have wisdom to magnify their offices, and power over all the power of the adversary.

I also laid my hands upon the twelve Councillors, and commanded a blessing to rest upon them, that they might have wisdom and power to counsel in righteousness, upon all subjects that might be laid before them. I also prayed that they

might be delivered from those evils to which they were most exposed, and that their lives might be prolonged on the earth.

My father Joseph then laid his hands upon my head, and said, "Joseph, I lay my hands upon thy head, and pronounce the blessings of thy progenitors upon thee, that thou mayest hold the keys of the mysteries of the kingdom of heaven, until the coming of the Lord. Amen."

He also laid his hands upon the head of his son Samuel, and said, "Samuel, I lay my hands upon thy head, and pronounce the blessings of thy progenitors upon thee, that thou mayest remain a Priest of the Most High God, and like Samuel of old, hear His voice, saying, Samuel, Samuel. Amen."

John Johnson, also, laid his hand upon the head of his son Luke, and said, "My Father in heaven, I ask thee to bless this my son, according to the blessings of his forefathers; that he may be strengthened in his ministry, according to his holy calling. Amen."

I then gave the assistant Presidents a solemn charge to do their duty in righteousness, and in the fear of God; I also charged the twelve Councillors in a similar manner, all in the name of Jesus Christ.

We all raised our hands to heaven in token of the everlasting covenant, and the Lord blessed us with His Spirit. I then declared the Council organized according to the ancient order, and also according to the mind of the Lord.

laid before them. I also prayed that they

The following complaint was then presented before the Council, by a High Priest:—

Kirtland, February 19, 1834.

To the President of the High Council of the Church of Christ.

The following charges I prefer against Elder Curtis Hodges, sen., of this Church:—First, an error in spirit; secondly, an error in address or communication, which was in loud speaking, and a want of clearness in articulation, which was calculated to do injury to the cause of God; and also, of contending or persisting that that was a good or proper spirit which actuated him thus to speak,—all of which I consider unbecoming an Elder in this Church, and request a hearing before the High Council.

(Signed)

EZRA THAYER.

Elder Hodges pleaded “not guilty” of the above charges.

Father Lyons was called on to substantiate the above charges, and his testimony was pointed against brother Hodges. Brother Story testified that Elder Hodges talked so loud at a prayer meeting that the neighbours came out to see if some one was not hurt. At another meeting, he said that Elder Thayer rebuked him for his error, but he did not receive the rebuke; that he raised his voice so high, that he could not articulate so as to be understood; and that his teaching brought a damp upon the meeting, and was not edifying. Brother E. Babbitt was then called upon, who testified that Elder Hodges was guilty of hallowing so loud that in a measure he lost his voice, and uttered but little else distinctly, “Glory to heaven’s king.” His testimony was pointed against brother Hodges. Brother T. Wait testified much the same.

Counsellor O. Cowdery stood up on the part of the accuser, and opened the case handsomely and clearly.

Counsellor J. Coe stood up on the part of the accused, but could say but a few words.

The accuser and accused then spoke for themselves, after which, the President arose and laid open the case still more plain, and gave his decision, which was, that the charges in the declaration had been fairly sustained by good witnesses; also, that Elder Hodges ought to have confessed when rebuked by Elder Thayer; also, if he had the Spirit of the Lord at the meetings, where he hallooed, he must have abused it, and grieved it away. All the Council agreed with the decision.

Elder Hodges then rose and said, he then saw his wrong, but never saw it before; and appeared to feel thankful that he saw it. He said he had learned more during this trial than he had since he came into the Church; confessed freely his error, and said he would attend to overcoming that evil, the Lord being his helper.

The Council forgave him, and adjourned to the evening of the 20th.

This day, also, the brethren in Clay county, Missouri, wrote as follows:—

Liberty, February 19, 1834.

To the Hon. John F. Ryland, Judge of the Fifth Circuit, Missouri.

Sir,—Learning that a court of inquiry is to be held in Jackson county, at the next regular term of the circuit court for that county, or that some kind of legal proceedings is to be commenced for the purpose of obtaining the facts, as far as can be, or bringing to punishment the guilty in that county,

We, therefore, pray your honour to avail yourself of every means in your power to execute the law and make it honourable; and believing that the testimony of some of the members of our Church will be important, and deeming it unsafe to risk our persons in that county without a guard, we request that the order from the Executive, already transmitted, may be put in force.

Respectfully, &c.

EDWARD PARTRIDGE,
A. S. GILBERT,
W. W. PHELPS,
JOHN CORRILL,
JOHN WHITMER.

Another request similar to the above was sent, same date, to Amos Reese, Circuit Attorney.

They also wrote the Judge Advocate, as follows:—

Liberty, February 19, 1834.

George Woodward, Judge Advocate, in the case of the State of Missouri, versus Colonel Thomas Pitcher.

Sir,—The undersigned request of you, if it be consistent with custom and law, an official copy of the proceedings recorded by you, in the above stated case, for the purpose of preservation, as an important link in the history of our unfortunate society.

Respectfully,

W. W. PHELPS,
EDWARD PARTRIDGE,
ALGERNON S. GILBERT.

Kirtland, Feb. 20th, 1834. The High Council met this evening to determine concerning the Elders going out to preach,

&c. The President opened the Council by prayer.

At a Church meeting, held in Pennsylvania, Erie county, and Springfield township, by Orson Pratt and Lyman Johnson, High Priests, some of the members of that Church refused to partake of the Sacrament, because the Elder administering it did not observe the words of wisdom to obey them. Elder Johnson argued that they were justified in so doing, because the Elder was in transgression. Elder Pratt argued that the Church was bound to receive the Supper under the administration of an Elder, so long as he retained his office or license. Voted that six counsellors should speak upon the subject.

The Council then proceeded to try the question, whether disobedience to the Word of Wisdom was a transgression sufficient to deprive an official member from holding an office in the Church, after having it sufficiently taught him?

Counsellors Samuel H. Smith, Luke Johnson, John S. Carter, Sylvester Smith, John Johnson, and Orson Hyde, were called to speak upon the case then before the Council. After the Counsellors had spoken, the President proceeded to give a decision:—

That no official member in this Church is worthy to hold an office, after having the words of wisdom properly taught to him, and he, the official member, neglecting to comply with or obey them; which decision the Council confirmed by vote.

The President then asked if there were any Elders present who would go to Canada, and preach the Gospel to that people; for they have written a number of letters for help. And the whole Council felt as though the Spirit required the Elders to go there. It was, therefore, decided by the Council, that Lyman Johnson and Milton Holmes should travel together into Canada. And also, that Zebedee Coltrin and Henry Herri-man travel together into Canada. It was also decided that Jared Carter and Phineas Young travel together, if they can arrange their affairs at home so as to be liberated.

It was also decided that Elder Oliver Granger should travel eastward as soon as his circumstances will permit, and that he should travel alone on account of his age; it was also decided that Elder Martin Harris should travel alone whenever he travels; that Elders John S. Carter and Jesse Smith travel east together as soon as they can. The Council also decided that Elder Brigham Young should travel alone, it being his own choice: decided also that James Durfee, and Edward Marvin, should travel together eastward; also that Sidney Rigdon and John P. Green, go to Strongsville: also, that Orson Pratt and Harrison Sagers travel together

for the time being; and that there should be a General Conference held in Saco, in the State of Maine, on the 13th day of June, 1834.

It was furthermore voted, that Elder Orson Hyde, accompanied by Elder Orson Pratt, go east to obtain donations for Zion, and means to redeem the farm on which the house of the Lord stands.

The Church and Council then prayed with uplifted hands, that they might be prospered in their mission.

ORSON HYDE, } Clerks.
OLIVER COWDERY, }

I, Abigail Leonard, depose and say, that on the night of the 20th of February, 1834, in the county of Jackson, and State of Missouri, a company of men, armed with whips and guns, about fifty or sixty in number, came to the house of my husband; among them was John Youngs, Mr. Yocum, Mr. Cantrell, Mr. Patterson, and Mr. Noland. Five of the number entered the house; among them was John Youngs. They ordered my husband to leave the house, threatening to shoot him if he did not. He not complying with their desires, one of the five took a chair and struck him upon the head, knocking him down, and then dragging him out of the house; I, in the mean time, begging of them to spare his life, when one of the number called to the others, telling them to take me into the house, for I would "*overpower every devil of them.*" Three of the company then approached me, and presenting their guns, declared with an oath, if I did not go in they would blow me through. While this was transpiring, Mr. Patterson jumped upon my husband with his heels; my husband then got up, they stripped his clothes all from him excepting his pantaloons, then five or six attacked him with whips and gunsticks, and whipped him till he could not stand, but fell to the ground. I then went to them, and took their whips from them; I then called for Mrs. Bruce, who lived in the same house with us, to come out and help me to carry my husband into the house. When carried in he was very much lacerated and bruised, and unable to lie upon a bed, and was also unable to work for a number of months. Also, at the same time and place, Mr. Josiah Sumner was taken from the house, and came in very bloody and bruised from whipping.

(Signed) ABIGAIL LEONARD.

I received the following:—

Revelation, given February 24, 1834.

Verily I say unto you, my friends, behold I will give unto you a revelation and commandment, that you may know how to act in the discharge of your duties concerning the salvation and redemption of your brethren.

ren, who have been scattered on the land of Zion; being driven and smitten by the hands of mine enemies, on whom I will pour out my wrath without measure in mine own time, for I have suffered them thus far, that they might fill up the measure of their iniquities, that their cup might be full; and that those who call themselves after my name might be chastened for a little season with a sore and grievous chastisement, because they did not hearken altogether unto the precepts and commandments which I gave unto them.

But verily I say unto you, that I have decreed a decree, which my people shall realize, inasmuch as they hearken from this very hour unto the counsel which I, the Lord their God, shall give unto them.

Behold, they shall, for I have decreed it, begin to prevail against mine enemies from this very hour; and by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the Saints, to possess it for ever and ever.

But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them; for they were set to be a light unto the world, and to be saviours of men; and inasmuch as they are not the saviours of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out, and to be trodden under foot of men.

But verily I say unto you, I have decreed that your brethren which have been scattered, shall return to the land of their inheritances, and build up the waste places of Zion; for after much tribulation, as I have said unto you in a former commandment, cometh the blessing.

Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren, your redemption, and the redemption of your brethren, even their restoration to the land of Zion, to be established no more to be thrown down: Nevertheless if they pollute their inheritances they shall be thrown down, for I will not spare them if they pollute their inheritances.

Behold, I say unto you, the redemption of Zion must needs come by power, therefore, I will raise up unto my people, a man, who shall lead them like as Moses led the children of Israel; for ye are the children of Israel and of the seed of Abraham, and ye must needs be led out of bondage, by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be; therefore, let not your hearts faint, for I say not unto you as I said unto your fathers, mine angel

shall go up before you, but not my presence; but I say unto you, mine angel shall go before you, and also my presence, and in time ye shall possess the goodly land.

Verily, verily I say unto you, that my servant Baurak Ale is the man to whom I likened the servant to whom the Lord of the vineyard spoke in the parable which I have given unto you.

Therefore, let my servant Baurak Ale say unto the strength of my house, my young men and the middle aged, gather yourselves together unto the land of Zion, upon the land which I have bought with monies that have been consecrated unto me; and let all the Churches send up wise men, with their monies, and purchase lands, even as I have commanded them; and inasmuch as mine enemies come against you to drive you from my goodly land, which I have consecrated to be the land of Zion, even from your own lands, after these testimonies which ye have brought before me, against them, ye shall curse them; and whomsoever ye curse, I will curse; and ye shall avenge me of mine enemies; and my presence shall be with you, even in avenging me of mine enemies, unto the third and fourth generation of them that hate me.

Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again. And whoso is not willing to lay down his life for my sake, is not my disciple. It is my will, that my servant Sidney Rigdon shall lift up his voice in the congregations in the eastern countries, in preparing the Churches to keep the commandments which I have given unto them, concerning the restoration and redemption of Zion. It is my will that my servant Parley P. Pratt, and my servant Lyman Wight, should not return to the land of their brethren, until they have obtained companies to go up unto the land of Zion, by tens, or by twenties, or by fifties, or by an hundred, until they have obtained to the number of five hundred of the strength of my house. Behold, this is my will; ask and ye shall receive; but men do not always do my will; therefore, if you cannot obtain five hundred, seek diligently, that peradventure you may obtain three hundred; and if ye cannot obtain three hundred, seek diligently, that peradventure ye may obtain one hundred. But verily I say unto you, a commandment I give unto you, that ye shall not go up to the land of Zion, until you have obtained one hundred of the strength of my house, to go up unto the land of Zion. Therefore, as I said unto you, ask and ye shall receive; pray earnestly, that peradventure my servant Baurak Ale may be with you and preside in the midst of the people, and organize my kingdom upon my

consecrated land; and establish the children of Zion upon the laws and commandments, which have been, and which shall be given unto you.

All victory and glory is brought to pass unto you through your diligence, faithfulness, and prayers of faith. Let my servant Parley P. Pratt, journey with my servant Joseph Smith, jun. Let my servant Lyman Wight, journey with my servant Sidney Rigdon. Let my servant Hyrum Smith, journey with my servant Frederick G. Williams. Let my servant Orson Hyde, journey with my servant Orson Pratt; whithersoever my servant Joseph Smith, jun. shall counsel them in the fulfilment of these commandments, which I have given unto you, and leave the residue in my hands. Even so. Amen.

Wednesday, February 26th, I started from home to obtain volunteers for Zion, in compliance with the foregoing revelation; and on the 27th, stayed at brother Roundy's.

To show the feelings of a certain portion of the public, at this period, I copy the following from the February Number of the *Evening and Morning Star*, page 271:—

We copy the following article from the *North Star*, headed "The Mormons," printed in Danville, Vermont, by E. Eaton:—

"We have received the first number of the 'Mormon' *Morning and Evening Star*, [the *Evening and Morning Star*] resuscitated in Kirtland, Ohio. It is the same assuming, mysterious publication of its original."

While the press, (and many of the public,) was breathing the spirit of bitterness against the work of God, I received letters from many of our friends, which gave us occasion for rejoicing; amongst them, I extract from brother M. C. Nickerson's letter, of December 20th, 1833.—

Your labours in Canada have been the beginning of a good work; there are thirty-four members attached to the Church at Mount Pleasant, all of whom appear to live up to their profession, five of whom have spoken in tongues, and three sing in tongues; and we live at the top of the mountains!

Also from Saco, Maine:—

January 20, 1834.

Brethren in the Lord,—I have baptized about forty in this section, and there are more convinced of the truth, but are still lingering on the threshold of the Church, and I think the Lord will gather some of them in His kingdom. Brother E. M. Green laboured with me from the 16th of January,

1833, till October following; while we were together, we baptized about one hundred and thirty. Brethren, pray for me, that I may have words of wisdom, and a door of utterance to declare the whole counsel of God, and rightly divide the word of truth, giving to every man his portion in due season; for my determination is, with the stick of Joseph in one hand, and the stick of Judah in the other, to labour diligently in the world, that my skirts may be clear from the blood of all men, and I stand acquitted before the bar of God.

I am yours in Christ,

(Signed)

JOHN F. BOYNTON.

Thus, while the press was mourning, the work prospering, the Saints rejoicing in the east, troubles changed and multiplied in the west, as may be seen by the following letter written:—

Clay County, Missouri, Feb. 27, 1834.

Dear Brethren,—The times are so big with events, and the anxiety of every body so great to watch them, that I feel somewhat impressed to write oftener than I have done, in order to give you more of the "strange acts," of this region. I have just returned from Independence, the seat of war in the west. About a dozen of our brethren, among whom were Bishop Partridge, Elder Corrill, and myself, were subpoenaed in behalf of the state; and on the 23rd of February, about twelve o'clock, we were on the bank opposite Everett's Ferry, where we found Captain Atchison's company of "Liberty Blues," near fifty rank and file, ready to guard us into Jackson county. The soldiers were well armed with United States' muskets, bayonets fixed, &c., and to me the scene was "passing strange," and long to be remembered; the martial law in force to guard the civil. About twenty-five men crossed over to effect a landing in safety, and when they came near the warehouse, they fired six or eight guns, though the enemy had not gathered to witness the landing.

After we were all across, and waiting for the baggage wagon, it was thought most advisable to encamp in the woods, and the witnesses, with half the company, marched nearly a mile towards Independence, to build night fires, as we were without tents, and the weather cold enough to snow a little. While on the way, the Quarter-master and others, that had gone on a-head to prepare quarters in town, sent an express back, which was not of the most pacific appearance. Captain Atchison continued the express to Colonel Allan for the two hundred drafted militia, and also to Liberty for more ammunition; and the night passed off in war-like style, with the sentinels march-

ing silently at a proper distance from the watch fires.

Early in the morning, we marched strongly guarded by the troops to the seat of war, and quartered in the block house, formerly the tavern stand of S. Flournay; after breakfast, we were visited by the District Attorney, Mr. Reese, and the Attorney-General, Mr. Wells. From them we learned that all hopes of criminal prosecutions were at an end. Mr. Wells had been sent by the Governor to investigate, as far as possible, the Jackson outrage; but the bold front of the mob, bound even unto death, (as I have heard), was not to be penetrated by civil law, or awed by executive influence. Shortly after, Captain Atchison informed me that he had just received an order from the Judge, that his company's service was no longer wanted in Jackson county; and we were marched out of town to the tune of Yankee-doodle, in quick time, and soon returned to our camp without the loss of any lives. (This order was issued by the court, apparently, on account of the speedy gathering of the old mob, or citizens of Jackson county, and their assuming such a boisterous and mobocratic appearance.) In fact much credit is due to Captain Atchison for his gallantry and hospitality, and I think I can say of the officers and company, that their conduct as soldiers and men, is highly reputable; so much so, knowing as I do the fatal result had the militia come, or not come, I can add that the Captain's safe return, refreshed my mind with Xenophon's safe retreat of the ten thousand. Thus ends all hope of "redress," even with a guard ordered by the Governor, for the protection of the court and witnesses.

Before a crop is harvested, it becomes ripe of itself. The dreadful deeds now done in Jackson county, with impunity, must bring matters to a focus shortly. Within two or three weeks past, some of the most savage acts ever witnessed, have been committed by these *bitter branches*. Old Father Lindsey, whose locks have been whitened by the blast of nearly seventy winters, had his house thrown down, after he was driven from it; his goods, corn, &c., piled together, and fire put to it, but fortunately after the mob retired, his son extinguished it.

The mob has quit whipping, and now beat with clubs. Lyman Leonard, one of the number that returned from Van Buren, had two chairs broken to splinters about him, and was then dragged out of doors, and beat with clubs till he was supposed to be dead; but he is yet alive. Josiah Sumner and Barnet Cole were severely beat at the same time. The mob have commenced burning houses, stacks, &c.; and we shall not think it out of their power by any means, to

proceed to murder any of our people that shall try to live in that county, or, perhaps, only go there.

Such scenes as are transpiring around us, are calculated to arouse feelings and passions in all, and to strengthen the faith and fortify the hearts of the Saints for great things. Our Saviour laid down his life for our sakes, and shall we, who profess to live by every word that proceeds out of the mouth of God—shall we, the servants of the Lord of the vineyard, who are called and chosen to prune it for the last time—shall we, yea verily, we, who are enlightened by the wisdom of heaven—shall we fear to do as much for Jesus as he did for us. No; we will obey the voice of the Spirit, that God may overcome the world.

I am a servant, &c.

W. W. PHELPS.

We continued our journey, and, on the 28th February staid at a stranger's, who entertained us very kindly; and on the first of March arrived at brother Lewis'; and on the 2nd, which was the Sabbath, brother Parley preached, and I preached in the evening; we had a good meeting. There is a small Church in this place, which seems strong in the faith. O may God keep them in the faith, and save them, and lead them to Zion.

March 3rd, we intended to start on our journey east, but concluded to tarry another day. O may God bless us with the gift of utterance to accomplish the journey and the errand on which we are sent, and return safe to the land of Kirtland, and find my family all well. O Lord, bless my little children with health and long life, to do good in their generation, for Christ's sake. Amen.

After leaving Kirtland, we had passed through Thompson, Springfield, Elk creek, Erie, Westfield, Livonia, Silver creek, Perrysburgh, Collins, China, Warsaw, Genesee, Centreville, Catlin, and Spafford, before we arrived at Westfield.

On the 4th instant, we continued our journey from Westfield, accompanied by Elder Gould; and after a ride of thirty-three miles arrived at Villanova, and tarried all night with a brother McBride.

The next morning, March 5th, we went to brother Nickerson's, and found him and his household full of faith and of the Holy Spirit.

We called the Church together, and related unto them what had happened to our brethren in Zion, and opened to them the prophecies and revelations concerning

the order of the gathering to Zion, and the means of her redemption; and I prophesied to them, and the Spirit of the Lord came mightily upon them, and with all readiness, the young and middle aged volunteered for Zion. The same evening we held two meetings, three or four miles distant from each other.

March 6. We held another meeting at brother Nickerson's. The few unbelievers that attended were outrageous, and the meeting ended in complete confusion.

March 7th. We proceeded on our journey, accompanied by brother Nickerson, leaving brothers Gould and Matthews to prepare and gather up the companies in the Churches in that region, and meet us in Ohio, ready for Zion on the first of May. We arrived after dark, at Elliotville, the county seat of Cataraugus; and tried for lodgings at every tavern in the place; it being court time we found no room; but were obliged to ride on in the dark, through mud and rain, and found shelter, after travelling about one mile, for which we paid *more than tavern fare*.

On the 8th, we arrived at Palmersville, at the house of Elder McGown, where we were invited to go to Esquire Walker's to spend the evening. We found them very friendly and somewhat believing, and tarried all night.

Sunday 9th, we preached in a school house, and had great attention. We found a few disciples who were firm in the faith; and, after meeting, found many believing and could hardly get away from them, and appointed a meeting in Freedom for Monday the 10th, and stayed at Mr. Cowdery's, where we were blessed with a fulness of temporal and spiritual blessings, even all we needed, or were worthy to receive.

Monday 10th. Met our appointment, and preached to a great congregation; and at evening, preached again to a crowded assembly, an overflowing house. After meeting, I proposed if any wished to obey, and would make it manifest, we would stay and administer at another meeting the next day.

Tuesday 11th. Fulfilled our appointment, and baptized Heman Hyde, after which we rode nine miles, and put up at Stuart's tavern.

Wednesday 12th. We arrived at father Bosley's, after a ride of thirty-six miles.

Thursday 13th, I preached.

Friday 14th, at father Beman's.

March 15th. While at father Beman's, Elders Rigdon and Wight arrived, much to the joy of their souls, and the Saints in Livonia.

Sunday 16th. Elder Rigdon preached to a very large congregation in Genesee. Elder Pratt preached in the afternoon of Monday the 17th.

There was also the same day, March 17th, a Conference of Elders, at Avon, Livingston county, New York, at the house of Alvah Beman, which I attended. There were present also Sidney Rigdon, Parley Pratt, Lyman Wight, John Murdock, Orson Pratt, and Orson Hyde, High Priests; and six Elders. I stated that the object of the Conference was to obtain young men and middle aged to go and assist in the redemption of Zion, according to the commandment; and for the Church to gather up their riches, and send them to purchase lands according to the commandment of the Lord; also to devise means, or obtain money for the relief of the brethren in Kirtland, say two thousand dollars, which sum would deliver the Church in Kirtland from debt; and also, determine the course which the several companies shall pursue, or the manner they shall journey when they shall leave this place.

It was voted by the Council, that fathers Bosley and Nickerson, Elder McWithey, and brother R. Orton, should exert themselves to obtain two thousand dollars, for the present relief in Kirtland. They all agreed to do what they could to obtain it, firmly believing it could be accomplished by the first of April. It was also decided that Elder Orson Hyde should tarry and preach in the regions round about, till the money should be obtained, and carry it with him to Kirtland. It was also voted that I should return to Kirtland, accompanied by Elders Rigdon and Wight. Elders John Murdock and Orson Pratt were appointed to journey to Kirtland, preaching by the way; and Elders Parley P. Pratt and Henry Brown, to visit the Churches in Black River country, and obtain all the means they could to help Zion.

Tuesday, March 16th. Tarried at father Bosley's through the day.

On the 19th, commenced my journey for Kirtland, and staid this night at brother Withey's tavern.

20th. Continued our journey, dined at brother Joseph Holbrook's, and at night tried three times to procure lodgings in the name of disciples, but could not succeed. After night had commenced, we found a man, in China, named Reuben Wilson, who would keep us for money; thus we learn there are more places for money than for the disciples of Jesus, or the Lamb of God.

March 21st. We came to a man named Starks, six miles east of Springville; and on the 22nd, arrived at brother Vinson Knight's, in Perrysburgh, Cataraugus county. On the 23rd, we arrived at father Nickerson's, in Perrysburgh, where we held a meeting, &c. On the 24th, I was not able to start, but felt determined to go the next morning. 25th, journeyed from father Nickerson's, to father Lewis', in Westfield, accompanied by father Nickerson. On the 26th, continued our journey to Elk Creek, and staid with Elder Hunt. The 27th, I came to Springfield, where I found Elder Rigdon, who had come on by a different route; and we arrived that night within sixteen miles of Painesville; and arrived home at Kirtland on the 28th of March, finding my family all well, and the Lord be praised for this blessing. The 29th, remained at home, and had great joy with my family. Sunday the 30th, was at home, except going to hear Elder Rigdon preach.

Monday, March 31st, I went to Chardon to attend the court, in the case against Dr. P. Hulbert, &c. This day, also, Ira L. Willis, a young man who had been in the Church for some time, and who was driven from Jackson county into Clay, returned thither to look for a stray cow; and while at the house of Esquire Manship's, a Justice of the Peace, (where he had called with brother John Follet, to prove his title to the cow,) was caught by that unhung land-pirate and inhuman monster, Moses Wilson, and whipped in a most cruel and savage manner, while surrounded by some half dozen of the old mobbers. This was an unpardonable act: all that know Mr. Willis can bear testimony that he is a young man, honest, peaceable and unoffending, working righteousness, and molesting no one. May God reward Moses Wilson according to his works.

April 1st, 1834. This day at Brother Rider's, in Chardon. The Court has not brought forward Hulbert's trial yet, and

we were engaged in issuing subpoenas for witnesses. My soul delighteth in the law of the Lord, for He forgiveth my sins, and will confound my enemies. The Lord shall destroy him who has lifted his heel against me, even that wicked man, Dr. P. Hulbert: He will deliver him to the fowls of heaven, and his bones shall be cast to the blasts of the wind, for he lifted his arm against the Almighty, therefore the Lord shall destroy him.

Wednesday the 2nd, and Thursday the 3rd, attended the Court. Hulbert was on trial for threatening my life. Friday morning, I returned home; and in the evening attended Council, of which the following are the minutes:—

Kirtland, April 4, 1834.

This evening a Council of High Priests assembled at the house of President Joseph Smith, jun., to reconsider the case of brother George F. James. President Joseph Smith, jun. presiding.

Brother George said that he had often promised to take up his cross and magnify his calling, but had failed, and had ought to have written to the President ere this time, and given him the information that his pecuniary affairs called his attention at home, which prevented his fulfilling the promise he made to President Joseph in going out to proclaim the Gospel; and he sincerely asked pardon of the Lord, and of his brethren, and particularly of brother Joseph. He also said he was willing to ask the forgiveness of this Church. He said that relative to certain charges, which were, that he "had not attended meetings, and had treated lightly some of the weak," &c.; that he had attended meetings generally; and as for speaking or treating lightly any brother because of his weakness, was foreign from his mind, and was that which he had never done, nor could ever find such principles in his bosom. President Joseph said he had no hardness; he only wished brother George to consider this as a chastisement, and that the Council were bound to notice his conduct heretofore; but now, if brother George was willing to walk according to the new covenant, he should have his hand of fellowship. The Council then expressed their satisfaction at brother George's confession.

(Signed) OLIVER COWDERY, Clerk.

Saturday, March 5th. I went to Chardon, as a witness for father Johnson, and returned in the evening. Mr. Russell, the State's Attorney for Portage county, called on me. He appeared in a gentlemanly manner, and treated me with great respect.

April 7th. Bishop Whitney, Elders Frederick G. Williams, Oliver Cowdery, Heber C. Kimball, and myself, met in the Council-room, and bowed down before the Lord, and prayed that He would furnish the means to deliver the Firm from debt, that they might be set at liberty; also that I might prevail against the wicked man, Hulbert, and that he might be put to shame.

The Presidency wrote Elder Orson Hyde, who yet remained in the State of New York, as follows:—

Kirtland, April 7, 1834.

Dear Brother Orson,—We received yours of the 31st ultimo, in due course of mail, and were much grieved on learning that you were not likely to succeed according to our expectations. Myself, brothers Newel, Frederick and Oliver, retired to the translating room, where prayer was wont to be made, and unbosomed our feelings before God; and cannot but exercise faith yet that you, in the miraculous providence of God will succeed in obtaining help. The fact is, unless we can obtain help, I myself cannot go to Zion; and if I do not go, it will be impossible to get my brethren in Kirtland, any of them, to go; and if we do not go, it is in vain for our eastern brethren to think of going up to better themselves by obtaining so goodly a land, (which now can be obtained for one dollar and a quarter per acre,) and stand against that wicked mob; for unless they do the will of God, God will not help them; and if God does not help them, all is vain.

Now the fact is, this is the head of the Church, and the life of the body; and those able men, as members of the body, God has appointed to be hands to administer to the necessities of the body. Now if a man's hand refuses to administer to the necessities of his body, it must perish of hunger; and if the

body perish, all the members perish with it; and if the head fails, the whole body is sickened, the heart faints, and the body dies, the spirit takes its exit, and the carcass remains to be devoured by worms.

Now brother Orson, if this Church, which is assaying to be the Church of Christ, will not help us, when they can do it without sacrifice, with those blessings which God hath bestowed upon them, I prophesy—I speak the truth, I lie not—God shall take away their talent, and give it to those who have no talent, and shall prevent them from ever obtaining a place of refuge, or an inheritance upon the land of Zion; therefore they may tarry, for they might as well be overtaken where they are, as to incur the displeasure of God; and fall under His wrath by the way side, as to fall into the hands of a merciless mob, where there is no God to deliver, as salt that has lost its savour, and thenceforth good for nothing, but to be trodden under the foot of men.

We therefore adjure you to beseech them, in the name of the Lord, by the Son of God, to lend us a helping hand; and if all this will not soften their hearts, to administer to our necessity for Zion's sake, turn your back upon them and return speedily to Kirtland; and the blood of Zion be upon their heads, even as upon the heads of her enemies; and let their recompence be as the recompence of her enemies; for thus shall it come to pass, saith the Lord of Hosts, who has the cattle upon a thousand hills, who has put forth His Almighty hand to bring to pass His strange act; and what man shall put forth his hand to steady the ark of God, or be found turning a deaf ear to the voice of His servant, God shall speak in due time, and all will be declared. Amen.

Your brethren in the New Covenant,
JOSEPH SMITH, jun.,
F. G. WILLIAMS,
OLIVER COWDERY.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 8, 1853.

REVELATION ON MARRIAGE, &c.—In the course of events associated with the up-building of the Kingdom of God, it has fallen to our lot to bring before the Saints of the British Isles, and our readers generally, one of the most important Revelations that have come through the Prophet Joseph unto man in this last dispensation. None seem to penetrate so deep, or be so well calculated to shake to its very centre the social structure which has been reared, and vainly nurtured by this professedly wise and Christian generation—none more conclusively exhibit how surely an end must come to all the works, institutions, ordinances, and covenants of men—none

more portray the eternity of God's purposes—and we may say, none have carried so weighty an influence, or had the power to stamp their divinity upon the mind, by absorbing every feeling of the soul to the extent the one has which appeared in our last. Other revelations will from time to time be given through the ministry of the Apostleship, which will still further increase the knowledge and power of the Saints, and more and more astonish and bewilder the world.

The sealing powers of the Holy Priesthood, by which the celestial union or marriage is consummated for eternity, should interest every son and daughter of Adam, who desires, in this probation, to lay a permanent foundation for an eternal kingdom and glory. Upon this depends the consummation of the happiness of every soul that is saved. It is not for the present, but for eternity, that we live; and nothing less than eternal motives should prompt our every action; for unless such be the case, men cannot partake of the eternal powers of the Godhead, and thereby become Gods, even the sons of God.

Through such light, the folly of men is truly made manifest, and the impotency of their wisdom betrayed. The reformation in the social relation of the human family, which is now begun, will extend its influence to every circle of society whether high or low, and every compact, nation, and kingdom must feel its influence, though a hireling priesthood may rage as their craft appears in danger.

Again, we would say, let the Saints of God everywhere take heed to their ways, and walk in His ordinances blameless; then shall the light of revelation continue to shine upon their path, and its increasing brightness continue unto the perfect day, when they shall see as they are seen, and know as they are known.

TO OUR READERS AND CORRESPONDENTS.—Our readers will have perceived that of late we have given scanty portions of the *History of Joseph Smith*, and in some Numbers have omitted it altogether. This has been owing to the increasing quantity of matter which is continually flowing in upon us from the Vallies of the Mountains, and from the various foreign missions, and which should not be unrecorded in the STAR, both for the present enlightenment and gratification of our readers, and as forming important matters in the history of the Church. A rather larger portion of the *History* spreads over our pages this week, and probably as large a portion may be given next week, to make up in some measure for past omissions.

For the same reason we have been compelled to insert but few of the many valuable and instructive original articles, forwarded to us from time to time by our intelligent and talented correspondents. But we would recommend all who have favoured us with any productions of their pen, not to slacken their efforts in despair, but to redouble their exertions in the exposition of the principles of salvation, as we shall be ever happy and thankful to receive them, and shall now and again find a snug corner in which they may shine in the STAR. We will at all times exercise our best judgment in selecting for publication that matter which shall appear most conducive to the instruction and edification of those who may be our readers; and the greater the variety and quantity that we have to select from, the more choice and interesting will be the articles which may appear; this will follow naturally enough. And we would respectfully invite all who feel desirous, to become contributors to our pages, whether in prose or verse.

When the STAR was published semi-monthly, it was found altogether inadequate to satisfy the growing demands of the work of God, and now it is a weekly magazine, it seems to be quite as incompetent to properly reflect the abundant rays of light and intelligence, which come streaming down from the heavens, to prepare mankind for

the glories of celestial worlds. And we suppose that we never shall publish a paper large enough to satisfy the continually expanding capacities of the Saints of God, though we should publish every day a sheet as large as the *Times*. But our readers must endeavour to content themselves with the thought we suggested before,—that if we cannot publish such a great quantity of intelligence, what we can publish will be all the more choice,—will be the cream, the essence of the whole.

PORTRAITS OF THE FIRST PRESIDENCY AND THE TWELVE APOSTLES.—The Saints will be highly gratified to hear that we have now on sale at our Office, and at our London Dépôt, 35, Jewin Street, City, an edition of splendid portraits of the First Presidency and the Twelve Apostles, engraved in the first style, from daguerreotypes, and printed upon superior paper. These fifteen portraits form one magnificent plate, the extent and cost of which will not permit us to sell it under the following prices, retail:—Half-crowned eagle India proofs, £1 10s.; India proofs, £1; plain, 10s.

Considering the importance which justly attaches to the offices held by the above-named servants of God, we doubt not that all Saints will feel a particular interest in obtaining a copy. The anxiety which prevails among the Saints at the present time to obtain a correct likeness of the Prophet Joseph, and the Patriarch Hyrum, assures us our efforts to furnish them with correct portraits of the present Seer and Prophet Brigham, his Counsellors Heber and Willard, and the Twelve Apostles, will be fully appreciated; and that every family, at least, will strive to obtain a copy of the plate, as a lasting memento.

THE "SUPPLEMENT."—Our Agents should send in their orders immediately for the *Supplement*, which is now nearly ready. We shall issue a large edition for extensive circulation, that all the Saints and the public generally may come into possession of the important matter it contains. It will answer the question that has for some time past so universally agitated the public mind, as to what was the faith of the "Mormons" relating to marriage, or the Patriarchal order of family relations.

ARRIVALS.—We have much pleasure in announcing the arrival of Elders Orson Spencer, (on a mission to Prussia), Daniel Spencer, John Van Cott, and Elias Gardner, from Salt Lake Valley. These brethren sailed from Boston, on board the steam-ship *America*, and landed in Liverpool on the 20th December, 1852; they had rather a rough voyage, but nevertheless appear in excellent health and spirits; they are the first of the band of Elders appointed on missions from Great Salt Lake City last August, and have accomplished a land and sea journey of near seven thousand miles in about three months, being one third longer than the mails usually perform the journey in. Isaiah terms the servants of God in the last days, "swift messengers" to the nations.

We hail the arrival of these brethren on the shores of Europe, as the foreshadowing of good things to the work of God in the old world. We are well convinced the European Churches will realize a rapid increase of numbers, faith, unity, knowledge, and power through the ministration of these brethren and those who are following them; and we pray that the Spirit of Israel's God may guide them in all their journeyings, deliberations, counsellings, preachings, and administrations; and that rich and manifold blessings may attend them on their respective missions.

DEPARTURE.—Elder Allen Adamson sailed on board the ship *North America*, December 13th, 1852, from Liverpool for Boston, on a mission to Nova Scotia.

SACRIFICE.

BY ELDER JOB SMITH.

"A Religion that does not require the sacrifice of all things, never has power sufficient to produce the faith necessary unto life and salvation."—Doc. and Cov., Sec. vi., Par. 7.

So says the book which Joseph was inspired to write, and truly it is authenticated by observation and experience. Sacrifice is, virtually, the great objection why thousands—who can find but a trifling, ostensible excuse—reject the true Gospel.

It is most erroneously supposed that an indulgence in the desires and tendencies of our hearts for gain or pleasure, is the surest way to secure happiness. This is the theory of the unbeliever, whose only heaven is the present time, and who has no God. It is not, however, the religion of the Saints, although it may be admitted that many bearing the name, have shewn by their conduct, that they either did not believe in the principle of salvation by means of sacrifice, or thought the price too great for the thing to be obtained. Wise men remark their folly, but fools pass on blindly and are punished. They are mistaken throughout, for what they sought after so eagerly, was but like smoke—it passed away and left an aching void behind; it was not so good as they expected. Their happiness was like the fruit of a false blossom, unknown.

Most people are ashamed to say that they seek for happiness in the gratification of their passions, but rather deceive their fellows and themselves too, with a specious pretence of piety, a covering which will not always hide their nakedness and folly. They invent, like the boy who urged "corns" as an excuse for smoking, some reason why, as they say, they are justified in deviating from God's laws, and in gratifying those ignoble passions which wise and good men insist upon resisting. They have become convinced that the best course is to live according to the precepts of the most High, which require an utter subserviency of all things to the law of truth, and a self-sacrifice that none but the faithful are supported to make, and can look with pity upon the self-aggrandizing oaf, who is squandering away for naught that time and strength with which he is endowed for self-improvement. Some men have gods, and

some, we would suppose, in the minutest sense of the word, have none. Many make a god of silver and gold, and earthly possessions, while others reel heedlessly along, without care or consideration further than is crowded upon them by the senses of nature. Both of these are foolish. The former in making a god of that through which happiness is expected, in the few short dreamy years of this life only, without a thought for the millions of succeeding ages; the latter, having no God, have no happiness, and their life is thrown away. But, while the sacred injunction stands on record—the decree of the head of the Gods, "thou shalt have no other gods before me," men may as well think of satisfying hunger with smoke, as to think of obtaining salvation, until they have sacrificed the worship of their idols, and given themselves up to the glory of God." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Why? Because he must first become like those whose affections are withdrawn from wealth, and set upon the true God; this will prove more happiness to him than his former possessions. "Except a man become as a little child, he cannot enter into the kingdom of Heaven." And because the "wisdom of the world" is foolishness with God, men who have acquired worldly wisdom have to lay it aside, and as a little child, commence to learn; a sacrifice which comparatively few are willing to make. And likewise, because the Lord requires the whole of a man's affections, influence, and possessions, to be held at His command, or to be a sacrifice at His will—the only true pledge which a man can make that he loves God better than he does these things—so few are willing to serve Him in His own appointed way, but endeavour to deceive themselves with a vain hope, and pay worldly-wise, college-bred priests to tickle their ears with learning, and divert their attention from the truth. "The fear of the Lord is the instruction of wisdom; and before honour is humility."

But let the Saints beware, for "not every one who saith Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," saith Jesus. And as by observing the folly of fools, wise men learn wisdom, so let the Saints observe by the folly of the world their own tendency to err; and avoid the very appearance of that which in others they so strongly condemn. Sacrifice and self-denial are principles indispensably necessary in all the life of a Saint, and the moment he puts them away—that moment he gives place to evil; he is off his guard, and of course must encounter the consequences, if he repent not. Observation serves to remind us, that apostates fall because they will not deny themselves; it teaches us that they first lose the Spirit of God, and but a few steps further we behold them in their darkest colours. The last state of such is worse than the first. It is too frequent to escape being noticed how ingeniously persons, who indulge a little in folly, will invent extenuating arguments against the force of that portion of God's wisdom which particularly applies to themselves, thus insinuating what they would not assert—that they know best! The "Word of Wisdom" affords remarkable instances of this. Now the first commandment by the transgression of which man fell, was relating to diet, namely the partaking of forbidden fruit. And the next that he received after his fall was to offer sacrifice to the Lord. Abel offered the firstlings of his flocks according to the commandment of the Lord. Cain offered not the firstlings of flocks for sacrifice, but brought of the fruit of the ground an offering to the Lord, thus consulting his own convenience, and disobeying the command. May not many in this day, who pretend to keep God's commandments, and perhaps do in a measure, but who love their appetites too well to take His counsels, draw a conclusion from the position of Cain, how they will stand before God? The fact of his scrupling to sacrifice as required appears to have been the key of his downfall. His self-love and self-sufficiency were foolish in the extreme. The self-love of men now, who are so foolish as to indulge it contrary to the wisdom of God, instead of using it as an incentive to protection from such things, will doubtless prove as fatal as heretofore,

the same causes producing the same effects.

Sacrificing in obedience to God, inasmuch as we conceive Him to be a righteous being, induces, or increases faith in God. And by faith we must be saved when we are saved. We cannot be persuaded that a man has faith unless he prove the same by his works; and where works of obedience towards God are scant, there faith is certainly weak. "Those, then, who make the sacrifice, will have this testimony that their course is pleasing in the sight of God; and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through *faith*, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. *But those who do not make the sacrifice cannot enjoy this faith, because men are dependant upon this sacrifice in order to obtain this faith, therefore they cannot lay hold upon eternal life, because the revelations of God do not guarantee unto them the authority so to do, and without this guarantee faith could not exist.*"—Lectures on Faith, sec. vi., par. 10. See the whole lecture.

Faith and confidence are nearly alike; in fact, there is scarcely a shade of difference, especially when applied to intelligent beings. Confidence in God, and in those who stand between ourselves and Him, is the greatest source of happiness that we know, to those who order their conduct according to His requirements, withholding no earthly thing that they possess; yea, counting their lives but as means given wherewith to serve. Who, for one moment, could be unhappy when he had full confidence in the justice and righteousness of God, and in his own willingness to serve Him, and in the consciousness that he had done so? The fact is, confidence produces love; and as, through sacrifice and obedience, we increase in confidence, we increase in love, and it is said that "God is love." It is certain that, as we increase in this glorious attribute, we become more Godlike—we entertain more nobility and generosity of soul towards all creatures and things that can legally claim God as their origin. This noble principle serves to bind together society: it constitutes the happiness and union of families, and seems to be the highest name by which we particularize the most desirable objects. It

is the greatest essential in all constitutions, both great and small; without it families would cease to exist, and we can scarcely imagine that mankind itself could survive another generation. For want of it, families fail now to become nations as they did anciently. As the devil obtains power over the hearts of the children, they separate in their feelings, losing their confidence in, and love towards one another, instead of growing in it as they grow in strength and in capabilities. Thus it may be observed that, when many individuals begin to be free agents unto themselves, they begin to transgress, or abuse the agency lent them, and will not sacrifice that unto God which to Him belongs; and thus lose the natural affection which they previously had, until faith, confidence, and pure love are strangers to the human family.

But as quick as by obedience and self-sacrifice the Spirit of God is restored—confidence and love return, and become the strongest defence against persecution, temptation, and division. And herein lies the difference between the people of God and the wicked. Herein is the secret why no dissenting votes are made among the Saints. Herein is the strength of God's kingdom, and its superiority over all other kingdoms. Obedience and sacrifice increase faith, confidence, and love towards God and His people: love makes union; union is strength. These combined constitute excellency. This is **GODLINESS**, the opposite to distrust, suspicion, division, and wickedness.

O that the Saints were perfect in those holy attributes.

Some will tell us that they are prepared to sacrifice their all! They could die, if needs be, for their religion! But how naked and contemptible they appear when you discover that they *do not sacrifice* those things which God requires at their hands in their private intercourse and conduct. When you see a brother that thinks he is wronged by another, refuse to forgive—refuse to sacrifice a most hateful feeling, antipathy, after having made the above declaration, we conclude that he is a liar, and that hypocrisy lurks in his bosom.

But how cheering it is to contemplate, that the Spirit of God is again founding a Kingdom which shall never be thrown down, again sealing family compacts which never shall dissolve, again purifying society from the evils which have destroyed its peace for the last six thousand years; and is bringing in that blessed period of time when love shall be the prevailing principle which shall unite mankind together, and bind them to their Maker. To die is but a small thing for the realization of such a Millennium. Then let us with all our hearts **LIVE** to assist in bringing it about.

"Virtue, not rolling suns, the mind matures,
That life is long which answers life's great end.

The time that bears no fruit deserves no name;

The man of wisdom is the man of years.

In hoary youth Methuselahs may die;

O how misdated on their flattering tombs!"

VARIETIES.

A CHEERFUL face is nearly as healthful as good weather.

SEVERAL shocks of earthquake occurred at Manilla, Phillipine Islands, during the months of September and October last, attended with great destruction to the city, and some loss of life.

EXTRAORDINARY CHANGE OF POSITION.—The present Emperor of France, who now rules the destinies of one of the most powerful and enlightened nations in Europe, was sworn in special constable by Mr. Broughton, on the 10th of April, 1848, during the Chartist riots, and did duty as a special constable up and down the New Road, London.—*Railway Journal*.

INFANTICIDE.—On the 10th of December, Mary Ann Parr, an inmate of the Bingham workhouse, purposely smothered her infant child, by pressing its face to her breast, whilst in the act of suckling. The many horrid cases of infanticide which are daily occurring forcibly bring to our mind the following passage in the Apocryphal Book of Enoch:—"In those days they who become pregnant, shall go forth, carry off their children, and forsake them. Their offspring shall slip from them, and while suckling them shall they forsake them, they shall never return to them, and never instruct their beloved."

EARTHQUAKE IN CHINA.—From a *Pekin Gazette* we learn that an earthquake occurred in June in the province of Kansuh, which was felt for 16 successive days. Upwards of 20,000 houses are said to have been destroyed; 300 of the inhabitants perished, and 400 others were seriously hurt. The Emperor in noticing this calamity, commands that the land-taxes in money and in grain for the present year be remitted, and that a supply of money and grain be issued to the distressed districts.—*News of the World*.

THE KING AND HIS COURTIER.—There was once a king who invited all his courtiers to a sumptuous banquet, without, however, telling them the exact period at which it was to take place. The wise men amongst them got their vestal robes prepared, and held themselves in constant readiness to obey the summons; while many thoughtless ones said to each other, "there are no signs as yet in the palace of preparations being made for the feast. Let us amuse ourselves as we please, we shall have plenty of time to prepare." And they went away in different directions. Suddenly the king's herald sounded his trumpet, and proclaimed that the banquet was ready, and that the guests should hasten to it without delay. The wise courtiers immediately presented themselves, fittingly arranged, while the foolish came straggling in, clothed in their soiled every-day garments. "You," said the king to the former, "shall sit at my table and enjoy my feast, but you who have neglected my invitation shall be cast out from my palace." * * * * Now this king was the King of kings, the Lord whose name is blessed forever. His feast was Eternal Life; and you, O sons of men, whom He has invited to it, can interpret for yourselves the remainder of the parable.—*From the Chaldee*.

WHO CAN MEASURE ARMS WITH GOD?

When God begins to work upon the earth,
And roll eternal purposes along,
How weak and futile are the thoughts of men
To stay His powerful, wonder-working arm,
And thwart His grand and glorious designs.
Proud, feeble man, whose life is but a breath,
A fleeting shadow in death's gloomy vale,
To-day builds high his hopes, and eager
 strives
To pierce the secrets of the heav'nly worlds,
To circumscribe the path of Deity,
And bring to naught the counsels of His
 will.

Aha! vain, foolish man; and can'st thou
 learn

No wisdom from experience of the past?
Loud as the voice of thunder in the air,
Do not earth's ruins and records proclaim
Jehovah is the Lord God terrible?

Whose shining glory is consuming fire;
At whose dread presence, cloud-capped
 mountains melt,

And flow in liquid streams before His face;
And hills skip to and fro—as lambkins play;
And nations crumble to their mother dust!
Hast thou not heard of Babel's wondrous
 tower,

Whose top to heaven had reached, had not
 God wrought

Confusion in the speech of all mankind,
And scattered them abroad throughout the
 earth?

Or of proud Pharaoh, who, in boasted
 strength

Of sword, of helmet, and of glistening spear,

Of war-horse, chariots, and Egyptia's hosts,
Pursued God's people on the sea-bed path,
Rampant to slay or fetter with slave-chains;
When Moses stretched once more his potent
 rod,

And rolling waves each other kissed again,
Swallowing up the despot in his pride?

Hast thou not read of Jericho's strong walls,
That fell down prostrate at the rams' horns'
 blast?

Or Sodom and Gomorrah in the plains,
Whose damning wickedness reached up to
 heaven,

Bringing down fire and brimstone from the
 Lord?

Or Tyre and Sidon, seats of famous trade,
Whose glory has departed from the land?

Or Babylon of old, which as a queen,
Sat ruling mistress in voluptuous halls,
Secured with walls, and towers, and brazen
 gates;

Now only known on dim historic page?
Does not the Jewish cry ring in thy ears—

"His blood be on us and our children too!"
And see'st thou not their broken, cursed
 state,

Since Jesus hung upon the cross to die?
And last, not least, in this the latter-day,
Sure thou hast heard how those anointed
 ones,

The Prophet and the Patriarch of God,
Joseph and Hyrum Smith, as martyrs fell
Upon Columbia's soil! And how the Saints
Have time on times been driven from their
 rights,

Till, far from civilized and Christian strife,

They've sought out for themselves a peaceful home,
Fenced by the Rocky Mountains' bulwark heights,
Where wisdom, knowledge, and the love of God,

Flow down upon them with such burning power,
That monarchs on their thrones begin to feel
Afraid at what the "Mormons" say or do!
O man! weak man, will not thy stubborn heart

Permit thee to improve on lessons given,
And learn—as man e'er should—from others' faults
And follies, to correct in time thy own?
Or wilt thou heedless run—like headstrong fools—

Against the bucklers of Jehovah's might,
Till overthrown and shattered, thou in turn
Becom'st a monument of human shame?

The Lord Almighty once again to man
Has spoken from His high, exalted throne,
And by the streams of Revelation given
Unto His people the last great command
To gather to their lands in one again,
And cleanse and purify their hearts and hands,

Liverpool.

That they may be prepared again to wield
The royal Priesthoods of Melchisedec
And Aaron, both, in fulness as of old;
That holy laws may be observed on earth,
E'en as they are in heaven; that from the curse

The earth may be redeemed, with all her sons,
And in immortal youth and vigour glow
Amid the saved creations of our God.

Then listen, all mankind, to God's own voice,

Nor mock His purposes: for be assured,
He is not trifling with the sons of men;
But hath arisen up in mighty power
To turn and overturn all human schemes,
And bring about His strange and marv'ulous work.

This once shall Jew and Gentile, bond and free,
English, German, American, and French,
Christian and Pagan—all the world shall know,

There now exists a God in Israel,
Fearful in working—e'en the God of old,
Who'll utter forth His voice, and be obeyed,
Till men become subjected to His will,
Or perish from the earth by judgments dire.

JOHN JAKUES.

ARRIVALS.—Just in time for announcement in the present Number, the following Elders from the Valley arrived in our midst:—Dan Jones, Isaac Alfred, Chancey G. Webb, William Empey, Moses Thurston, Spicer Crandall, James Pace, Thomas Jeremy, Daniel Daniels, and Noah T. Guymon. These brethren sailed on board the *Albert Gallatin*, from New York, on the first of December, 1852, landing in Liverpool, December 24th. They are all on missions to Britain.

LIST OF MONIES RECEIVED FROM THE 16TH TO THE 23RD DEC., 1852.

William Cartwright	£2 15 0	Brought forward.....	£143 7 0
Jonathan Brown	5 0 0	T. C. Armstrong	20 10 0
James Linforth	11 0 0	Edward Frost	2 0 0
James Walker.....	70 0 0	G. W. Davies	5 0 0
J. W. Pembroke	1 12 0	Charles Peat.....	4 2 0½
William Eddington	25 0 0	William Simms	0 6 0
George Simpson	2 0 0	W. L. N. Allen	5 0 0
Henry Savage	1 0 0	Gilbert Clements.....	1 10 0
John Memmott	25 0 0		
Carried forward.....	£143 7 0		£181 15 0½

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 3.—Vol. XV.

Saturday, January 15, 1853.

Price One Penny.

GATHERING.

The season of the year has now arrived when many of the British Saints will bid adieu to their friends, and kindred, and fatherland, to journey across the mighty deep to the land of Zion, that they may engage more fully in building up the Kingdom of God.

The spectacle of hundreds and thousands of persons readily sacrificing from religious motives the claims of country, relationship, and acquaintance, and emigrating to a land to them personally unknown—where they will be comparative strangers, must undoubtedly appear strange and unaccountable to the majority of mankind. But Saints, who have learned of the things of God in some small degree, whose minds have been opened to an understanding of the economy of salvation, know full well the righteousness and wisdom of the motives that induce them to forsake the land of their nativity, and gather themselves together on another land. They are able to give a reason for the hope that is within them in this respect. They know that wickedness can never be brought to an end until the wicked are destroyed from off the face of the earth, and that it is not the mind of God that the righteous should perish with the wicked. They know that if the righteous are ever to live peaceably upon the earth, and enjoy the blessings of the Kingdom of God, they must first be gathered out from the wicked, that the wicked may be taken from the earth, and so be prevented injuring and oppressing

the righteous. They know that the revelations and laws of God are calculated to benefit men, socially, temporally, and spiritually; and they are also well aware that those laws cannot be fully kept, and consequently their benefits cannot be fully realized, by the people of God, until they be gathered from the midst of the nations, and become a people separate and distinct from all other people. These are some of the motives that induce the Latter-day Saints to emigrate in such startling numbers from the shores of Britain, and from all countries where they may be located.

Wickedness has long reigned in the palace and in the cottage; among all ranks and conditions of mankind: those who have practised it have spread themselves like a green bay tree, and luxuriated rankly in this lower world, at the expense of the honest, the sober, the industrious, the innocent, and the virtuous.

The purposes of the creation of this earth and mankind, have been little understood, and less cared for, by the majority of men. Virtue and integrity—pearls beyond all price, have been bought and sold for worse than filthy lucre, to be trampled underfoot of men, and accounted things of naught. The poor and the righteous have groaned under the iron hand of the oppressor, and longed for death, that they might be set free. The laws and ordinances and covenants of the God of Heaven, have been transgressed, and changed, and broken; and the earth is become defiled under the inhabitants

thereof to such a degree, that nothing less than the consuming glory of the Lord will purify it from the abomination and defilement with which it is corrupted.

Notwithstanding the general dark and degraded state in which the majority of mankind are at the present time, there are still hundreds and thousands of men and women who ardently hope for better things, and earnestly seek for the truth as for a hidden treasure, and steadfastly pursue righteousness and equity as the pathway to eternal happiness. To such, the intelligence that the Almighty has once more looked down from the Heavens, and seen the low, fallen, corrupted state of the workmanship of His hands, and remembered His ancient covenant and promise to gather His people in one in the latter days, and establish His kingdom upon the earth, never more to be thrown down; that His will may be done upon the earth as it is done in the Heavens, that sin and suffering may cease, and righteousness, and truth, and peace, and everlasting joy and happiness prevail for evermore—to such this intelligence will prove more grateful than the haven of rest to the tempest-tossed mariner, or a green oasis to the weary traveller in a burning desert.

This the Almighty has done, and the gathering of the Latter-day Saints is to speed on this mighty and glorious work.

The above remarks may be more adapted to benefit those who are not as yet numbered amongst the people of God; but we wish to make a few observations for the benefit of the Saints, especially the emigrating ones.

No one having the name of a Saint should emigrate to the land of Zion, unless he do it with an eye single to the glory of God, and the building up of His Kingdom. When persons amongst the Latter-day Saints leave their native land with the intention of going right up to head quarters, and do it from unworthy motives, they generally get disappointed in the object of their ambition, and apostatize long before they reach the mountains, and often fall by the destroyer. Every one who emigrates for Zion, should see that his heart is right, and his actions pure before God, and set his face as a flint Zion-ward, determining not to heed the oily tales of apostates, nor the fears and falterings of weak brethren; but resolving to push onward with all faithful-

ness and diligence, turning neither to the right hand nor to the left, staying not on his way until he reach the mountains, where he can halt in peace and security, and look down in safety upon the turmoil, and strife, and desolation of an ungodly generation, who have sown to the wind and must reap the whirlwind.

Those who obey the great commandment to gather, must of course do it at a sacrifice, and in the face of many privations. Three or four hundred people from various parts of the country, and perhaps from various countries, differing in manners, habits, dispositions, and associations, suddenly lodged in the limited dimensions of a ship, cannot expect to be quite so comfortable, or have things so much their own way, as they may have been accustomed to in their own houses on the land. Still their comfort or discomfort will rest in a great measure with themselves. By watching and praying, and seeking the influence of the Holy Spirit, and exercising patience and forbearance, and cultivating a cheerful and obliging demeanour towards one another, the voyage to New Orleans may be converted into a pleasure-trip, and all privations and discomforts be forgotten in the peace and harmony which may prevail. A ship-load of gathering Saints, who are faithful in the observance of their duties, may exercise a control over winds, and waves, and untoward and uncomfortable circumstances, which they never before dreamt of. "The effectual fervent prayer of a righteous man availeth much." How much more then shall the faith and prayers of three hundred Saints have power to draw down the blessing of Heaven, seeing they have just made a sacrifice of their attachment to kin, and country, and worldly prospects, for the express purpose of fulfilling the Lord's commandment to gather, for it is a truth that "Sacrifice brings down the blessings of Heaven."

All good Saints have received of the one Spirit, which unites their hearts as one if they heed its gentle and peaceable whisperings, and leads them to bear with each others' infirmities and weaknesses, and exercise long-suffering, and kindly and charitable feelings towards each other, each esteeming his brother or his sister better than himself. These agreeable and unmistakeable traits of a Saint's character can be exhibited on a sea voyage, with the greatest benefit to all parties.

The valleys of the Mississippi and the Missouri may be likened to Bunyan's "slough of despond." Some of the Saints, when they arrive at this portion of their journey, having miscalculated their faith or their patience, through murmuring, or repining, or listening to the sophistical tales of wicked apostates, grow cold in the spirit of the work, and stay behind here, or are slothful and careless in pursuing their journey further: they ultimately lose the Spirit of the Lord entirely, and turn again to the beggarly elements, and become spiritually dead; and oftentimes temporal death follows; for the powers of darkness, the agents of both temporal and spiritual death, abound in those valleys; indeed the destroyer rides upon the face of the waters, and his influence prevails on the land to such an extent, that those valleys become to many, valleys of the "shadow of death."

It is indeed foretold that the time shall come when none but those who are upright in heart shall be able to go up to

Zion; but the diligent, the faithful, and the upright, need be under no fear; for the promise of the Almighty is unto them, that He will still shield them as in the hollow of His hand, that they shall live to accomplish their work upon the earth, and though a thousand should fall at their side, and ten thousand be destroyed around them, yet they shall stand in holy places and not be moved. The great secrets of safety for the Saints are prayer and faithfulness, in performing their duties in the seasons thereof, in observing the ordinances and commandments and precepts of the Lord, and in a willing obedience to the counsels of those who may be set over them in the Holy Priesthood. By doing this, the emigrating Saints may live to accomplish the purest and best desires of their hearts—even to arrive at Zion in safety, and be instructed in the way of the Lord more perfectly; but those who neglect these things, will have themselves to reproach when they find their portion amongst degraded and abandoned apostates.

HISTORY OF JOSEPH SMITH.

(Continued from page 25.)

April 9th. After an impartial trial, the Court decided that Dr. P. Hulbert be bound over, under two hundred dollar bonds, to keep the peace for six months, and pay the cost, which amounted to near three hundred dollars, all of which was in answer to our prayers, for which I thank my Heavenly Father.

On the 10th, had a Council of the United Order, in which it was agreed that the Order should be dissolved, and each one have his stewardship set off to him. The same day, the brethren in Clay county, Missouri, executed the following letters and petitions according to the revelation:—

Liberty, Clay County, Missouri,
April 10, 1834.

To the President of the United States of America.

We, the undersigned, your petitioners, citizens of the United States of America, and residents of the county of Clay, in the state of Missouri, being members of the Church of Christ, reproachfully called "Mormons," beg leave to refer the President to our former petition, dated in October last;

and also to lay before him the accompanying hand-bill, dated December 12th, 1833, with assurances that the said hand-bill exhibits but a faint sketch of the sufferings of your petitioners and their brethren, up to the period of its publication.

The said hand-bill shews, that at the time of dispersion a number of our families fled into the new and unsettled county of Van Buren; but being unable to procure provisions in that county, through the winter, many of them were compelled to return to their homes in Jackson county or perish with hunger. But they had no sooner set foot upon the soil—which a few months before, we had purchased of the United States—than they were again met by the citizens of Jackson county, and a renewal of savage barbarities inflicted upon these families, by beating with clubs and sticks, presenting knives and fire arms, and threatening with death, if they did not flee from the county. These inhuman assaults upon a number of these families, were repeated at two or three different times through the past winter, till they were compelled at last to abandon their possessions in Jackson county, and flee with their mangled bodies into this county, here

to mingle their tears and unite their supplications, with hundreds of their brethren, to our Heavenly Father, and the chief ruler of our nation.

Between one and two thousand of the people called "Mormons," have been driven by force of arms from Jackson county, in this state, since the first of November last, being compelled to leave their highly cultivated fields, the greater part of which had been bought of the United States—and all this on account of our belief in direct revelation from God to the children of men, according to the Holy Scriptures. We know that such illegal violence has not been inflicted upon any sect or community of people by the citizens of the United States, since the declaration of independence.

That this is a religious persecution, is notorious throughout our county; for while the officers of the county, both civil and military, were accomplices in these unparalleled outrages, engaged in the destruction of the printing office, dwelling houses, &c.; yet the records of the judicial tribunals of that county are not stained with a crime against our people. Our numbers being greatly inferior to the enemy, we were unable to stand up in self defence; and our lives, at this day, are continually threatened by that infuriated people, so that our personal safety forbids one of our number going into that county on business.

We beg leave to state that no impartial investigation into this criminal matter can be made, because the offenders must be tried in the county where the offence was committed, and the inhabitants of the county, both magistrates and people were combined, with the exception of a few; justice cannot be expected. At this day your petitioners do not know of a solitary family belonging to our Church, but what have been violently expelled from Jackson county by the inhabitants thereof.

Your petitioners have not gone into detail with an account of their individual sufferings from death, and bruised bodies, and the universal distress which prevails at this day, in a greater or less degree throughout our whole body. Not only because those sacred rights guaranteed to every religious sect have been publicly invaded, in open hostility to the spirit and genius of free government; but such of their houses as have not been burnt, their lands and most of the products of the labor of their hands for the last year have been wrested from them, by a band of outlaws congregated in Jackson county, on the western frontiers of the United States, within about thirty miles of the United States military post at Fort Leavenworth, on the Missouri river.

Your petitioners say, that they do not en-

ter a minute detail of the sufferings in this petition, lest they should weary the patience of the venerable chief, whose arduous duties they know are great, and daily accumulating. We only hope to show him that this unprecedented emergency in the history of our country, that the magistracy thereof is set at defiance, and justice checked in open violation of its laws, and that we, your petitioners, who are almost wholly native born citizens of these United States, of whom they purchased their lands in Jackson county, Missouri, with intent to cultivate the same as peaceable citizens, are now forced from them, and dwelling in the counties of Clay, Ray, and Lafayette, in the state of Missouri, without permanent home, and suffering all the privations which must necessarily result from such inhuman treatment. Under these sufferings, your petitioners petitioned the governor of this state, in December last, in answer to which, we received the following letter:—

"City of Jefferson, February 4, 1834.

"Gentlemen,—Your communication of the 6th of December was regularly received, and duly considered; and had I not expected to have received the evidence brought out on the inquiry ordered into the military conduct of Colonel Pitcher, in a short time after I received your petition, I should have replied to it long since.

"Last evening I was informed that the further inquiry of the court was postponed until the 20th instant. Then, before I could hear anything from this court, the court of civil jurisdiction will hold its session in Jackson county, consequently cannot receive anything from one, preparatory to arrangements for the other. I am very sensible indeed of the injuries your people complain of, and should consider myself very remiss in the discharge of my duties, were I not to do everything in my power consistent with the legal exercise of them, to afford your society the redress to which they seem entitled. One of your requests needs no evidence to support the right to have it granted;—it is that your people be put in possession of their homes from which they have been expelled. But what may be the duty of the executive after that, will depend upon contingencies.

"If upon inquiry it is found your people were wrongfully dispossessed of their arms by Colonel Pitcher, then an order will be issued to have them returned; and should your men organize according to law—which they have a right to do, indeed it is their duty to do so, unless exempted by religious scruples—and apply for public arms, the executive could not distinguish between their right to have them, and the right of every other description of people, similarly situated,

"As to the request for keeping up a military force to protect your people, and prevent the commission of crimes and injuries, were I to comply, it would transcend the powers with which the executive of this state is clothed. The federal constitution has given to Congress the power to provide for calling forth the militia, to execute the laws of the Union, suppress insurrection, or repel invasion: and for these purposes, the President of the United States is authorized to make the call upon the executives of the respective states; and the laws of this state empower the 'commander-in-chief, in case of actual or threatened invasion, insurrection, or war, or public danger, or other emergency, to call forth into actual service, such portion of the militia as he may deem expedient.' These, together with the general provision in our state constitution, that 'the governor shall take care that the laws are faithfully executed,' are all upon this branch of executive powers. None of these, as I consider, embrace this part of your request. The words, 'or other emergency,' in our militia law, seem quite broad; but the emergency to come within the object of that provision should be of a public nature.

"Your case is certainly a very emergent one, and the consequences as important to your society as if the war had been waged against the whole state, yet the public has no other interest in it, than that the laws be faithfully executed; this far, I presume the whole community feel a deep interest, for that which is the case of the Mormons to-day, may be the case of the Catholics to-morrow, and after them any other sect that may become obnoxious to a majority of the people of any section of the state. So far as a faithful execution of the laws is concerned, the executive is disposed to do every thing consistent with the means furnished him by the legislature; and I think I may safely say the same of the judiciary.

"As now advised, I am of the opinion that a military guard will be necessary to protect the state witnesses and officers of the court, and to assist in the execution of its orders, while sitting in Jackson county.

"By this mail I write to Mr. Reese, inclosing him an order on the captain of the 'Liberty Blues,' requiring the captain to comply with the requisition of the circuit attorney in protecting the court and officers, and executing their precepts and orders during the progress of these trials. Under the protection of this guard, your people can, if they think proper, return to their homes in Jackson county, and be protected in them during the progress of the trial in question, by which time facts will be developed upon which I can act more definitely. The attorney general will be required to

assist the circuit attorney, if the latter deems it necessary.

"On the subject of civil injuries, I must refer you to the courts; such questions rest with them exclusively. The laws are sufficient to afford a remedy for every injury of this kind, and whenever you make out a case entitling you to damages, there can be no doubt entertained of their ample award. Justice is sometimes slow in its progress, but is not less sure on that account.

"Very respectfully,

"Your obedient servant,

"DANIEL DUNKLIN.

"To Messrs. W. W. Phelps, Isaac Morley, John Whitmer, Edward Partridge, John Correll, and A. S. Gilbert."

By the foregoing letter from the governor, the President will perceive a disposition manifested by him to enforce the laws as far as means have been furnished him by the legislature of this state. But the powers vested in the executive of this state appear to be inadequate for relieving the distresses of your petitioners in their present emergency. He is willing to send a guide to conduct our families back to their possessions, but is not authorized to direct a military force to be stationed any length of time for the protection of your petitioners. This step would be laying the foundation for a more fatal tragedy than the first, as our numbers at present, are too small to contend single handed, with the mob of said county; and as the federal constitution has given to congress the power to provide for calling forth the militia to execute the laws of the Union, suppress insurrections, or repel invasions; and for these purposes the President of the United States is authorized to make the call upon the executives of the respective states. Therefore, we, your petitioners, in behalf of our society, which is so scattered and suffering, most humbly pray that we may be restored to our lands, houses, and property in Jackson county, and protected in them by an armed force, till peace can be restored. And as in duty bound, will ever pray.

Here followed one hundred and fourteen signatures, viz.: Edward Partridge, John Correll, John Whitmer, Isaac Morley, A. S. Gilbert, W. W. Phelps, &c. &c.

The following letter accompanied the foregoing petition:—

Liberty, Clay county, Missouri,
April 10, 1834.

To the President of the United States,—
We, the undersigned, whose names are subscribed to the accompanying petition, some of the leading members of the Church of Christ

beg leave to refer the President to the petition and handbill herewith. (See *Times and Seasons*, vol. vi. page 881.) We are not insensible of the multiplicity of business and numerous petitions, by which the cares and perplexities of our chief ruler are daily increased; and it is with diffidence we venture to lay before the executive, at this emergent period, these two documents, wherein is briefly portrayed the most unparalleled persecution, and flagrant outrage of law that has disgraced the country since the declaration of independence; but knowing the independent fortitude, and vigorous energy for preserving the rights of the citizens of this republic, which has hitherto marked the course of our chief magistrate, we are encouraged to hope, that this communication will not pass unnoticed, but that the President will consider our location on the extreme western frontier of the United States, exposed to many ignorant and lawless ruffians, who are already congregated, and determined to nullify all law that will secure to your petitioners the peaceable possession of their lands in Jackson county. We again repeat, that our society are wandering in adjoining counties at this day, bereft of their houses and lands, and threatened with death by the aforesaid outlaws of Jackson county.

And lest the President should have been deceived in regard to our true situation, by the misrepresentations of certain individuals, who are disposed to cover the gross outrages of the mob, from *religious, political, and speculative* motives, we beg leave to refer him to the governor of this state, at the same time informing that the number of men composing the mob of Jackson county, may be estimated at from three to five hundred, most of them prepared with fire-arms.

After noting the statements here made, if it should be the disposition of the President to grant aid, we most humbly entreat that *early* relief may be extended to suffering families, who are now expelled from their possessions by force of arms. Our lands in Jackson county, are about thirty miles distant from Fort Leavenworth, on the Missouri river.

With due respect, we are, Sir,

Your obedient servants,

A. S. GILBERT,

W. W. PHELPS,

EDWARD PARTRIDGE.

P.S.—In February last a number of our people, were marched under guard furnished by the governor of the state, into Jackson county, for the purpose of prosecuting the mob criminally; but the Attorney-General of the state, and the District Attorney, knowing the force and power of the mob, advised us to relinquish all hope of criminal

prosecution to effect anything against the band of outlaws, and we returned under guard, without the least prospect of ever obtaining our rights and possessions in Jackson county, with any other means than a few companies of the United States regular troops, to guard and assist us till we are safely settled.

A. S. G.
W. W. P.
E. P.

The foregoing letter and petition were forwarded by mail some days; also the following:—

Liberty, Clay county, Missouri,
April 10, 1834.

To His Excellency, Daniel Dunklin, Governor of Missouri.

Dear Sir,—Notwithstanding you may have become somewhat tired of receiving communications from us, yet we beg of your Excellency to pardon us for this, as we have this day forwarded a petition to the President of the United States, setting forth our distressed condition, together with your Excellency's views of it, as well as the limited powers with which you are clothed, to afford that protection which we need, to enjoy our rights and lands in Jackson county. A few lines from the governor of the state, in connexion with our humble entreaties for our possessions and privileges, we think, would be of considerable consequence towards bringing about the desired effect, and would be gratefully acknowledged by us, and our society, and we may add, by all honourable men.

We therefore, as humble petitioners, ask the favour of your Excellency to write to the President of the United States, that he may assist us, or our society, in obtaining our rights in Jackson county, and help protect us when there, till we are safe. As in duty bound, we will ever pray.

(Signed)

W. W. PHELPS,
JOHN WHITMER,
A. S. GILBERT,
E. PARTRIDGE,
JOHN CORRILL.

Also the following was sent by the same mail, to the Senator from Missouri, then in the Congress of the United States, at Washington:—

Liberty, Clay county, Missouri,
April 10, 1834.

Dear Sir,—As our society has just sent a petition and handbill to the President of the United States, setting forth their distressed condition since expelled from their homes by the Jackson county mob; and as you may remember that I was about to establish last

summer, previous to the destruction of my office by the mob, a weekly newspaper, in favour of the present administration, I have thought best to address this communication to your honour, and refer you to said petition and handbill, and assure you at the same time, that my determination is to publish a weekly paper, in favour of the present administration in Jackson county, as soon as our society is restored to its legal rights and possessions.

As a people we are bound to support our republican government and its institutions; and more than all, my press, which was wrested from me, is now printing a mean opposition paper, by "Kelly and Davis." Any communication from you will be received by

Your obedient servant,

W. W. PHELPS.

Hon. T. H. Benton.

Friday, April 11, I attended meeting, and father Tyler was restored to the fellowship of the Church.

On the 12th I went to the Lake, and spent the day in fishing, and visiting the brethren in that place.

Sunday the 13th, was sick, and unable to attend meeting.

On Monday 14th, I purchased some hay and oats, and got them home.

Tuesday 15th, drewed a load of hay; and on Wednesday ploughed and sowed oats for brother Frederick.

Thursday the 17th of April, I attended a meeting agreeable to appointment, at which time the important subject of the deliverance of Zion, and the building of the Lord's House in Kirtland, was discussed by Elder Rigdon. After the lecture, I requested the brethren and sisters to contribute all the money they could, for the deliverance of Zion; and received twenty-nine dollars and sixty-eight cents.

April 18th, in company with Elder Sidney Rigdon, Oliver Cowdery, and Zebedee Coltrin, I left Kirtland for New Portage, to attend a Conference; dined at W. W. Williams, in Newburgh; and continuing our journey, after dark we were hailed by a man who desired to ride. We were checked by the Spirit, and refused. He professed to be sick, but in a few minutes was joined by two others, who followed us hard, cursing and swearing; but we were successful in escaping their hands, through the providence of the Lord, and staid that night at a tavern where we were treated with civility.

On the 19th, continuing our journey, dined at brother Joseph Bosworth's, in Copley, Medina county. Brother Bosworth was strong in the faith, and if faithful may do much good. We arrived the same day at brother Jonathan Taylor's, in Norton, where we were received with kindness. We soon retired to the wilderness, where we united in prayer and supplication for the blessings of the Lord to be given unto His Church. We called upon the Father in the name of Jesus, to go with the brethren who were going to the land of Zion; and that I might have strength, and wisdom, and understanding sufficient to lead the people of the Lord, and to gather back and establish the Saints upon the land of their inheritances, and organize them according to the will of Heaven, that they be no more cast down for ever. We then united in the laying on of hands.

Elders Rigdon, Cowdery, and Coltrin laid their hands on my head, and conferred upon me all the blessings necessary to qualify me to stand before the Lord, in my calling, and be returned again in peace and triumph, to enjoy the society of my brethren.

Those present then laid their hands upon Elder Rigdon, and confirmed upon him the blessings of wisdom and knowledge to preside over the Church in my absence; to have the spirit to assist Elder Cowdery in conducting the *Star*; and arrange the covenants; and the blessings of old age and peace, till Zion is built up, and Kirtland established, till all his enemies are under his feet; and a crown of eternal life in the Kingdom of God with us.

Previous to blessing Elder Rigdon, we laid hands on Elder Cowdery, and confirmed upon him the blessings of wisdom and understanding sufficient for his station, that he be qualified to assist Elder Rigdon in arranging the Church covenants, which are soon to be published; and have intelligence in all things to do the work of printing.

After blessing Elder Rigdon, we laid our hands upon brother Zebedee, and confirmed the blessings of wisdom to preach the Gospel even till it spreads to the islands of the seas, and to be spared to see three score years and ten, and see Zion built up, and Kirtland established for ever, and even at last to receive a crown of life. Our hearts rejoiced, and we were comforted with the Holy Spirit.

Sunday, April 20th, Elder Rigdon entertained a large congregation of Saints, with an interesting discourse upon the dispensation of the fulness of times, &c.
(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 15, 1853.

THE BURMAN AND CALCUTTA MISSIONS.—We are much gratified to hear of the faithfulness and zeal of Elder Matthew McCune, and Teacher William Adams, in spreading the truth in Rangoon, by lecturing, social conversation, and the circulation of the printed word. We trust the Almighty will pour out His Spirit upon them, and the people of Burmah, that the work of God may have free course in that land, and many souls be brought into the fold of the Good Shepherd. It strikes us very forcibly that such will be the case, and that in the end much glory will redound to the name of the God of Israel.

As Elder McCune wishes for an interest in the prayers of the British Saints, on behalf of himself and the people, that the work may prosper in his hands, we will venture to assure him that the orisons of the Saints in these lands will ascend up before the throne of the Eternal, that He may greatly bless the efforts of His servants in the Burman Empire, for the salvation of that people.

Since writing the above, we have received a letter, dated 2nd Nov., 1852, from Elder William Willes, of Calcutta, who states that Elder McCune had written him that prospects were improving in Burmah, and that another military brother—Corporal Gibson, of the Bengal Fusileers, late of Edinburgh (Scotland) Conference—had arrived there, bringing with him a Priest's licence.

Elder Willes gives some interesting particulars concerning the Calcutta Mission. He had just published one thousand ten-page English tracts, in exposition of the principles of truth. The attendance at his lectures was improving, as the rainy season had drawn to a close; a good feeling was prevailing within the Church, and a bad one without; the members of the Priesthood were faithful and indefatigable in rolling on the work of the Lord.

Elder Willes had recently received an interesting letter of enquiry from a soldier at Dugshie, who has been five years a Baptist, stating that himself and others had faith in the work, and requesting further information concerning the doctrines of the Church. One of these individuals had solicited Elder Willes to visit Dugshie, offering to defray his expenses for the journey.

Elders Willes and Joseph Richards had determined to set out for the Punjaub, a distance of about 1000 miles from Calcutta, calling and sowing the good seed of the Kingdom on the way, at every place which would receive it. We wish these diligent brethren God speed on their mission, and pray that they may have power to reach the understandings and the hearts of the people amongst whom they may travel, so that the result of their labours may be a mighty increase to the Kingdom of our Lord and Saviour.

MALTA MISSION.—The truth has taken firm root in the island of Malta, and appears to be gradually working its way among the people, drawing out the honest in heart to inquiry and ultimate obedience, and filling with anger and hatred the bosoms of those who are not honest, or are too prejudiced or traditionated to candidly examine anything new, and patiently and carefully prove whether it be good or not. We

firmly believe, notwithstanding all opposition and persecution, that the Gospel will yet go forth from Malta to many surrounding nations, and that from thence many hundreds and thousands will have their eyes opened to behold the beauty, order, and power of the Kingdom of God. We would commend the faithfulness and steadfastness of Elder O Bray and his little band of Saints, and exhort them to continue unto the end in well doing, for in due time they shall reap a rich harvest if they faint not.

The circumstance of a British subject's books being seized, and his person placed in solitary confinement, for holding the faith of the Latter-day Saints, and having their publications in his possession, reminds us of the unfortunate Madias, and the revels of the Grand Duke of Tuscany, and the indignation of the British public thereupon. We humbly commend it to the attention of those whose duty it is to take cognizance of, and regulate abuses of power in those who are clothed with "a little brief authority."

ELDER ORSON PRATT'S NEW PERIODICAL, "THE SEER."—All persons who may wish to become subscribers for *The Seer*, are respectfully requested to give in their names to their Agents immediately, and the Agents are requested to send us their orders as soon as they possibly can, that Elder Pratt may be able to make the necessary arrangements for an adequate supply. We trust the Saints in Britain will not neglect this opportunity of obtaining copies of a work which will be full of important intelligence concerning the great principles of eternal life and salvation; but that they will duly appreciate the efforts of Elder Pratt to disseminate the truth, and liberally support his exertions by an extensive subscription.

ARRIVAL OF SAINTS FROM DENMARK.—Elders Willard Snow, John Forssgren, and Peter O. Hanson, with a company of 297 Scandinavian Saints on their way to the Salt Lake Valley, arrived in Liverpool on the 29th December, 1852, from Copenhagen, *via* Hamburgh and Hull. They had a very stormy passage across the North Sea, but the whole company are in excellent spirits. Elder Forssgren will take charge of the company when they leave England. Elders Snow and Hanson return to Denmark.

BOOK DEBTS.—In *Star* No. 35, Vol. XIV., we made a request to the Conferences under our charge to make an united exertion towards liquidating the debt that pressed upon our office. We feel happy to be able to state that some of the Conferences have so far acted upon the spirit of our request as to pay for all the stock in their Agents' hands at the close of the last year. This is truly noble and praiseworthy, and is well worthy of all emulation; and we hope by the close of 1853 all the British Conferences will be able to effect the same laudable object, which can be done by the Presidents of Conferences giving the matter their early and diligent attention. If the Saints in the British Isles will in all things walk up to the line of duty in this manner, the Lord will shower down His blessings upon them, that there shall scarcely be found room to contain them.

APPOINTMENTS.—Elder John Van Cott is appointed to the Pastoral charge of the Birmingham, Worcestershire, Cheltenham, and Herefordshire Conferences.

Elder Chancey G. Webb is appointed to succeed Elder A. M. Harmon in the Pastoral charge of the Newcastle-upon-Tyne, Hull, and Carlisle Conferences.

Elder William Bayliss, late President of the Birmingham Branch, is appointed to succeed Elder J. O. Angus, in the Presidency of the Leicestershire Conference.

Elder John Hyde, sen., President of the Cheltenham Conference, is appointed to succeed Elder C. V. Spencer in the Presidency of the Norwich Conference.

Elder John Robinson, of the Manchester Conference, is appointed to succeed Elder John Hyde, sen. in the Presidency of the Cheltenham Conference.

Elder Thomas Williams, of Newport, Mon., is appointed to succeed Elder Vincent Shurtleff in the Presidency of the Herefordshire Conference.

Elder Spicer Crandell is appointed to labour in the Staffordshire Conference, under the Presidency of Elder Joseph Westwood.

Elder Noah T. Guymon is appointed to labour in the Cheltenham Conference, under the Presidency of Elder John Robinson.

Elder Moses Thurstin is appointed to labour in the Lincolnshire Conference, under the Presidency of Elder Charles Derry.

Elder Isaac Allred is appointed to labour in the Warwickshire Conference, under the Presidency of Elder Graham Douglas.

Elder William Empy is appointed to labour in the Preston Conference, under the Presidency of Elder Robert Menzies.

Elder Elias Gardner is appointed to labour in the Newcastle-on-Tyne Conference, under the Presidency of Elder Thomas Squires.

Elder James Pace is appointed to labour in the Bedfordshire Conference, under the Presidency of Elder Job Smith.

Elders Dan Jones, Thomas Jeremy, and Daniel Daniels, have proceeded to their fields of labour, and will be under the direction of the Presidency of the Church in the Welsh Principality.

SAMUEL W. RICHARDS.

ELDER ORSON PRATT'S LETTER OF APPOINTMENT TO THE PRESIDENCY OF THE CHURCH IN THE UNITED STATES AND BRITISH N. A. PROVINCES.

ARRANGEMENTS BY HIM FOR THE SPREAD OF TRUTH — A NEW PERIODICAL, "THE SEER,"—A NEW WORK ON "CELESTIAL MARRIAGE, OR THE PEOPLING OF WORLDS."

St. Louis, Missouri, Nov. 22, 1852.

Dear Brother S. W. Richards,—You will oblige us by inserting in the *Star*, the following letter of appointment:—

"This Certifies THAT PROFESSOR ORSON PRATT, OF THE UNIVERSITY OF DESERET, ONE OF THE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, is appointed by us, with the sanction of the Special Conference, convened in this city on the twenty-eighth day of August, A.D. one thousand eight hundred and fifty-two, to preside over the affairs of the Church throughout the United States and the British Provinces in North America; and also to write and publish periodicals, pamphlets, books, &c., illustrative of the principles and doctrines of the Church; and to do all other things necessary for the advancement of the work of the Lord among all nations. Elder Pratt is authorized and required to receive and collect tithing of the Saints through all his field of labour; and we request the Elders and other officers and members of the Church to give diligent heed to his counsels as the words of life and salvation, and assist him to funds to enable him to travel, print, establish book agencies, and

perform all other duties of his calling; and the blessings of our Father in heaven shall rest upon them. Brother Pratt is one of the Perpetual Emigrating Fund Company, and is hereby appointed and authorized to act as Travelling Agent in the United States and British Provinces in North America; and he is instructed to collect and disburse aid, to promote the emigration of poor Saints to the vallies of the mountains.

Brother Orson Pratt is too well and favourably known, to need any testimonial, further than his own presence and acquaintance, to secure the esteem and confidence of all among whom his lot may be cast. His acquirements and attainments are of the highest order; and possessing, as he eminently does, every requisite of an honourable and high-minded gentleman, we take great pleasure in recommending him to the kindness and consideration of all good men.

BRIGHAM YOUNG, } Presidency
HEBER C. KIMBALL, } of said
WILLARD RICHARDS, } Church.

Signed and sealed at Great Salt Lake city, U.T., Sept. 13, 1852.

In accordance with this appointment,

we are now on our way to the city of Washington, where we expect to establish a book agency. We shall publish, according to the counsel of the First Presidency, a monthly periodical of the same size as the *Star*, which will be entitled, **THE SEER.**

It is intended to devote the pages of the *Seer* to the doctrines and principles of this Church. We hope to occupy its columns almost exclusively with original matter, instead of extracting from other periodicals, pamphlets, &c. In this advanced state of the Church, there are many doctrines, highly important, but partially understood, which we hope more fully to develop; among which may be mentioned the doctrine of patriarchal or celestial marriage, or, in other words, the sealing of the marriage covenant for time and for all eternity; likewise, the doctrine of the sealing powers in general, pertaining to the last dispensation of the fulness of times.

As all the Saints, both male and female, are deeply interested in regard to all doctrines having a bearing upon their eternal destiny, it is to be hoped that they will lend a helping hand, by becoming subscribers for the *Seer*. The Saints throughout Great Britain and ad-

joining countries can obtain the *Seer* of their respective Branch and Conference agents, and these agents can procure them at the *Star* office, in Liverpool. Price—wholesale, 20s. per hundred; retail, three-pence each.

As the Saints have mostly emigrated from the United States to the mountains, we hope that those in England will encourage us with their liberal subscriptions.

We also announce to the readers of the *Star*, that we have in manuscript, nearly ready for the press, a treatise entitled, **CELESTIAL MARRIAGE, or the PEOPLING OF WORLDS.** This work will probably contain from 80 to 100 pages, about the size of the pages in the *Star*.

We have been instructed by President Young, to publish in New York, ten thousand each of the Book of Mormon, Book of Covenants, and Hymn Book, intended expressly for the Valley.

You need not be surprised if you see us in England sometime in the course of the winter, as we wish to issue the first edition of the **PEOPLING OF WORLDS** in that country.

With feelings of the highest esteem, we subscribe ourself your friend and brother in the covenant of peace,

ORSON PRATT.

THE MALTA MISSION.

PERSECUTIONS—IMPRISONMENTS—BAPTISMS—EXTRACT OF A LETTER FROM ELDER THOMAS OBRAY.

Malta, December 2, 1852.

Dear President Richards,—I still continue to do all that I can to let this people know that the Lord has spoken once more from the heavens, through His Holy Prophet Joseph, by bearing my testimony and circulating the printed word. The truth is producing the same effect as in ancient days—the honest in heart coming and obeying it, whilst the hireling priests and the wicked are circulating lies and persecuting the Saints.

A few days ago a few young men, Maltese, came to me; I gave them some of our books; and it appears to me that their priests saw them coming. The priests went and got a mob of low fellows, and then waited outside of my door, until they came out; and they abused the poor fellows shamefully. Afterwards they came back to my place again, not satisfied with

what they had done to the young men, and pelted my door with stones and rotten fruit. The police came and took me to the station-house, where they kept me a few hours. The reason I was kept so long in the station-house was because the police director was not there. As soon as he came, he advised me to keep my books to myself, and said, if I would take his advice I should leave the place. Feeling rather to obey God than man, I answered that I had a commission from Jesus, with the everlasting Gospel, to bear to the inhabitants of this island; when he said I was beside myself, and sent me about my business.

Dear brother, the sight that I saw when I came to the door, I shall never forget. I could have walked on the heads of the people; hundreds were around

me, so that the police were forced to take me home, and guard my door all that night.

The Saints here have suffered much persecution, especially six young men of the 76th regiment. A few days ago they were had up before their commanding officer, all their books were taken from them, and they were dared to take one into the barracks.

After a few days they sent in a claim for their books, and they got them on condition that they were to go straight out of the gates with them. Their reply was, that if the books were kept, they could not keep the Spirit of God from them.

Sunday, 28th of November, one of the brethren was made a prisoner, and placed in the guard-room, waiting trial, for having in his possession the Book of Mormon. The man told his commanding officer, that if he were to take his life from him, he knew that this was the truth of God's word. He was brought the second time before his commanding officer, who gave him seven days' solitary confinement; and the poor fellow has lost his pay, and will be forced to bring up all duties that he might miss—all this for being a servant of the living God. For my part I feel it a disgrace to think that a British subject should be so treated for the sake of truth. May the Lord bless those poor fellows,

and make them more useful than ever. They are very good to me, and the Lord has blessed them in return—blessed them with His Holy Spirit; so that in the midst of persecution I can rejoice in seeing the outpouring of the Spirit of God in our midst; and am happy to say there have been two added since I wrote last.

A month ago I had the cheering company of brother Alexander Downes, from the Devonport (England) Branch, on his way to Gibraltar. I gave him a parcel of our books, having at that time the intention of visiting that place myself. May the distributing of those works that brother Downes has, prove beneficial to the work.

I am glad to hear that so many Elders are coming out from Zion, on missions to the nations of the earth, and that amongst them there are two to Gibraltar. May the Lord bless them. I long for the time to come when I shall stand upon the land of Zion, and receive my endowment in the Temple of the Lord.

The Saints join me in salutations to you and the dear Saints under your charge in the British Isles, praying that the spirit and power of your calling may abound unto eternal life.

I am your brother and fellow-labourer in the Gospel of Christ,

THOMAS OBRAY.

THE BURMAN MISSION.

LECTURES—CIRCULATION OF THE PRINTED WORD—DISCUSSION—SPIRIT OF INQUIRY—OPPOSITION—EXTRACT OF A LETTER FROM ELDER MATTHEW McCUNE.

Dear President Richards,—I arrived here on the 17th of August last, in connexion with the Ordnance Commissariat Department from Calcutta, in which I am a magazine sergeant. I do my duty of course in the department to which I belong, but at the same time I am furnished with authority and power to preach the everlasting Gospel, and build up the Church of Jesus Christ in the Burman Empire, or wherever my duties may lead me in this land.

Brother William Adams, who holds the office of a Teacher in the Church, and is a park sergeant in the same department with myself, came to Rangoon when the

Rangoon, 14th October, 1852.
war first broke out, a few months before I came. We determined upon announcing lectures, by an Elder of the Church of Jesus Christ, of Latter-day Saints, to the European troops, to be delivered twice a week, at the bottom of the western entrance to the great pagoda; no house having been then procured, in which we could meet.

Our first lecture was delivered on the 23rd of August, to a very attentive audience of about twenty people. I have since made it a practice to go round amongst the men, and speak to them, and lend them tracts. We have since succeeded in getting an empty Burman

house, in which brother Adams and myself reside. We have regular lectures every Sunday and Thursday evenings, announcing them by means of written hand-bills, there being no printing press yet in Rangoon. Our audiences are thin as yet, but attentive and well-behaved, and they are on the increase; none have as yet obeyed the Gospel, though several are enquiring; but enough has been done to alarm the enemy; much opposition and bitterness has been manifested by some; but, as in Calcutta so here, the greatest bitterness has been manifested by the Rev. gentlemen. I have met two American Baptist Missionaries—Messrs. Vinton and Kinkade, by appointment, and engaged two evenings with them, at the house of the former, in discussing the doctrines held by the Church. Mr. Vinton was most reasonable, and manifested an anxiety to enquire into the matter, and treated me with great courtesy and kindness, and is now reading our works; but Mr. Kinkade became most violent in his abuse, stamping, storming, and frothing at the mouth; abusing the Prophet Joseph, calling him liar, impostor, lazy vagabond, &c., saying the twelve Apostles were ignorant fanatics, and the Saints generally were miserable, deluded enthusiasts, &c.; positively refusing to test anything I said, or have what he said tested, by the Scriptures. I declined having any further discussion with him, and told him that as he had proved himself a wicked

man, and an enemy to all truth, I warned him that unless he repented, he should perish.

Our hand-bills are generally torn down the same day they are put up, with the exception of those on the house we live in, which have been allowed to remain. But let them rage; it is decreed in the councils of Heaven that the kingdom of darkness must fall, therefore the truth must roll on; it is seed time now, but the harvest will come.

I am learning the Burmese language. I must confine myself to the Europeans or others who may understand English, until I have overcome the language.

I have a hope that the Gospel may be introduced also amongst the Karens, a people held in great bondage by the Burmese; but who seem to be prepared for the Gospel, having never been given up to idolatry, though surrounded with it on all sides. They have amongst them many principles of truth, handed down from father to son, in their traditions; and are worshippers of one God.

I would take the present opportunity of entreating to be remembered in the prayers of the Saints in Europe, that the work of the Lord may be prospered in this land.

May you be blest with great power to watch over and build up the Church in England, &c.

Your Brother in the Gospel,

MATTHEW McCUNE.

SALT LAKE CITY.

The situation of Great Salt Lake city is, in my eyes, beautiful in the extreme. It lies on one side of the valley, immediately at the base of the mountains, and about fifteen miles from the Lake of the same name, which, at the hour of sunset, can be seen from many points in the city with great distinctness. At this hour the view of the over-hanging mountains and the more distant ones upon the opposite side of the valley, and of the Lake and its mountain islands, is picturesque and charming to a degree that I have rarely witnessed. The retiring sun sheds a soft, mellow glow over mountain, lake, and valley, and clothes surrounding objects in forms and colors, which, in softness and beauty, I have never seen equalled unless

it were in some few of the vallies of the Alps and the Appenines. The city itself is unique in its way. In general appearance, in the manner in which it is laid out and built up—the latter especially, it is original and striking beyond most cities that I have ever visited, and my first entrance into it was attended with reflections equally as impressive as those called up by the presence of any place I have ever seen. It is laid out into blocks of ten acres area, with rectangular streets, about sixty yards in width, having running on each side of them small streams of cool, clear water, brought in trenches from the adjacent mountains. These blocks are divided out into smaller lots of one-and-a-quarter acres each, which

usually belong to a single individual, and upon which he erects his tenement and raises his crop, consisting generally of wheat, oats, corn, and various kinds of vegetables. This gives to the place, at first sight, very much the appearance of a city built in the midst of a cornfield. The houses are usually quite small, built out of adobes or sun-dried bricks, or rude logs and boards. Most of them are one story in height; some few are not more than half a story. There are, however, some buildings quite respectable in size and appearance, towering up to the dignity of two stories, and having quite an air of neatness and comfort about them. These are almost universally occupied by the magnates of the land, or leading men in the Church, with the governor of the territory, Brigham Young, at their head. In addition to these, many of the inhabitants live and sleep in tents and wagon bodies, covered with cotton and linen cloths, which may be seen scattered about in the various parts of the city.

It is amusing and at the same time instructive to see to what strange shifts these people are driven in order to fence

in their possessions. The fences are sometimes composed of plank, sometimes of long, narrow poles brought from the creeks or canyons of the mountains, sometimes of raw hide put together in the manner of wire fences in the States, sometimes of adobes, and again of ridges of earth raised to the height of one or two feet, and allowed to dry in that form in the sun. Yet all of these circumstances, and everything else one sees around him, only indicate the remarkable energy, industry, and perseverance of the "Mormons" as a people. The two most striking-looking objects in the city are the Tabernacle, a very long, broad, low building, capable of containing five or six thousand persons, where the whole city assemble twice or more every Sunday to worship, according to their own peculiar notions; and the Council or Court House, a structure very similar in size and appearance to buildings of the same description in country towns in the States. This is the building that figured so conspicuously in the difficulty between the "Mormons" and returning United States officers.—*Deseret Correspondence of the St. Louis Intelligencer.*

VARIETIES.

If you would relish your food, labour for it.

HAVE you said your prayers, John? No ma'am. It aint my work. Bill says the prayers, and I the amens! We agreed to do it 'cause it comes shorter.

M. PANNEWITZ, a Silesian inspector of forests, has presented to the King of Prussia a book printed on paper made entirely from pine wood, with a binding of the same material.—*Preston Pilot.*

FIVE Italian Liberals were executed on the 7th of December last, in Mantua, Lombardy, by Austrian authority. They perished on the scaffold by "a newly-invented halter, which prolongs the struggles and agony" of the victims.

"DOCTOR," said a person once to a surgeon, "my daughter has had a terrible fit this morning: she continued full half an hour without knowledge or understanding." "Oh," replied the doctor, "never mind that; many people continue so all their lives."

A NEGRO woman was relating her experience to a gipsy congregation of colour, and among other things she said, she had been in Heaven. One of the ladies of colour asked her, "Sister, did you see any black folks in Heaven?" "Oh, get out! S'pose I go in de kitchen when I war dar?" A much more sensible idea of heaven than those learned doctors entertain, who expect one "beyond the bounds of time and space."

THE ADVANTAGE OF A GOOD NAME.—It has been stated, and we fear with too much truth, that in Glasgow alone, twenty thousand people go to bed drunk every Saturday night. This, we presume, is exclusive of those who are so drunk as not to be able to go to bed at all. Truly our good town has a nice reputation!—*Glasgow Citizen.*—The Latter-day Saints have many queer things reported of them, but a mighty revolution must take place before any community of Latter-day Saints earn such a "good name," or "nice reputation," as the *civilized, enlightened, and christian citizens* of Glasgow rejoice in.

IN the natural history of insects, the grub turns into a butterfly; but it often occurs in the natural history of man, that the butterfly turns into a grub.

FIRES IN CALIFORNIA.—On the 2nd of November, 1852, the city of Sacramento was laid in ashes. Several persons were burnt to death, and numbers severely scorched. On the 9th of the same month a great fire also occurred at San Francisco. Fires have also been making havoc at Marysville, Sonora, and several other localities in the interior.

NEW TRANSLATION OF THE NEW TESTAMENT.—The Orientalist, Professor Petermann, of Berlin, is at this moment engaged at Damascus in copying, with the aid of other learned men, a Syraic New Testament of the sixth century, which there is reason to believe was itself translated verbally from one of the earliest and most authentic Greek manuscripts.

WE ARE THE SEED OF ABR'AM.

We are the seed of Abr'am,
And all the world shall know;
For while proud nations crumble,
We will a kingdom grow.
Once we were not a people,
But we're a people now;
Our home's in Salt Lake Valley,
Above the mountains' brow.

CHORUS.

We are the seed of Abr'am,
And all the world shall know:
For while proud nations crumble,
We will a kingdom grow.

In this last dispensation,
The Prophets to fulfil,
Through present revelation,
It is Jehovah's will,
By precept upon precept,
By giving line on line;
To consummate redemption,
And make the earth divine.
We are the seed, &c.

These "times of restitution,"
We learn things old and new;
But "settled creed" admirers
Are puzzled what to do.
Our souls are more expansive,
For every truth we'll own;
That we may grow quite perfect,
And know as we are known.
We are the seed, &c.

Abr'am received the promise,
Because he was God's friend,
That seed in endless increase
Should from his loins descend.
If we call Abr'am father,
Our works must be the same;
Or to the promised blessings,
We have no legal claim.
We are the seed, &c.

The Christians are quite startled,
And make a wondrous noise;

Liverpool.

They call this all "delusion;"
We're "foolish,"—they are "wise."
They say, "How strange these doctrines!
"Peculiarly so:"
But we can tell the reason—
God's thoughts they do not know.
We are the seed, &c.

They were not "strange" to Prophets,
In Patriarchal days,
Who lived by revelation,
And learned Jehovah's ways.
They were not "strange" to Abr'am,
The man of mighty faith;
Nor Isaac, Jacob, Moses;
For so the Scripture saith.
We are the seed, &c.

These things may come in contact
With prejudice and pride;
And those who love and keep them,
Christendom may deride;
But we'll not fear nor falter,
Nor heed the frowns of men;
For to God's shining presence
They'll bring us back again.
We are the seed, &c.

We'll preach this glorious Gospel,
And make it all our boast;—
Believe, repent, and be baptized,
And gain the Holy Ghost;
Then gather unto Zion,
Cities and Temples build;
That with all truth and knowledge,
The faithful may be filled.
We are the seed, &c.

Though wicked men endeavour
This work to overthrow,
Yet, as God lives in heaven,
To victory 'twill go.
For what He sets His hand to,
He's sure to bring about;
And those who won't believe it,
May wait and find it out.
We are the seed, &c.

JOHN JAKES.

48 QUARTERLY LIST OF DEBTS.—LIST OF MONIES RECEIVED.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING DECEMBER 31st, 1852.

NAME.	AGENT.	Dr.	NAME.	AGENT.	Dr.
London	T. C. Armstrong	£578 2 5½	Brought forward.....		£3023 15 6
Birmingham	John Godsall	247 17 4½	Llanelly	C. Harman	5 11 11½
Glasgow	Robert Kirkwood	181 15 8½	Flintshire	W. Parry	4 4 5½
Bradford	T. Hansom	165 14 8	Carmarthenshire	J. Jones	3 14 5½
South	John Alexander	135 5 7	Brecknockshire	W. Williams	3 4 5½
Sheffield	John Memmott	103 12 6½	Anglesea	W. Simms	3 7 4
Warwickshire	R. Tilt	111 16 10	Monmouthshire	G. W. Davies	1 1 0½
Norwich	S. Cornaby	97 17 0½	Pembrokeshire	John Price	0 8 0
Lincolnshire	E. Weaver	81 12 2			
Bedfordshire	J. W. Pembroke	79 17 4	BRANCH.	AGENT.	
Nottinghamshire	H. Savage	78 10 9½	Derry	R. G. Frazer	6 15 4½
Staffordshire	G. Simpson	76 17 0	Dublin	E. Sutherland	10 5 7½
W. Glamorganshire	W. Richards	70 10 10½	Tedbury	J. Walker	5 0 10
Reading	James Trewin	67 16 4½	Jersey	W. Ballan	2 5 2
Herefordshire	G. Pierson	67 13 5½			
Newcastle-on-Tyne	William McGhie	64 1 6½	Australian Mission (Murdock and Wandell)		35 10 10½
Derbyshire	W. Cartwright	60 14 11	Malta Mission (T. O'bray)		7 0 1½
Cambridgeshire	J. W. Boud	57 2 8	Wm. Gibson (St. Louis, U. S. A.)		32 2 9½
Preston	John Holsall	56 7 0	Matthew Hicks (New York)		3 18 7
Cheltenham	Thomas Clark	54 10 6½	Thomas Braidwood		2 13 0
Manchester	J. Walker	51 6 6	J. W. McLellan		0 17 9
Dorsetshire	Edward Frost	48 6 11	P. O. Hanson (Copenhagen)		0 17 6
E. Glamorganshire	Richard Morris	48 2 0½	Orson Pratt (Washington)		147 5 7½
Southampton	W. Eddington	47 14 2½	Pratt and Horner (San Francisco)		54 2 8½
Hull	Abraham Smith	47 4 4½	Orson Hyde		85 6 3½
Dundee	A. N. McFarlane	43 0 3	M. G. D. Phillips (N. B.)		0 3 11
Worcestershire	C. Peat	35 19 9	Daniel Carn (Hamburgh)		0 5 8
Channel Islands	F. Kirby	35 14 2	David Roberts		0 1 11
Land's End	W. G. Mills	34 17 5½	Dr. S. M. Brice (U. S. A.)		0 1 6
Edinburgh	J. McComie	30 0 7	O. B. Huntington		0 1 8
Carlisle	T. Taylor	25 13 7	L. O. Littlefield		0 1 6
Leicestershire	T. Chamberlain	27 1 4	Lawson Simpson		0 0 9
Liverpool	J. Linforth	23 5 0½	Thomas Pugh		0 1 2
Belfast	G. Clements	20 14 9	Edward Sutherland		0 15 3
Shropshire	James Bishop	20 8 10½	Jabez Woodard (Italy)		4 4 2
Isle of Man	John Kelly	14 0 4	(Errors excepted.)		
Herefordshire (late)	J. Preece	24 17 9			
Denbighshire	G. Roberts	7 10 8			
Carried forward.....		£3023 15 6			£3445 6 11½

LIST OF MONIES RECEIVED FROM THE 23RD TO THE 31ST DEC., 1852.

Phillip Sykes	£1 1 0	Brought forward.....	£148 19 5
Thomas Taylor	1 15 0	Henry Savage	6 14 4½
Francis Kirby	5 10 0	Edward Sutherland	0 15 0
John Mc Comie	47 0 0	Griffith Roberts	2 0 0
John Holsall	19 0 0	Thomas Chamberlain	15 2 5
Robert Kirkwood	12 0 0	James Linforth	5 5 3
Henry Savage	1 0 0	William Williams	12 0 0
John Price	3 16 0	Richard Morris	16 10 0
Thomas Clarke	20 0 0	J. W. Pembroke	4 0 0
W. G. Mills	3 0 0	Edward Weaver	4 11 9
Samuel Cornaby	5 0 0	John Memmott	5 0 0
William Richards	2 0 0	John Alexander	10 0 0
G. W. Davies	27 17 5		
Carried forward.....	£148 19 5		£230 18 2½

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LIVERPOOL:

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 4.—Vol. XV.

Saturday, January 22, 1853.

Price One Penny.

HISTORY OF JOSEPH SMITH.

(Continued from page 40.)

The Governor of Missouri wrote to the brethren as follows, in reply to their last letter:—

City of Jefferson, April 20th, 1834.

To Messrs. W. W. Phelps, E. Partridge,
John Corrill, John Whitmer, and A. S.
Gilbert.

Gentlemen,—Yours, of the 10th inst., was received yesterday, in which you request me as executive of this state, to join in an appeal to the President of the United States for the protection in the enjoyment of your rights in Jackson county. It will readily occur to you, no doubt, the possibility of your having asked of the President, protection in a way that he, no more than the executive of this state, can render. If you ask for that which I may be of opinion he has power to grant, I should have no objection to join in urging it upon him; but I could no more ask the President—however willing I am to see your society restored and protected in their rights—to do that which I may believe he has no power to do, than I could do such an act myself. If you will send me a copy of your petition to the President, I will judge of his rights to grant it; and if of opinion he possesses the power, I will write in favour of its exercise.

I am now in correspondence with the federal government, on the subject of deposits of munitions of war on our northern and western borders, and have no doubt but shall succeed in procuring one, which will be located, if left to me, (and the Secretary at war seems willing to be governed by the opinion of the executive of this state,) somewhere near the state line, either in

Jackson or Clay counties. The establishment will be an 'Arsenal,' and will probably be placed under the command of a Lieutenant of the army. This will afford you the best means of military protection, the nature of your case will admit. Although I can see no direct impropriety in making the subject of this paragraph public, yet I should prefer it not to be so considered for the present, as the erection of an Arsenal is only in expectancy.

Permit me to suggest to you, that as you now have greatly the advantage of your adversaries, in public estimation, that there is a great propriety in retaining that advantage, which you can easily do by keeping your adversaries in the wrong. The laws, both civil and military, seem deficient in affording your society proper protection; nevertheless, public sentiment is a powerful corrector of error, and you should make it your policy to continue to deserve it.

With much respect, and great regard,

I am your obedient servant,

DANIEL DUNKLIN.

On the 21st, I attended Conference, and had a glorious time. Some volunteered to go to Zion, and others donated sixty-six and thirty-seven cents, for the benefit of the scattered brethren in Zion. The following are extracts from the Minutes of the Conference:—

This day a Conference of Elders assembled at the dwelling-house of brother Carpenter. President Joseph Smith, jun., read the second chapter of Joel's prophecy, prayed, and addressed the Conference as follows:—

"It is very difficult for us to communicate to the Churches all that God has revealed to us, in consequence of tradition; for we are differently situated from any other people that ever existed upon this earth; consequently those former revelations cannot be suited to our conditions; they were given to other people, who were before us; but in the last days, God was to call a remnant, in which was to be deliverance, as well as in Jerusalem and Zion. Now if God should give no more revelations, where will we find Zion and this remnant? The time is near when desolation is to cover the earth, and then God will have a place of deliverance in His remnant, and in Zion," &c.

The President then gave a relation of obtaining and translating the Book of Mormon, the revelation of the Priesthood of Aaron, the organization of the Church in 1830, the revelation of the High Priesthood, and the Gift of the Holy Spirit poured out upon the Church, &c., and said:—

"Take away the Book of Mormon, and the Revelations, and where is our religion? We have none; for without a Zion, and a place of deliverance, we must fall; because the time is near when the sun will be darkened, and the moon turn to blood, and the stars fall from heaven, and the earth reel to and fro. Then, if this is the case, and if we are not sanctified and gathered to the places where God has appointed, with all our former professions and our great love for the Bible, we must fall; we cannot stand; we cannot be saved; for God will gather His Saints out from the Gentiles, and then comes desolation or destruction, and none can escape, except the pure in heart who are gathered." &c.

Elder Rigdon addressed the Conference, and said:—

"On two points hang all the revelations which have ever been given, which are the two advents of the Messiah. The first is past, and the second is now just before us; and consequently those who desire a part in this era which the angels desired to look into, have to be assembled with the Saints; for if they are not gathered, they must wait because of his coming. There is no part of his creation which will not feel a shock at this grand display of his power, for the ancient Saints will reign with Christ a thousand years. The gathered Saints will dwell under that reign, and those who are not gathered may expect to endure his wrath that length of time, for the rest of the dead are not to live till the thousand years are ended.

"It is in vain for men in this generation to think of laying up and providing inheritances for their children, except they lay it up in the place where deliverance is appoint-

ed by the voice of God; for these are the days of vengeance, as were in the days of Jeremiah; because before his eyes were closed in death, the Jews were led captive, and the land possessed by another people: and so in this day; while the father is laying up gold for his son, the *destroyer* may lay him lifeless at his feet, and where then is all his treasure? Therefore, if we, the islands of the sea, and all the ends of the earth, desire an inheritance for ourselves, ourselves, and their children, and our children, it must be obtained where God has appointed the places of deliverance.

Elder Rigdon adverted to the former covenants to Abraham, Isaac, and Jacob, and others of the ancients, which were to be realized in the last days, &c.; and spoke at some length upon the deliverance of Zion, the endowment of the Elders with power from on high according to the former promises, and the spreading of the word of the Lord to the four winds. He first referred to the situation of the brethren in Missouri, and urged the importance of those who could, giving heed to the revelations by going up to their assistance; and those who could not go, to help those to means for their expenses, who are going, &c.

Elder Cowdery gave a brief relation of the mobbing in Missouri, &c., and called for a contribution.

Elders Ambrose Palmer, and Salmon Warner followed on the same subject.

Brother Joseph Bosworth spoke on the deliverance of Zion, and said he had no property, but if necessary for her deliverance he would sell his clothes at auction, if he might have left him as good a garment as the Saviour had in the manger.

Others spoke on the same subject.

President Joseph Smith, jun., prophesied:—

"If Zion is not delivered, the time is near when all of this Church, wherever they may be found, will be persecuted and destroyed in like manner."

Elder Rigdon, in speaking on the second item, gave an account of the endowment of the ancient Apostles, and laid before the Conference the dimensions of the House to be built in Kirtland, and rehearsed the promise to the Elders in the last days, which they were to realize, after the House of the Lord was built.

Brother Bosworth then related a few items of a vision, which he gave as a testimony of those things contained in the revelations read by Elder Rigdon, and his remarks thereon.

President Smith explained the revelation concerning the building of the Lord's House.

Elder Rigdon then spoke on the third item, the spreading of the word of the Lord; followed by several of the brethren.

Brother Thomas Tripps' case was then presented.

Brother David Evans said that brother Tripps took a sister by the hand while going home from meeting; and also, was guilty of other improprieties with another sister; and had sought witness against a sister in good standing, from a wicked woman in the world.

The Conference voted that Thomas Tripp be excluded from this Church, with the privilege of an appeal to the Bishop's Council in Kirtland.

President Smith then laid hands on certain children, and blessed them in the name of the Lord.

Elder Rigdon administered the Sacrament.

There were present, seven High Priests, and thirteen Elders.

Adjourned to the Monday preceding the second Sunday in September.

Closed by singing "Now my remnant of days, &c."

(Signed)

OLIVER COWDERY, { Clerk of the
Conference.

April 22nd, I returned to Kirtland.

23rd, assembled in Council with Elder Rigdon, F. G. Williams, N. K. Whitney, John Johnson, and O. Cowdery; and united in asking the Lord to give Elder Zebedee Coltrin influence over brother Jacob Myres, to obtain the money which he has gone to borrow for us, or cause him to come to this place and bring it himself. I also received the following:—

Revelation given to Enoch, concerning the Order of the Church for the benefit of the poor, April 23rd, 1834.

Verily I say unto you, my friends, I give unto you counsel and a commandment concerning all the properties which belong to the Order which I commanded to be organized and established, to be an United Order, and an everlasting Order for the benefit of my Church, and for the salvation of men until I come, with promise immutable and unchangeable, that inasmuch as those whom I commanded were faithful, they should be blessed with a multiplicity of blessings; but inasmuch as they were not faithful, they were nigh unto cursing. Therefore, inasmuch as some of my servants have not kept the commandment, but have broken the covenant by covetousness and with feigned words, I have cursed them with a very sore and grievous curse; for I, the Lord, have decreed in my heart, that inasmuch as any man belonging to the Order shall be found a transgressor, or, in other words, shall break the covenant with which ye are bound, he shall be cursed in his life, and shall be trod-

den down by whom I will; for I, the Lord, am not to be mocked in these things; and all this that the innocent among you may not be condemned with the unjust; and that the guilty among you may not escape, because I, the Lord, have promised unto you a crown of glory at my right hand. Therefore, inasmuch as you are found transgressors, ye cannot escape my wrath in your lives; inasmuch as ye are cut off by transgressions, ye cannot escape the buffetings of Satan until the day of redemption.

And I now give unto you power from this very hour, that if any man among you of the Order, is found a transgressor, and repenteth not of the evil, that ye shall deliver him over unto the buffetings of Satan; and he shall not have power to bring evil upon you. It is wisdom in me; therefore a commandment I give unto you, that ye shall organize yourselves, and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him; for it is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures. I, the Lord, stretched out the heavens, and built the earth as a very handy work: and all things therein are mine; and it is my purpose to provide for my Saints, for all things are mine; but it must needs be done in mine own way: and behold, this is the way that I, the Lord, have decreed to provide for my Saints;—that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my Gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

And now, verily I say unto you, concerning the properties of the Order: let my servant Pelagoram have appointed unto him the place where he now resides, and the lot of Tahhanes, for his stewardship, for his support while he is labouring in my vineyard, even as I will when I shall command him: and let all things be done according to the counsel of the Order, and united consent, or voice of the Order which dwell in the land of Shinehah. And this stewardship and blessing, I, the Lord, confer upon my servant Pelagoram, for a blessing upon him, and his seed after him; and I will multiply blessings upon him, inasmuch as he shall be humble before me.

And again, let my servant Mahemson have appointed unto him, for his stewardship, the

lot of land which my servant Zombre obtained in exchange for his former inheritance, for him and his seed after him; and inasmuch as he is faithful, I will multiply blessings upon him and his seed after him. And let my servant Mahemson devote his moneys for the proclaiming of my words, according as my servant Gazelam shall direct.

And again, let my servant Shederlaomach have the place upon which he now dwells. And let my servant Olihah have the lot which is set off joining the house which is to be for the Laneshine-house, which is lot number one: and also the lot upon which his father resides. And let my servant Shederlaomach and Olihah have the Laneshine-house, and all things that pertain unto it; and this shall be their stewardship which shall be appointed unto them; and inasmuch as they are faithful, behold, I will bless, and multiply blessings upon them: and this is the beginning of the stewardship which I have appointed them, for them and their seed after them; and inasmuch as they are faithful, I will multiply blessings upon them and their seed after them, even a multiplicity of blessings.

And again, let my servant Zombre have the house in which he lives, and the inheritance, all save the ground which has been reserved for the building of my houses, which pertains to that inheritance: and those lots which have been named for my servant Olihah. And inasmuch as he is faithful, I will multiply blessings upon him. And it is my will that he should sell the lots that are laid off for the building up of the city of my Saints, inasmuch as it shall be made known to him by the voice of the Spirit, and according to the counsel of the Order, and by the voice of the Order. And this is the beginning of the stewardship which I have appointed unto him, for a blessing unto him, and his seed after him; and inasmuch as he is faithful, I will multiply a multiplicity of blessings upon him.

And again, let my servant Ahashdah have appointed unto him the houses and lot where he now resides, and the lot and building on which the Ozondah stands; and also the lot which is on the corner south of the Ozondah; and also the lot on which the Schule is situated. And all this I have appointed unto my servant Ahashdah, for his stewardship, for a blessing upon him, and his seed after him, for the benefit of the Ozondah of my Order, which I have established for my stake in the land of Shinehah; yea, verily this is the stewardship which I have appointed unto my servant Ahashdah, even this whole Ozondah establishment, him, and his agent, and his seed after him; and inasmuch as he is faithful in keeping my commandments, which I have given unto him,

I will multiply blessings upon him, and his seed after him, even a multiplicity of blessings.

And again, let my servant Gazelam have appointed unto him, the lot which is laid off for the building of my house, which is forty rods long, and twelve wide; and also the inheritance upon which his father resides; and this is the beginning of the stewardship which I have appointed unto him, for a blessing upon him, and upon his father; for behold, I have reserved an inheritance for his father, for his support; therefore he shall be reckoned in the house of my servant Gazelam; and I will multiply blessings upon the house of my servant Gazelam, inasmuch as he is faithful, even a multiplicity of blessings.

And now a commandment I give unto you concerning Zion, that you shall no longer be bound as an United Order to your brethren of Zion, only on this wise: after you are organized, you shall be called the United Order of the stake of Zion, the city of Shinehah. And your brethren, after they are organized, shall be called the United Order of the city of Zion; and they shall be organized in their own names, and in their own name; and they shall do their business in their own name, and in their own names; and you shall do your business in your own name, and in your own names. And this I have commanded to be done for your salvation, and also for their salvation, in consequence of their being driven out, and that which is to come. The covenants being broken through transgression, by covetousness and feigned words, therefore you are dissolved as an United Order with your brethren, that you are not bound only up to this hour unto them, only on this wise, as I said, by loan, as shall be agreed by this Order, in Council, as your circumstances will admit, and the voice of the Council direct.

And again, a commandment I give unto you concerning your stewardship which I have appointed unto you: behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken: and if the properties are mine, then ye are stewards, otherwise ye are no stewards. But verily I say unto you, I have appointed unto you to be stewards over mine house, even stewards indeed: and for this purpose I have commanded you to organize yourselves, even to Shinelah my words, the fulness of my Scriptures, the revelations which I have given unto you, and which I shall hereafter, from time to time, give unto you, for the purpose of building up my Church and Kingdom on the earth, and to prepare my people for the time when I shall dwell with them, which is nigh at hand.

And ye shall prepare for yourselves a place for a treasury, and consecrate it unto my name; and ye shall appoint one among you to keep the treasury, and he shall be ordained unto this blessing; and there shall be a seal upon the treasury, and all the sacred things shall be delivered into the treasury, and no man among you shall call it his own, or any part of it, for it shall belong to you all with one accord, and I give it unto you from this very hour: and now see to it, that ye go to and make use of the stewardship which I have appointed unto you, exclusive of the sacred things, for the purpose of Shine-lane these sacred things, as I have said: and the avails of the sacred things shall be had in the treasury, and a seal shall be upon it, and it shall not be used or taken out of the treasury by any one, neither shall the seal be loosed which shall be placed upon it, only by the voice of the Order, or by commandment. And thus shall ye preserve the avails of the sacred things in the treasury, for sacred and holy purposes; and this shall be called the sacred treasury of the Lord; and a seal shall be kept upon it, that it may be holy and consecrated unto the Lord.

And again, there shall be another treasury prepared, and a treasurer appointed to keep the treasury, and a seal shall be placed upon it; and all moneys that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses or in lands, or in cattle, or in all things—save it be the holy and sacred writings which I have reserved unto myself for holy and sacred purposes—shall be cast into the treasury as fast as you receive moneys, by hundreds, or by fifties, or by twenties, or by tens, or by fives, or in other words, if any man among you obtain five talents, let him cast them into the treasury; or if he obtain ten, or twenty, or fifty, or an hundred, let him do likewise; and let not any man among you say that it is his own, for it shall not be called his, nor any part of it; and there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the Order. And this shall be the voice and common consent of the Order: that any man among you say unto the treasurer, I have need of this to help me in my stewardship, if it be five talents, or if it be ten talents, or twenty, or fifty, or an hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship, until he be found a transgressor, and it is manifest before the Council of the Order plainly, that he is an unfaithful, and an unwise steward; but so long as he is in full fellowship, and is faithful, and wise in his stewardship, this shall be his token unto the treasurer, that the treasurer shall not

withhold. But in case of transgression, the treasurer shall be subject unto the counsel and voice of the Order. And in case the treasurer is found an unfaithful, and an unwise steward, he shall be subject to the counsel and voice of the Order, and shall be removed out of his place, and another shall be appointed in his stead.

And again, verily I say unto you, concerning your debts, behold, it is my will that you should pay all your debts, and it is my will that you should humble yourselves before me, and obtain this blessing by your diligence and humility, and the prayer of faith: and inasmuch as you are diligent and humble, and exercise the prayer of faith, behold, I will soften the hearts of those to whom you are in debt, until I shall send means unto you for your deliverance. Therefore write speedily unto Cainhannoch, and write according to that which shall be dictated by my Spirit, and I will soften the hearts of those to whom you are in debt, that it shall be taken away out of their minds to bring affliction upon you. And inasmuch as ye are humble, and faithful, and call upon my name, behold, I will give you the victory: I give unto you a promise, that you shall be delivered this once out of your bondage; inasmuch as you obtain a chance to loan money by hundreds, or thousands, even until you shall loan enough to deliver yourselves from bondage, it is your privilege, and pledge the properties which I have put into your hands this once by giving your names, by common consent, or otherwise, as it shall seem good unto you: I give unto you this privilege, this once; and behold, if you proceed to do the things which I have laid before you, according to my commandments, all these things are mine, and ye are my stewards, and the master will not suffer his house to be broken up. Even so. Amen.

The brethren in Missouri again wrote the governor as follows:—

Liberty, Clay county, Missouri,
April 24, 1834.

Dear Sir,—In our last communication of the 10th instant, we omitted to make inquiry concerning the evidence brought up before the court of inquiry, in the case of Colonel Pitcher. The court met pursuant to adjournment, on the 20th February last, and for some reasons unknown to us, we have not been able to obtain information concerning the opinion or decision of that court; we had hoped that the testimony would have been transmitted to your Excellency before this, that an order might be issued for the return of our arms, of which we have been wrongfully dispossessed, as we believe will clearly appear to the commander-in-chief, when the evidence is laid before him.

As suggested in your communication of

the 4th of February we have concluded to organize according to law, and apply for public arms; but we feared that such a step, which must be attended with public ceremonies, might produce some excitement; and we have thus far delayed any movement of that nature, hoping to regain our arms from Jackson, that we might independently equip ourselves, and be prepared to assist in the maintenance of our constitutional rights and liberties, as guaranteed to us by our country; and also to defend our persons and property from a lawless mob, when it shall please the executive at some future day, to put us in possession of our homes, from which we have been most wickedly expelled. We are happy to make an expression of our thanks for the willingness manifested by the executive to enforce the laws, as he can consistently "with the means furnished him by the Legislature;" and we are firmly persuaded that a future day will verify to him whatever aid we may receive from the executive has not been lavished upon a band of traitors, but upon a people whose respect and veneration for the laws of our country, and its pure republican principles, are as great as that of any other society in the United States.

As our Jackson foes and their correspondents are busy in circulating slanderous and wicked reports concerning our people, their views, &c., we have deemed it expedient to inform your Excellency that we have received communications from our friends in the east, informing us that a number of our brethren, perhaps two or three hundred, would remove to Jackson county in the course of the ensuing summer; and we are satisfied that when the Jackson mob get the intelligence that a large number of our people are about to remove into that county, they will raise a great hue-and-cry, and circulate many bugbears through the medium of their favorite press; but we think your Excellency is well aware that our object is purely to defend ourselves and possessions against another unparalleled attack from the mob, inasmuch as the executive of this state cannot keep up a military force "to protect our people in that county, without transcending his power." We want, therefore, the privilege of defending ourselves and the Constitution of our country, while God is willing we should have a being on His footstool.

We do not know at what time our friends will arrive, but expect more certain intelligence in a few weeks. Whenever they do arrive, it would be the wish of our people in this county, to return to our homes, in company with our friends, under guard; and when once in legal possession of our homes in Jackson county, we shall endeavour to

take care of them, without further wearying the patience of our worthy chief magistrate. We will write hereafter, or send an express. During the intermediate time, we would be glad to hear of the prospect of recovering our arms.

With due respect, we are, sir,
Your obedient servants,

(Signed) A. S. GILBERT,
EDWARD PARTRIDGE,
JOHN WHITMER,
W. W. PHELPS,
JOHN CORRILL.

P.S.—Many of our brethren who are expected on, had made arrangements to emigrate to the state, before the outrages of the mob last fall. We hope the painful emergency of our case will plead an excuse for our frequent communications.

A. S. G.
E. P.
J. W.
W. W. P.
J. C.

About the last of the month, I received, by letters from friends in the East, and of brethren in Kirtland, &c., the sum of two hundred and fifty-one dollars and sixty cents, towards the deliverance of Zion.

May 1, 1834. More than twenty of the brethren left Kirtland for Missouri, according to previous appointment, accompanied by four baggage wagons. They travelled to New Portage, and there tarried with the Church, until the remainder of the Kirtland company arrived, who were not in readiness to start with them.

The following letter from Elder Phelps to us, clearly shows the necessity there was of the Saints in Missouri receiving assistance from afar:—

Liberty, May 1, 1834.

Dear Brethren,—There are great moves in the west. Last week an alarm was spread in Jackson county, the seat of iniquity and bloodshed, that the "Mormons" were crossing the Missouri, to take possession of their lands; and nearly all the county turned out, "prepared for war;" on Saturday and on Sunday, took the field, near old McGees, above Blue; but no "Mormons" came; neither did Arthur go over to see about his "spilt whisky," so that the scene closed by burning our houses, or many of them. Our people had about one hundred and seventy buildings in Jackson, and a bonfire of nearly all of them at once must have made a light large enough to have glared on the dark deed and cup of iniquity running over at midnight.

The crisis has come: all who will not take up arms with the mob and prepare to fight the "Mormons," have to leave Jackson county. I understand some have left the county, because they refused to fight an innocent people. It is said the mob will hold a "general muster" this week, for the purpose of learning who is who. They begin to slip over the Missouri, and commit small depredations upon our brethren settled near the river, as we have reason to believe.

It is said to be enough to shock the stoutest heart to witness the drinking, swearing, and ravings of the most of the mob: nothing but the power of God can stop them in their latter-day crusade against the Church of Christ.

Our brethren are very industrious in putting in spring crops; and they are generally in good health, and the faithful in strong faith of a glorious hereafter.

I remain yours, &c.

W. W. PHELPS.

All hope of relief from the general government was destroyed on receipt of the following communication from the city of Washington:—

War Department, May 2, 1834.

Gentlemen:—The President has referred to this department the memorial and letter addressed to him by yourselves and other citizens of Missouri, requesting his interposition in order to protect your persons and property.

In answer, I am instructed to inform you, that the offences of which you complain, are violations of the laws of the state of Missouri, and not of the laws of the United States. The powers of the President under the constitution and laws, to direct the employment of a military force, in cases where the ordinary civil authorities are found insufficient, extend only to proceedings under the laws of the United States.

Where an insurrection in any state exists, against the government thereof, the President is required on the application of such state, or of the executive, (when the Legislature cannot be convened,) to call forth such a number of the militia, as he may judge sufficient to suppress such insurrection.

But this state of things does not exist in Missouri, or if it does, the fact is not shown in the mode pointed out by law. The President cannot call out a military force to aid in the execution of the state laws, until the proper requisition is made upon him by the constituted authorities.

Very respectfully,

Your obedient servant,

(Signed)

LEWIS CASS.

To Messrs. A. S. Gilbert, W. W. Phelps,

E. Partridge, and others, Liberty, Clay county, Missouri.

City of Jefferson, May 2, 1834.

To Messrs. W. W. Phelps, and others:—

Gentlemen,—Yours of the 24th ultimo is before me, in reply to which I can inform you, that becoming impatient at the delay of the court of inquiry in making their report in the case of Lieut.-Colonel Pitcher,—on the 11th ultimo I wrote to General Thompson for the reasons of such delay: last night I received his reply, and with it the report of the court of inquiry, from the tenor of which, I find no difficulty in deciding that the arms your people were required to surrender on the 5th of last November, should be returned; and have issued his order to Colonel Lucas to deliver them to you or your order, which order is here enclosed.

Respectfully, your obedient servant,

(Signed)

DANIEL DUNKLIN.

The following is the order referred to above:—

City of Jefferson, May 2, 1834.

To Samuel D. Lucas, Col. 33rd Regiment:—

Sir,—The court ordered to inquire into the conduct of Lieut.-Colonel Pitcher, in the movement he made on the 5th November last, report it as their unanimous opinion that there was no insurrection on that day, and that Colonel Pitcher was not authorized to call out his troops on the 5th November, 1833. It was then unnecessary to require the Mormons to give up their arms. Therefore, you will deliver to W. W. Phelps, E. Partridge, John Correll, John Whitmer, and A. S. Gilbert, or their order, the fifty-two guns and one pistol reported by Lieut.-Colonel Pitcher to you on the 3rd December last, as having been received by him from the Mormons on the 5th of the preceding October, [November.] Respectfully,

DANIEL DUNKLIN, Commander-in-Chief.

Kirtland, Ohio, May 3, 1834.

Minutes of a Conference of the Elders of the Church of Christ, which Church was organized in the township of Fayette, Seneca county, New York, on the 6th of April, A.D., 1830.

President Joseph Smith, jun., was chosen moderator, and Frederick G. Williams and Oliver Cowdery, were appointed clerks.

After prayer the Conference proceeded to discuss the subject of names and appellations, when a motion was made by Sidney Rigdon, and seconded by Newel K. Whitney, that that this Church be known hereafter by the name of The Church of Jesus Christ of Latter-day Saints. Remarks were made by the members, after which the motion passed by unanimous voice.

Resolved: That this Conference recommend to the Conferences and Churches abroad, that in making out and transmitting minutes of their proceedings, such minutes and proceedings to be made out under the above title.

Resolved: That these minutes be signed by the moderator and clerks, and published in the *Evening and Morning Star*, page 352.

JOSEPH SMITH, jun., Moderator.

F. G. WILLIAMS, } Clerks.
OLIVER COWDERY, }

May 5th. Having gathered and prepared clothing and other necessities to carry to our brethren and sisters, who had been robbed and plundered of nearly all their effects; and having provided for ourselves horses, and wagons, and fire-arms, and all sorts of munitions of war of the most portable kind for self defence, as our enemies were thick on every hand, I started with the remainder of the company from Kirtland for Missouri; and on the 6th we arrived, and joined our brethren who had gone before, at New Portage, about fifty miles distance.

My company from Kirtland consisted of about one hundred, mostly young men, and nearly all Elders, Priests, Teachers, or Deacons; and as our wagons were nearly filled with baggage, we had mostly to travel on foot.

On the 7th we made preparations for travelling, gathered all the monies of every individual of the company, and appointed F. G. Williams paymaster of the company from the funds thus collected. The whole company now consisted of more than one hundred and fifty men, accompanied by twenty baggage wagons; and we were more than sixty miles on our journey, having left but few men in Kirtland, viz.: Elder Sidney Rigdon, and Oliver Cowdery, and a few working on the Temple, except the aged. Zerubbabel Snow was appointed commissary general at the time Williams was appointed paymaster.

This day also, the brethren in Missouri wrote the Governor, of which the following is a copy:—

Liberty, Clay county, May 7, 1834.

Dear Sir,—Your favour of the 20th ultimo, came to hand the 1st instant, which gives us a gleam of hope that the time will come when we may experience a partial mitigation of our sufferings. The salutary advice at the conclusion of your letter is received with great deference.

Since our last of the 24th ultimo, the mob

of Jackson county have burned our dwellings; as near as we can ascertain, between one hundred and one hundred and fifty were consumed by fire in about one week; our arms were also taken from the depository (the Jail) about ten days since, and distributed among the mob. Great efforts are now making by said mob to stir up the citizens of this county and Lafayette, to similar outrages against us; but we think they will fail of accomplishing their wicked designs in this county. We here annex a copy of the petition to the President, signed by about one hundred and twenty.

With great respect, &c.,

(Signed)

A. S. GILBERT,

W. W. PHELPS.

Daniel Dunklin, Governor of Missouri.

Through the remainder of this day, and a part of the 8th, I continued to organize the company, appoint such other general officers as the case required, and gave such instructions as were necessary for the discipline, order, comfort, and safety of all concerned. I also divided the whole band into companies of twelve, each company electing their own captain, who severally assigned each man, in their respective companies, his part and duty, which was generally in the following order:—Two cooks, two firemen, two tent makers, two watermen, one runner, two wagoners and horsemen, and one commissary. We purchased flour, baked our own bread, and cooked our own provisions, generally, which were good, though sometimes scanty; and sometimes we had jonny-cake, or corn-dodger, instead of flour bread. Every night before retiring to rest, at the sound of the trumpet, we bowed before the Lord in the several tents, and presented our thank-offerings with prayer and supplication; and at the sound of the morning trumpet every man was again on his knees before the Lord, imploring his blessing for the day.

After completing the organization of the companies on the 8th, we recommenced our march towards Zion, and pitched our tents in a beautiful grove, at Chippeway, twelve miles from New Portage, for the night.

On the 9th, we proceeded onward, and on Saturday the 10th, passing through Mansfield, encamped for the Sabbath in Richfield.

Sunday 11th, Elder Sylvester Smith preached, and the company received the Sacrament of bread and wine.

Monday 12th, we left Richfield, for the Miami river, where we arrived, after daily marches, on the 16th.

During this march, the brethren of Missouri wrote Col. Lucas as follows:—

Liberty, Clay county, May 15, 1834.
Colonel S. D. Lucas:—

Sir,—We have this day received a communication from the governor of this state, covering the order herewith, and we hasten to forward the said order to you by the bearer, Mr. Richardson, who is instructed to receive your reply. We would further remark, that under existing circumstances, we hope to receive our arms on this side the river, and we would name a place near one of the ferries for your convenience: as the

arms are few in number, we request that they may be delivered with as little delay as possible.

Respectfully, yours,
(Signed) A. S. GILBERT,
JOHN CORRILL,
W. W. PHELPS,
E. PARTRIDGE,
JOHN WHITMER.

P.S.—We will thank you for a written communication, in answer to this letter, and the accompanying order.

A. S. G.
J. C.
W. W. P.
E. P.
J. W.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 22, 1853.

THE "SEER."—We have just received the first Number of the *Seer*, the Prospectus of which we give on another page. It is a very neat and respectable looking periodical, is well got up, and printed on beautiful paper. We presume the *Seer* will have an extensive sale, both in the New and Old Worlds. The important matter it will contain, and the ability with which it will be conducted, will render it amply deserving of the most liberal support.

NEW PAMPHLET, BY ELDER ORSON SPENCER.—The Saints in Britain are hereby informed that a publication of the same size as the *Millennial Star*, from the pen of Elder Orson Spencer, is now in press, and will be ready to issue from this Office with the next issue of the *Star*. The subject of this Pamphlet is one of considerable interest, not only to the Saints, but also to an intelligent reading public. It is entitled, "PATRIARCHAL ORDER, OR PLURALITY OF WIVES." Price Twopence.

NEW PERIODICAL, "LE REFLECTEUR."—We have received the first Number of a new periodical, "Le Réflecteur," in the French language, edited by Elder T. B. H. Stenhouse, and published by him at Lausanne, Switzerland. It is of the same size as "L'Etoile du Désert," is got up in a creditable manner, and reflects much in favour of the enterprise and ability of its editor. "Le Réflecteur" appears well calculated to inform the public mind in those latitudes where the French language is spoken, respecting the faith, doctrine, &c., of the Latter-day Saints. We trust it will be liberally supported with an extensive subscription.

ELDERS EMIGRATING.—Elders Jonathan Midgley, President of the Manchester Conference, and R. G. Frazer, President of the Londonderry Branch, are released from their labours in these lands. These brethren being desirous to emigrate to the land of Zion, we take the opportunity to state that they have our blessing in gathering to the valley of the mountains; and we trust the Saints for whom they have so diligently laboured will in return liberally assist them to accomplish the righteous desire of their hearts.

ARRIVALS.—The following Elders, from the Salt Lake Valley, arrived at Liverpool on the 3rd instant, *via* New York, per ship *Columbia*:—Richard Cook, William Clayton, William Glover, Levi E. Riter, William Woodward, and John A. Hunt, on missions to England; Jesse Haven, William Walker, and Leonard I. Smith, to the Cape of Good Hope.

On the 5th instant, the following Elders, also from Salt Lake Valley, arrived amongst us, per ship *American Union* from New York;—Benjamin Brown, James G. Willie, Perrygrine Sessions, Mellen Atwood, Charles Smith, Sylvester H. Earl, David Grant, Thomas W. Treat, John Oakley, Daniel D. McArthur, Edward Bunker, and Samuel Glasgow, on missions to England; John McDonald, to Ireland; Jacob Houtz, and Moses Clough, to Prussia; George Piersey, to Denmark; Edward Stevenson, and Nathan T. Porter, to Gibraltar; George C. Riser, Jacob F. Secrist, and George Mayer, to Germany.

The ample reinforcement of Elders which are almost daily arriving in our midst, with the increase of light and intelligence which they necessarily bring with them, will infuse a new spirit, and new life and energy among the Saints in these lands, and fill them with new hopes and desires pertaining to the upbuilding of the Kingdom of God. The Saints generally under our watchcare have done nobly during the past year, in helping to advance the purposes of Jehovah; but during the present year we shall expect to see the Saints rise up in the honour and dignity of their high calling, and magnify it by a rapid increase in faith, knowledge, and good works, that shall manifest to their Father in heaven their appreciation of the revelations of His mind and will, and their hearty gratitude for the blessings they hold forth to the faithful who overcome the evil that is in the world.

APPOINTMENTS.—Elder Benjamin Brown is appointed to succeed Elder Jacob Gates in the Pastoral charge of the London, Reading, Kent, and Essex Conferences.

Elder Richard Cook is appointed to the Pastoral charge of the Warwickshire, Bedfordshire, Cambridgeshire, and Norwich Conferences.

Elder William Clayton is appointed to the Pastoral charge of the Sheffield, and Lincolnshire Conferences.

Elder James G. Willie is appointed to the Pastoral charge of the Southampton, and Dorsetshire Conferences.

Elder Charles Smith is appointed to the Pastoral charge of the Derbyshire, Leicestershire, and Nottinghamshire Conferences.

Elder Sylvester H. Earl is appointed to the Pastoral charge of the Staffordshire, and Shropshire Conferences.

Elder John McDonald is appointed to the Pastoral charge of the Belfast Conference, and Londonderry Branch.

Elder Perrygrine Sessions is appointed to succeed Elder Jonathan Midgley in the Presidency of the Manchester Conference.

Elder William Glover is appointed to succeed Elder John Albiston in the Presidency of the Sheffield Conference.

Elder Edward Bunker is appointed to succeed Elder George Halliday in the Presidency of the South Conference.

Elder William Woodward is appointed to labour in the London Conference, under the Presidency of Elder James Marsden.

Elder Levi E. Riter is appointed to labour in the Derbyshire Conference, under the Presidency of Elder William McGhie.

Elder John A. Hunt is appointed to labour in the Leicestershire Conference, under the Presidency of Elder William Bayliss.

Elder John Oakley is appointed to labour in the Norwich Conference, under the Presidency of Elder John Hyde, sen.

Elder Thomas W. Treat is appointed to labour in the Manchester Conference, under the Presidency of Elder Perrygrine Sessions.

Elder David Grant is appointed to labour in the Liverpool Conference, under the Presidency of Elder A. F. McDonald.

Elder Thomas B. Bourne, of the Isle of Man Conference, is appointed to labour in the Reading Conference, under the Presidency of Elder W. G. Mills.

Elder Edward Sutherland is appointed to labour under the Pastoral charge of Elder William Clayton.

Elders Mellen Atwood, Samuel Glasgow, and Daniel D. McArthur, are appointed to labour in Scotland, under the Pastoral charge of Elder Robert Campbell.

S. W. RICHARDS.

PROSPECTUS OF "THE SEER."

THE SEER is a title assumed for this Periodical in commemoration of JOSEPH SMITH, the great SEER of the last days, who, as an instrument in the hands of the Lord, laid the foundation of the Kingdom of God, preparatory to the second coming of the Messiah to reign with universal dominion over all the earth.

The pages of the SEER will be mostly occupied with original matter, elucidating the doctrines of the Church of Jesus Christ of Latter-day Saints, as revealed in both ancient and modern Revelations. The Prophecies relating to the grand and remarkable events of the last days, will be carefully examined and unfolded. The doctrine of *Celestial Marriage, or Marriage for all eternity*, as believed and practised by the Saints in Utah Territory, will be clearly explained. The views of the Saints in regard to the *ancient Patriarchal Order of Matrimony, or Plurality of Wives*, as developed in a Revelation given through JOSEPH the SEER, will be fully published. The Celestial origin and pre-existence of the spirits of men—their first estate or probation in a previous world—the great benefits derived by descending from heaven, and entering fleshly tabernacles, and keeping the laws of their second estate—and their

final redemption and exaltation, as Gods, in their future state—are subjects which will, more or less, occupy the pages of the SEER.

It is hoped that the President elect, the Hon. Members of Congress, the Heads of the various Departments of the National Government, the high-minded Governors and Legislative Assemblies of the several States and Territories, the Ministers of every religious denomination, and all the inhabitants of this great Republic, will patronize this Periodical, that through the medium of our own writings they may be more correctly and fully informed in regard to the peculiar doctrines, views, practices, and expectations of the Saints who now flourish in the Mountain Territory, and who will eventually flourish over the whole earth. And we say to all nations, subscribe for the SEER, and we promise you a true and faithful description of all the principal features characterizing this great and last "dispensation of the fulness of times."

The SEER will be published monthly, at one dollar per annum, in advance.

ORSON PRATT, Editor,

Washington City, D.C.

December 21, 1852.

THE PROSPECTS OF THE SAINTS.

"What glorious prospects! Can we claim these hopes and call them ours? Yes, if through faith in Jesus' name, we conquer Satan's powers."

It must have been peculiarly discouraging to those servants of God in ancient days, who possessed the gift of prophecy, and could thereby penetrate the dark vista of futurity, and understand things that would transpire upon the earth when their bodies would be mouldering in the dust,

and their spirits have returned to the presence of that God who gave them—it must have been peculiarly damping to their spirits to learn that all their labours, and sufferings, and persecutions, and prayers, and faith, and faithfulness, would be comparatively of little avail among the chil-

dren of men; and that though the blessing of God attended them during their life, yet their descendants and the descendants of their people would "wax fat and kick," or in other words, would in the day of their prosperity be lifted up in the pride of their hearts, and forget the Lord their God who had borne and sustained them in the day of trouble and affliction, and would turn away from His precepts and commandments, and neglect His laws and ordinances, and their minds grow dark, sensual, and devilish, and discord and strife prevail in their midst to the sundering of their ties, the breaking up of their associations, and the separation of their interests; and thus subject themselves to the chastening rod of the Almighty, and become fit subjects of His wrath and indignation, and even of His vengeance.

The Lord revealed unto Moses, that after his death the children of Israel would rise up and go a whoring after the gods of the strangers of the land, and would forsake the Lord their God—who had brought them out of the land of Egypt, and delivered them from the oppressor, and led them by signs, and wonders, and mighty displays of power and glory—and would provoke Him, and break the covenant He had made with them; and He gave unto him the words of a song, and commanded him to write it and teach it unto the children of Israel, and put it into their mouths, that it might never be forgotten out of the mouths of their seed, but ever be a testimony for the Lord against them. And Moses wrote the song, and taught it to the children of Israel, "for," said he, "I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter-day; because ye will do evil in the sight of the Lord, to provoke Him to anger through the work of your hands."—See Deut. xxxi.

Isaiah saw that "darkness would cover the earth, and gross darkness the people;" that they would transgress the laws of God, change His ordinances, and break His everlasting covenant, until the curse should devour the earth, and make it desolate, and the inhabitants of the earth be burned, and but few men be left, even as the shaking of an olive tree, or as the gleaning of grapes when the vintage is done.—See Isaiah xxiv. and lxii.

Paul saw that the day of the Lord

would not come except there came a falling away from the faith delivered to the Saints; and he straitly charged the Priesthood to take heed unto themselves, and to the doctrine, and to the flock, "for," said he, "I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them.—See 2 Thess. ii., also Acts xx.

The Prophets Mormon and Moroni saw that the ancient inhabitants of the American continent would be forsaken of the Lord for their iniquity; in fact, Mormon and Moroni lived to witness the entire destruction of their people, with the exception of about twenty-four, and they hid their sacred records in the earth, that they might not be destroyed or corrupted during the dark night of apostacy, which they saw would follow.

But as a counterpart to these sad and sickening scenes, these men of God also knew and obtained promises that a time should come when the tide of wickedness should be turned,—when God should set up His kingdom, never more to be thrown down or given to another people—when He would exert His mighty power to sweep off the wicked from the face of the earth—when there would be a people upon the earth, who would be willing to have God for their Father, to observe His laws and ordinances, to hearken to His precepts, and to carry out His will here, the same as it is carried out in the heavens. These promises cheered their souls, and inspired them with gratitude to God, and buoyed up their minds, when the darkness and apostacy of the people stared them in the face.

The Prophets and Saints of these latter-days have no such gloomy prospects before them as the ancient Prophets had. They do not expect that the work of the Lord which they are engaged in, will fall into confusion, and His people be scattered, and forsaken of their God, and the Holy Priesthood be taken from their midst, and the visions of eternity be closed upon their understandings. No; they do not expect such things. These are not the prospects that open up before them. They know that nearer and nearer draws the time of the end, and although the hour of trial for all that dwell upon the earth is at hand, and will be terribly severe, yet they know that that hour will

be hastened and cut short for their salvation. They know that they are the heirs of the promises made to the fathers. They know that the Almighty hath again spoken from the heavens—restored the everlasting Gospel, and the Holy Priesthood—set His hand to recover the remnant of His people from the north and the south, from the east and the west, and from all countries whither He has scattered them—established His kingdom upon a sure footing, a foundation never to be destroyed—and that He will bring to pass the salvation of His people, though He have to cast up an highway in the midst of the mighty deep, and bring the armies of heaven to His assistance. They know that the Lord hath founded Zion, and the poor of His people can trust in it, and that it will speedily become the terror of the proud nations, and the joy and admiration of the Israel of God. They know that light, knowledge, and intelligence; principalities, powers, thrones, and dominions; exaltation, immortality, and eternal lives—all things are theirs, and they are Christ's, and Christ is God's. They know that the coming of the Lord Jesus Christ is near at hand, when the wicked will be consumed by the brightness of His glory—Satan be bound that he cannot tempt the children of men—the bodies of the Saints

be changed in a moment, in the twinkling of an eye, instead of their tasting death—the righteous of all ages be united and gathered together to serve the Lord—and the earth be renewed and purified, and made a fit dwelling-place for glorified beings.

What people upon the face of the earth have hopes and prospects equal to ours! Have the Methodists, or Baptists, or Presbyterians, or Mahometans, or heathens? No, none; for we have a prospect of obtaining the promise of the life that now is, and endless lives to come. We have the prospect of overcoming strife and sin, and living in peace and righteousness. Surely then our hearts ought to swell with gratitude to our Father in heaven, that He has been merciful to us in our generation; the high praises of our God ought ever to be upon our tongues, for the manifestation of His abounding love, whilst we were in our low estate among the nations. "Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

JOHN JAKES.

THE MORMONS AT SAN BERNARDINO.—THEIR POLITICS.

(From the New York Herald.)

An attentive correspondent in Los Angeles county, says the San Francisco *Herald*, who has recently returned from an excursion to the Mormon settlement of San Bernardino, represents a highly prosperous state of affairs in the colony, and furnishes us with a few local items of much interest, from that quarter.

It is well known to most of our citizens, that these people are settled in a valley in the south, which is unsurpassed for fertility of soil, salubrity of climate, beauty of scenery, and general desirableness, by any portion of the State. Their agricultural interest is larger than that of Santa Barbara, Los Angeles and San Diego counties united, and the capabilities of producing are much better. Their manufacturing interest is rapidly increasing. They supply the southern country with

lumber, and for miles around they furnish flour from the fine mills which they have erected. They have purchased land for town sites in eligible situations on the sea-coast, and very soon we shall hear of depôts of supplies and markets for produce having been established by the Mormons near San Pedro and San Diego. Such is the present condition of the people who are to control the trade of the south. We now glance at the political aspect of the San Bernardino settlement, and no words can be more appropriate than those of our correspondent:—

"The Mormons, as a body, have no 'principles' established. Happy creatures! But individually, the greater number are democrats. For this heat, however, they have signified their intention of supporting the whig ticket, in so far as offices for

county and State are to be filled. The Presidential vote will, I think, be divided. Santa Anna, with a vote of sixty, also goes for the whigs; and many of the true democrats intend voting on their own hook,

without heeding the convention admonitions. Scott, I think, will get a strong vote here, but Fillmore would have received, had he been nominated, a unanimous vote, composed of both parties."

VARIETIES.

It is easier to praise poverty than to bear it.

If you would not have affliction visit you twice, listen at once to what it teaches.

THE less notice we take of the unkindness and injuries that are done to us, the more we consult the quiet of our own minds.

ON the 27th of December last, one of the most tremendous hurricanes known for years, swept over the country. Immense damage was done both on land and sea.

MEXICO is infested with banditti.

AT last accounts an epidemic was raging in the city of Mexico, which consisted of an inflammation of the eyes. This was occasioned, the doctors say, by the filthy condition of the streets.

THE Honourable Chamber of Representatives of the Province of Buenos Ayres have come to the conclusion to open the River Parana to the mercantile traffic and navigation of all nations.

CHOLERA AND EARTHQUAKE IN THE WEST INDIES.—The cholera morbus has been ravaging the city of St. Jago de Cuba, carrying off 3000 persons in five or six weeks. On the 26th of August last a tremendous shock of earthquake almost laid the whole city in ruins; the inhabitants fled in the greatest terror.

A NOBLEMAN who was very ignorant, being at the same table with Descartes, and seeing him eat of several nice dishes with pleasure: "How!" said he to him, "do philosophers meddle with dainties?"—"Why not?" answered Descartes? "is it to be imagined that the wise God created good things only for fools?"

AN American of the name of Fowler has built a house near Fishkill on the Hudson river, the walls of which are of prepared gravel, compounded as follows:—two parts of slacked lime, four parts of sand, and fifteen parts of fine and coarse gravel. This is thoroughly mixed up in a bed, to a proper consistency, and laid up in walls with standard guideboards, braces, &c., to lay the wall solid and straight. Walls of this kind, plastered inside and out, stand summer heats and winter frosts perfectly, and are both comfortable and solid.

IDEA OF ETERNITY.—An American clergyman, in one of his sermons, exclaimed to his hearers: "Eternity! why, don't you know the meaning of that word? Nor I either, hardly. It is for ever and ever and five or six everlastings a'top of that. You might place a row of figures from here to sunset, and cipher them all up, and it wouldn't begin to tell how many ages long eternity is. Why, my friends, after millions and trillions of years had rolled away in eternity, it would be a hundred thousand years to breakfast time."

A PLACE WITHOUT A THIEF.—At Berezov, a thief is almost an unheard-of occurrence. Not one of the residents, either Ostiak or Russian, has ever been found guilty of such an offence. Whenever a theft has been committed, the guilty party has, on investigation, invariably proved to be a stranger—one who, fostered amidst a higher civilization than the natives of this remote region can boast, came here to disgrace it. Only such persons as have been banished from other parts have ever been detected in this crime, and they are not many in number. It is not only on this account that robberies are rare, but also from want of accomplices, and a place at which to dispose of stolen goods. Thus habits and circumstances combine to preserve the natives of Berezov from spoliation. No measures are taken, indeed, to provide for the security of property; and if such were required at all, I doubt whether any legislature, even by the wisest enactment, could institute effective safeguards. But now all property is left under the protection of the public faith, insomuch that houses are void both of locks and bolts, and still are never plundered.—*Revelations of Siberia.*

ALWAYS ask what God will have you to do, and not what the world expects of you.

SOME people are never content with their lot. Clouds and darkness are over their heads. To them every incident is an accident, and every accident a calamity.

How infinite is the forbearance of God towards man, and yet how small a proportion of forbearance have men towards each other.

THREE ABSORBING WANTS.—Poverty wants some things; luxury, many; and avarice, all things.

“HOW LAWYERS GO TO HEAVEN.”—There is a story of a lawyer, who being refused entrance into Heaven by Saint Peter, contrived to throw his hat inside the door, and then, being permitted by the kind Saint to go in and fetch it, took advantage of the latter's fixture as door-keeper, to refuse to come back again. We think if many lawyers get to heaven, they will have to climb up some other way than by the door, and then they will be accounted thieves and robbers.

THE JEWISH SCRIPTURES.—I confess that the majesty of the sacred Scriptures strikes me with admiration, as the purity of the Gospel hath its influence on my heart. Peruse the works of our philosophers; with all their pomp of diction how mean, how contemptible are they compared with the sacred Scriptures. Is it possible that a book at once so sublime and so simple should be the work of a man? What sweetness, what purity of manners, what an affecting gracefulness in his delivery! what sublimity in his maxims! what profound wisdom in his discourses! what presence of mind, what subtlety, what truth in his replies! how great the command over his passions! Where is the man; where is the philosopher who could so live and die without weakness and without ostentation? Shall we suppose the evangelical history to be a mere fiction? Indeed my friend it bears not the marks of fiction. On the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. The Jewish authors were incapable of the diction of strangers to the morality of the Gospel; *the marks of whose truth are so striking and invincible that the inventor would be a more astonishing character than the Hero.*—*Rosseau.*

RESURRECTION DAY.

(From the *Deseret News*.)

(Tune.—*The field of Monterry.*)

When first the glorious Light of Truth
Burst forth in this last age,
How few there were with heart and soul
To obey it, did engage;
Yet of those few how many
Have passed from earth away,
And in their graves are sleeping
Till the Resurrection day.

How many on Missouri's plains
Were left in death's embrace,
Pure honest hearts too good to live
In such a wicked place.
And are they left in sorrow
And in doubt to pine away?
Oh no! in peace they're sleeping
Till the Resurrection day.

And in Nauvoo, the city where
The Temple cheered the brave,
Hundreds of faithful Saints have found
A cold yet peaceful grave;
And there they now are sleeping
Beneath the silent clay,
But soon they'll share the glories
Of a Resurrection day.

Our Patriarch and Prophet too
Were massacred, they bled
To seal their Testimony;
They were numbered with the dead.
Ah; tell me, are they sleeping?
Methinks I hear them say—
Death's icy chains are bursting,
'Tis the Resurrection day.

And here in this sweet, peaceful vale,
The shafts of death are hurled,
And many faithful Saints are called
To enjoy a better world;
And friends are often weeping
For their friends who pass away,
And in their graves are sleeping
Till the Resurrection day.

Why should we mourn because we leave
These scenes of toil and pain?
O happy change, the faithful go
Celestial joys to gain;
And soon we all shall follow
To realms of endless day,
And taste the joyous glories
Of a Resurrection day.

WILLIAM CLAYTON.

RUTH.

(From the *Deseret News*.)

Ruth stood alone and looked upon the sky,
And then upon her husband Mahlon's
grave,—
As Gabriel whispered sweetly in her ear:—
"Be comforted thou daughter of the Lord,
"The royal line of Gods, for mortal Gods
"To come and bless and save the world, is
thine.
"From Lot, whose daughter's faith and love
were blest
"In Moab's everlasting race, ye came;
"And while Judge Judah seems to be in
fault,
"As Tamar shows his 'signet, bracelets,
staff,'—
"The manful will of God is manifest;—
"The chain of kindred in the flesh comes
on;—
"There's kin to raise up seed for him that's
dead;
"And yonder Boaz waits to be thy lord."
And so the angel left her full of hope.

She ran and told Naomi:—"You and I
"Are one for time and all eternity;
"And where you go, I go; or dwell, I dwell;
"Your friends are mine, and where you die,
I die;
"And where you rest, I rest; your God is
mine."
And so the sacred chain of being comes
From Adam, one of those eternal sons
Begotten in the first estate of love,
And wedded to his own blood sister, Eve,
By God, who's perfect in perfected bliss.
Thus runs the living stream of life for life,
From Eve to Ruth, from Ruth to that blest
one
That bore the Lord of glory here on
earth,—
The Father's daughter's best beloved Son.
Hosanna to the ever-kin with kin!
Hosanna to the kin of world to world!
Hosanna to the Gods' eternal lives
For all whose seed is in itself, Amen!

W. W. PHELPS.

ERRATTUM.—In No. 1 *Star*, page 15, line 2, for "Dec. 28," read Nov. 28.

ADDRESSES.—Joseph Hall, 14, Paradise Row, Stoke, near Devonport.

James Marsden, 6, Mina Road, Old Kent Road, London.

NOTICE.—The SUPPLEMENT to the *Star*, 64 pages, is now ready. It contains the Minutes of the Special Conference held at Great Salt Lake City, and two Discourses by President Brigham Young on the present condition of the human family, and the glories that await the faithful. The Minutes include the Revelation on the Relations of the Sexes, &c., given to Joseph Smith, on the 12th of July, 1843; a Sermon on the same subject by Elder Orson Pratt; speeches by Presidents Brigham Young and Heber C. Kimball, and Elders John Taylor, G. A. Smith, E. T. Benson, &c., &c.; altogether it contains a great amount of highly interesting intelligence and information. Price fivepence.

LIST OF MONIES RECEIVED FROM THE 31ST DEC., 1852, TO THE 8TH JANUARY, 1853.

C. Harman	£5 12 4	Brought forward.....	£32 9 8
R. G. Frazer	1 11 0	T. C. Armstrong.....	20 1 4½
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ADDRESS TO THE SAINTS IN BRITAIN.
The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 5.—Vol. XV.

Saturday, January 29, 1853.

Price One Penny.

ADDRESS TO THE SAINTS IN BRITAIN,

BY ELDER ORSON SPENCER.

Beloved Saints,—After an absence of nearly four years, I am once more permitted to visit this land and enjoy a sojourn of a few weeks, on my way to a more distant field of labour. And assuredly my heart swells with gratitude in remembrance of the protecting hand and indulgent care of my Heavenly Father.

Since my departure from your midst, I have had the happiness to be refreshed and invigorated by participating the good fruits of the promised land, and hearing the living oracle and Prophet of Zion, from whom the word of the Lord comes, refreshing all portions of the Lord's heritage. A more peaceful and prosperous time (I may safely venture to say) has never been experienced by the Saints of Latter-days. Increasing love and union bind the hearts of annually gathered thousands in the valleys of Utah. The earth responds to the efforts of the husbandman, and fills the hearts of all with food and gladness. The consumption arising from an immense emigration on their way to California and Oregon, is scarcely observable in diminishing the granaries of the inhabitants of Utah. If there be one person in the widely extended territory, either beggarly or dependantly poor, (in the common acceptance of the term), I have yet to be acquainted with the fact. The houseless thousands that yearly arrive there for permanent settlement, are rarely visited with sickness be-

fore they enter their ceiled habitations; and even after they are safely quartered in finished and spacious mansions, disease is at worst a bashful visitant among them, and so diffident of his right to intrude upon treasures so dearly purchased, that cool civility and inflexible *faith* are very sure to forbid all personal intimacy with such a guest.

The first appearance of faction, either among the members of the Church, or between the Church and Gentile citizens resident there, (so devoutly anticipated by Lieutenant Gunnison), has not been yet announced, even by the latest telegraphic despatch. The Gentile merchants resident at Great Salt Lake city, are among the most enterprising and industrious citizens of the United States; and though they are accumulating fortunes that some might envy, still they maintain an honourable bearing towards all other citizens, and perfect submission to the territorial laws. Their voluntary liberality to literary and other public institutions, and occasional aid to travelling Elders and Apostles, deserve merited notice.

Editors, antiquarians, and topographical engineers, and some of the *elite* of distant nations, occasionally visit our great basin Queen city. The occasional difference in the productions of their pens, may create in the minds of distant strangers some ambiguity as to the true charac-

ter of our "peculiar institutions." But you will discover readily the difference in the observations of one whose sphere of labour has been mostly in dark alleys and bye places which catch the refuse of society—who also has been subject to the use of imperfect goggles rarely wiped, for ill objects of intimacy would not justify it—and one whom nature had endowed with clear and manly vision. Nature had not left Captain Stansbury without the light of clear and comprehensive vision, by which he soared in a pure atmosphere of honourable observation. And charity would lead us to hope that Lieutenant Gunnison should not despair of obtaining the rare blessing of restoration to second sight, by a timely removal of his smoky goggles. The atmosphere and altitude of Salt Lake city do not require them.

A corresponding assistant editor of the *St. Louis Intelligencer*, after a month's residence in the Queen City of the Great Basin, vacillating under the fear of displeasing either the citizens of Utah, or some watchful observers abroad, writes as might be expected of one under such an influence. He portrays the sprightliness and intelligence of the children—the absence of all profanity and intemperance—the perfect safety of walking the streets at all hours of the night—the balmy atmosphere—the pearly lakes and streams, with their fine flavoured trout—the great industry and unconquerable perseverance of the inhabitants—their fields teeming with abundant grain—and, had he stopped here, we would have said with Paul, "he run well for a season;" but who hath hindered him from telling other things with equal truthfulness? But his distant readers must have something from the "Mormon" territory that would be more gratifying to their morbid appetite. Some lurking mischief—some unnameable under current of iniquity, that would ere long reach the surface and inundate the country—some deep plottings against the liberties of the nation, invisible indeed to such high-minded men as Captain Stansbury with a year's residence, but perfectly open to the observation of a stranger who had spent only a short month in the valley, and that in a contracted sphere of limited acquaintances. But he sees no intelligence even in the circle of the President and Governor, except in the sparkling countenances of children. Where others could see deep sagacity and

invincible patriotism, he, with Missouri goggles, at a short month's glance, could see lurking treason. This erudite ocular saw no well educated men; and that was not all; he saw no handsome or tastefully dressed ladies in Salt Lake. Their bonnets were not in fashion, &c. Now, the secret of Mr. H.'s dislike to the ladies, leaks out of his own letter. It was like the displeasure of the fox towards the grapes. He says the ladies were too unfamiliar with strangers. And parents and husbands waited upon their own daughters and wives in preference to committing them to strangers! A very high crime indeed, Mr. H.! No doubt the ladies of St. Louis and other cities, practice a familiarity with strangers more agreeable to the taste of Mr. H. Oh! now we understand you, Mr. H., and see wherein the females of Salt Lake are lacking in taste, symmetry of form, beauty of countenance, and fashionable bonnets! But as you were "walking the streets at all hours of the night," we shall attach no disparagement to your sanguine designs, if you did not see as agreeable faces, forms, and nocturnal fashions as you had been accustomed to see at all hours of the night in St. Louis.—"Just that,"—Mr. H.

Now, we are aware that distinguished visitors from many nations will make the beautiful Valley of Salt Lake a place of resort, both for the advantage of health, and from curiosity to observe the success of our peculiar institutions. We would like to see them give a true picture of things as they are; in so doing, we will bless them, of whatever creed or nation they may be. Our domestic institutions and our civil and ecclesiastical policy, claim the admiration of all mankind. They are the transcript of a heavenly order, the like of which mankind have not been permitted to look upon for the last 1400 years. The natural bulwarks that surround the location of the Saints will secure the admiration of all that walk about her snow-capped summits; but the grandeur and strength of her moral fortresses surpass the utterance of the tongue or the conception of the heart. And as the devil anciently stood hard by the tree of knowledge to decoy our first parents from the path of obedience, so he and his followers will watch the footsteps of Saints that journey to their abiding place, and if possible overthrow the faith of some. The native devils in America are expert prac-

tioners, and wherein they are lacking of power to annoy and seduce the emigrating Saints, the stock of foreign imports is an ample supplement to a universal encyclopædia. Some of these emissaries of darkness are exceedingly modest, and would not offend the law of gentility so much as to tell you openly before company the corruptions that are practised in the Valley; but with a gentle tip at the elbow, and a blink of the eye, suggest a walk, and, as you may be weary, something stimulating for the stomach's sake, and if you give place to the devil, and yield for a moment, they will give you pukes and purgatives sufficient to take away all "Mormonism" from you; and this they will do gratis, out of pure friendship, knowing your great danger. What a pity, say they, to throw away your money and such a fine family in such an awful place as Great Salt Lake city. Now, I would recommend all emigrating Saints that feel a predisposition to apostate sickness, to buy such pukes and purgatives as may be obtained of Mr. Bowes, J. C. Bennett, Vanderson, and other sanitary men of eminence, and see whether they are able to survive so necessary a nostrum. And as there are no well educated men in Salt Lake city, I would advise you to call upon Messrs. Chambers, of Edinburgh, for a peep into their review of "Mormonism;" and as there are no handsome ladies at Salt Lake city to be seen walking the streets at all hours of the night, call immediately upon judge Brocchus, Washington city, (if he still survive,) for a newly revised edition of his lecture to the ladies of Salt Lake city, upon the elementary science of female virtue. And if the Judge has fallen a martyr through the panic given him by the little finger of Brigham Young, please to call upon Mr. Harvey, of St. Louis, who spent a month in Great Salt Lake city, and is a critical observer of ladies, even to their bonnets, and knows all their weaknesses and gross unfamiliarity with strangers. For it is very desirable that you should not neglect any means to save your money and your fine families from the threatening corruptions of Salt Lake city. And furthermore, enquire after the private and confidential letters of persons who have travelled part of the way to Utah, and like Lot's wife, have in despite of God's commandment, looked back, and are pillars of the salt of unrighteousness, filled with lies and strong

delusion, and have all the assurance and sincerity of those who know not the weight of the curse of God that rests upon them. But they are plying their friends in England with precautionary letters, at the same time not wishing to do the cause of God any harm. Oh, no! they fully believe in the doctrines of the Church of Jesus Christ of Latter-day Saints; and the testimony which they have so often borne to the truth of the work, is still good, but they do want to see a reformation at head quarters, (without going there).

Now, you may have some difficulty in getting access to these letters, unless you give pretty good evidence that you will drink in the poison which they administer, and never tell from whence the poison comes till you are *dead* in apostacy, and the parson gives out the hymn, and begins to preach your funeral sermon.

Now, if all these means fail to puke or purge sufficiently, don't despair, but "confer with flesh and blood" so far as to ascertain whether your unbelieving companions will not forsake you, if you emigrate to Zion, all the time keeping a blind eye to the promised "hundred-fold" of gain, and if the pulse still does not come up, next ascertain whether you will not be likely to lose some valuable legacy in consequence of going to Zion; and by this time, if the medicines work vigorously, and produce their legitimate effect, you will soon discover the most unmistakeable symptoms emanating from the ends of your tongues, and the surface of your lips. And in case the symptoms are not sufficiently striking to be heard throughout the parish, please to bathe these members in the tears of your unbelieving companions every half-hour, as the necessity of the case may require, after which you can dismiss the doctor with all assurance that you will escape the ordeal of going up to the House of the God of Jacob to learn His ways.

Now, beloved Saints, pardon these admonitory hints, which are submitted to your consideration with the kindest designs; and be assured that I do abundantly rejoice in the many testimonials that have come to my knowledge, that you are upon the whole a steadfast people, abounding in good works, and rejoicing in the whole counsel of God, as the same is revealed to you from time to time through His servants the Prophets.

With sentiments of attachment to British Saints, never to be obliterated, and ever desiring your prayers in my behalf, that I may endure faithfully to the end, I

subscribe myself your humble servant and brother in the Gospel,

ORSON SPENCER.

HISTORY OF JOSEPH SMITH.

(Continued from page 57.)

We forded the Miami river with our baggage-wagons, and the men waded through the water. On the 17th of May, we crossed the state line of Ohio, and encamped for the Sabbath just within the limits of Indiana, having travelled forty miles that day. Our feet were very sore and blistered, our stockings wet with blood, the weather being very warm. This night one of our enemies' spies attempted to get into our camp, but was prevented by our guards. We had our sentinels every night, on account of spies who were continually striving to harass us.

About this time the Saints in Clay county, Missouri, established an armoury, where they commenced manufacturing swords, dirks, pistols; stocking rifles, and repairing arms in general for their own defence against mob violence: many arms were purchased; for the leading men in Clay county rendered every facility in their power, in order, as they said, "to help the 'Mormons' settle their own difficulties, and pay the Jackson mob in their own way."

Sunday 18th, we had preaching as usual, and the administration of the Sacrament.

Monday 19th, although threatened by our enemies that we should not, we passed through Vandalia quietly, and unmolested; all the inhabitants were silent, and appeared as though possessed with fear. At night we encamped on an eminence, where we lost one horse.

Wednesday 21st, we forded White river.

Sunday 25th, arrived at the state line of Illinois. We had no meeting, but attended to washing, baking, and preparing to resume our journey, which we did on Monday the 26th; and at night were aroused by the continual threats of our enemies. Notwithstanding our enemies were continually breathing threats of violence, we did not fear, neither did we hesitate to prosecute our journey, for God was with us, and His angels went before us, and the faith of our little band was

unwavering. We know that angels were our companions, for we saw them.

On Tuesday the 27th, we arrived at the deep river Kaskaskia, where we found two skiffs, which we lashed together, and on which we ferried our baggage across the stream. We then swam our horses and wagons, and when they arrived at the opposite shore, the brethren attached ropes to them and helped them out of the water and up the steep bank. Some of the brethren felled trees across the river, on which they passed over. Thus we all safely passed the river, and the day following arrived at Decater, where another horse died.

Saturday evening, May 31st, we encamped one mile from Jacksonville, and made preparations for the Sabbath.

Two days previous, the brethren in Clay county wrote the following letter to his Excellency Daniel Dunklin.

Liberty, Missouri, May 29, 1834.

Sir,—Your communication to us of May 2nd, containing or enclosing an order on colonel S. D. Lucas for the arms which were forcibly taken from us last November, was received the 15th instant, and the order forwarded to colonel Lucas at Independence, on the 17th, giving him the privilege of returning our arms at either of the several ferries in this county. His reply to the order was, that he would write what he would do the next mail (May 22nd). But as he has removed to Lexington without writing, we are at a loss to know whether he means to delay returning them for a season, or entirely refuse to restore them.

At any rate, the excitement, or rather spite of the mob, runs so high against our people, that we think best to request your Excellency to have said arms returned through the agency of colonel Allen or captain Atchison. Report says the arms will not be returned, and much exertion is making by the mob to prevent our return to our possessions in Jackson county. We also understand that the mob is employing certain influential gentlemen to write to your Excellency, to persuade us to compromise our

matters in difference with the Jackson mob, and probably divide Jackson county. We ask for our rights and no more.

Respectfully,

Your Excellency's servants,

(Signed,)

W. W. PHELPS,

JOHN CORRILL,

A. S. GILBERT,

EDWARD PARTRIDGE.

Sunday, June 1st, 1834, we had preaching, and many of the inhabitants of the town came to hear. Elder John Carter, who had formerly been a Baptist preacher, spoke in the morning, and was followed by four other Elders in the course of the day, all of whom had formerly been preachers for different denominations. When the inhabitants heard these Elders they appeared much interested, and were very desirous to know who we were, and we told them one had been a Baptist preacher, and one a Campbellite; one a Reformed Methodist, and another a Restorationist, &c. During the day, many questions were asked, but no one could learn our names, profession, business, or destination; and, although they suspected we were "Mormons," they were very civil. Our enemies had threatened that we should not cross the Illinois river, but on Monday the 2nd we were ferried over without any difficulty. The ferryman counted, and declared there were five hundred of us; yet our true number was only about one hundred and fifty. Our company had been increased since our departure from Kirtland, by volunteers from different Branches of the Church through which we had passed. We encamped on the bank of the river until Tuesday the 3rd. During our travels we visited several of the mounds which had been thrown up by the ancient inhabitants of this county, Nephites, Lamanites, &c., and this morning I went up on a high mound, near the river, accompanied by the brethren. From this mound we could overlook the tops of the trees and view the prairie on each side of the river as far as our vision could extend; and the scenery was truly delightful.

On the top of the mound were stones which presented the appearance of three altars having been erected one above the other, according to ancient order; and human bones were strewn over the surface of the ground. The brethren procured a shovel and hoe, and removing the earth to the depth of about one foot disco-

vered a skeleton of a man, almost entire, and between his ribs was a Lamanitish arrow, which evidently produced his death. Elder Brigham Young retained the arrow, and the brethren carried some pieces of the skeleton to Clay county. The contemplation of the scenery before us produced peculiar sensations in our bosoms; and the visions of the past being opened to my understanding by the Spirit of the Almighty, I discovered that the person whose skeleton was before us, was a white Lamanite, a large, thick-set man, and a man of God. He was a warrior and chieftain under the great Prophet Omandagus, who was known from the hill Cumorah, or Eastern sea, to the Rocky Mountains. His name was Zelph. The curse was taken from him, or, at least, in part; one of his thigh bones was broken by a stone flung from a sling, while in battle years before his death. He was killed in battle, by the arrow found among his ribs, during the last great struggle of the Lamanites and Nephites.

Continuing our journey on the 4th, we encamped on the banks of the Mississippi river. At this place we were somewhat afflicted, and our enemies strongly threatened that we should not cross over into Missouri. The river being nearly one mile and a-half wide, and having but one ferry boat, it took two days for us to pass over. While some were ferrying, others were engaged in hunting, fishing, &c. As we arrived we encamped on the bank, within the limits of Missouri. While at this place, Sylvester Smith rebelled against the order of the company, and gave vent to his feelings against myself in particular. This was the first outbreak of importance which had occurred to mar our peace since we commenced the journey.

While we were crossing the Mississippi river, the Elders in Clay county wrote governor Dunklin as follows:—

Liberty, June 5, 1834.

Dear Sir,—We think the time is just at hand, when our Society will be glad to avail themselves of the protection of a military guard, that they may return to Jackson county. We do not know the precise day, but Mr. Reese gives his opinion that there would be no impropriety in petitioning your Excellency for an order on the commanding officer, to be sent by return of mail, that we might have it in our hands to present when our people are ready to start. If this should meet your approbation, and the order sent

by return of mail, we think it would be of great convenience to our society.

We would also be obliged to your Excellency for information concerning the necessary expenses of ferriage, &c. Are our people bound to pay the ferriage on their return? As they have already sustained heavy losses, and many of them lost their all, a mitigation of expenses on their return at this time, where they could legally be reduced, would afford great relief; not only ferriage across the Missouri river, but other items of expense that could lawfully be reduced.

We remain your Excellency's

Most obedient servants,

A. S. GILBERT,

W. W. PHELPS,

EDWD. PARTRIDGE, &c.

(From the Missouri Enquirer.)

Copy of a letter from Daniel Dunklin, Governor of the State of Missouri, to Colonel J. Thornton, dated—

City of Jefferson, June 6, 1834.

Dear Sir,—I was pleased at the reception of your letter, concurred in by Messrs. Reese, Atchison, and Doniphan, on the subject of the Mormon difficulties. I should be gratified indeed if the parties could compromise on the terms you suggest, or, indeed, upon any other terms satisfactory to themselves. But I should travel out of the line of my strict duty, as chief executive officer of the government, were I to take upon myself the task of effecting a compromise between the parties. Had I not supposed it possible, yes, probable, that I should, as executive of the state, have to act, I should before now, have interfered individually in the way you suggest, or in some other way, in order if possible to effect a compromise. Uncommitted as I am, my duty—though it may be done with the most extreme regret—my duty in the relation in which I now stand to the parties, is plain and straight forward. By an official interposition I might embarrass my course, and urge a measure for the purpose of effecting a compromise, and it should fail, and in the end, should I find it my duty to act contrary to the advice I had given, it might be said, that I either advised wrong, or that I was partial to one side or the other, in giving advice that I would not as an officer follow. A more clear and indisputable right does not exist, that the Mormon people, who were expelled from their homes in Jackson county, to return and live on their lands; and if they cannot be persuaded as a matter of policy, to give up that right, or to qualify it, my course, as the chief executive officer of the state, is a plain one. The constitution of the United States declares, "that the citi-

zens of each state shall be entitled to all privileges and immunities of citizens in the several states." Then we cannot interdict any people, who have a political franchise in the United States, from emigrating to this state, nor from choosing *what part* of the state they will settle in, provided they do not trespass on the property or rights of others. Our state constitution declares that the people's "right to bear arms, in defence of themselves and of state, cannot be questioned." Then it is their constitutional right to arm themselves. Indeed our military law makes it the duty of every man, not exempted by law, between the ages of eighteen and forty-five, to arm himself with a musket, rifle, or some firelock, with a certain quantity of ammunition, &c.: and again, our constitution says, "that all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences." I am fully persuaded that the eccentricity of the religious opinions and practices of the Mormons, is at the bottom of the outrages committed against them.

They have the right constitutionally guaranteed to them, and it is indefeasible, to believe and worship JOE SMITH as a man, an angel, or even as the only true and living God, and to call their habitation Zion, the Holy Land, or even heaven itself. Indeed there is nothing so absurd or ridiculous, that they have not a right to adopt as their religion, so that in its exercise they do not interfere with the rights of others.

It is not long since an impostor assumed the character of Jesus Christ, and attempted to minister as such; but I never heard of any combination to deprive him of his rights.

I consider it the duty of every good citizen of Jackson county and the adjoining counties, to exert themselves to effect a compromise of these difficulties; and were I assured I would not have to act in my official capacity in the affair, I would visit the parties in person and exert myself to the utmost to settle it. My first advice would be to the Mormons, to sell out their lands in Jackson county, and to settle somewhere else, where they could live in peace, if they could get a fair price for them, and reasonable damages for injuries received. If this failed I would try the citizens, and advise them to meet and rescind their illegal resolves of last summer, and agree to conform to the laws in every particular, in respect to the Mormons. If both these failed, I would then advise the plan you have suggested, for each party to take separate territory, and confine their numbers within their respective limits, with the exception of the public right of ingress and egress upon the highway. If all these failed, then the simple question of legal right would have to settle it. It is this last that I am

afraid I shall have to conform my action to in the end, and hence the necessity of keeping myself in the best situation to do my duty impartially.

Rumour says that each party are preparing themselves with cannon. That would be illegal, it is not necessary to self defence, as guaranteed by the constitution, and as there are no artillery companies organized in this state, nor field pieces provided by the public, any preservation of that kind will be considered as without right, and, in the present state of things, would be understood to be with a criminal intent. I am told that the people of Jackson county expect assistance from the adjoining counties, to oppose the Mormons in taking or keeping possession of their lands. I should regret it extremely if any should be so imprudent as to do so; it would give a different aspect to the affair.

The citizens of Jackson county have (not) a right to arm themselves and parade for military duty in their own county independent of the commander-in-chief, or some other authorized by him; it would produce a very different state of things. Indeed the Mormons have no right to march to Jackson county in arms, unless by order or permission of the commander-in-chief; men must not "levy war" in taking possession of their rights, any more than others should in opposing them in taking possession.

As you have manifested a deep interest in a peaceable compromise of this important affair, I presume you will not be unwilling to be placed in a situation, in which, perhaps, you can be more serviceable to these parties. I have therefore taken the liberty of appointing you an aid to the commander-in-chief; I hope it will be agreeable to you to accept. In this situation you can give your propositions all the influence they would have were they to emanate from the executive, without committing yourself, or the commander-in-chief, in the event of failure. I should be glad if you, or some of the other gentlemen who joined you in your communication, would keep a close correspondence with these parties, and by each mail write to me.

The character of the state has been injured in consequence of this unfortunate affair; and I sincerely hope it may not be disgraced by it in the end.

With high respect, your obedient servant,
(Signed) DANIEL DUNKLIN.

The same day, June 6th, we resumed our journey, and at evening of the 7th encamped in a piece of woods, near a spring of water, at Salt river, where was a Branch of the Church.

Sunday the 8th, we had preaching;

and in the course of the day were joined by my brother Hyrum Smith, and Lyman Wight, with a company of volunteers which they had gathered in Michigan, &c. The whole company now consisted of two hundred and five men, and twenty-five baggage-wagons with two or three horses each. We remained at Salt river until the 12th, refreshing and reorganizing, which (reorganizing) was done by electing Lyman Wight general of the camp. I chose twenty men for my life guards, of whom my brother Hyrum was chosen captain, and George A. Smith was my armour bearer. The remainder of the company was organized according to the pattern at New Portage. While at Salt river, general Wight marched the camp on the prairie, inspected our firelocks, ordered a discharge of the same at target by platoons, drilled us about half-a-day, and returned to the bank of the river.

June 4th. Governor Dunklin wrote to W. W. Phelps and others as follows, mailed at

City of Jefferson, June 9, 1834.

Herewith you have a second order for the delivery of your arms now in the possession of the militia of Jackson county. Colonel Lucas has resigned his command; he informs me if lieut.-colonel Pitcher shall be arrested before you receive this, you will please hold up the order until I am informed who may be appointed to the command of the regiment.

Respectfully,

(Signed,)

DANIEL DUNKLIN.

The foregoing letter enclosed the following orders:—

Thomas Pitcher, Lieut.-Colonel commandant of the 33rd Regiment.

Sir,—On the 2nd day of last May, I issued an order to colonel Lucas to deliver the fifty-two guns and one pistol—which you received from the Mormons on the 5th day of November last, and reported to him on the 3rd day of the succeeding December—to W. W. Phelps, E. Partridge, John Correll, John Whitmer, and A. S. Gilbert, or their order. On the 24th ultimo, colonel Lucas wrote and informed me that he had resigned his commission and left the county of Jackson; you, as commandant of said regiment, are therefore commanded to collect the said arms, if they are not already in your possession, and deliver them to the aforesaid gentlemen or their order.

Respectfully,

DANIEL DUNKLIN, Commander-in-Chief,

The day following, Judge Ryland wrote the following:—

Richmond, June 10, 1834.

Mr. A. S. Gilbert:—

Sir,—Deeply impressed with a desire to do all in my power to settle or allay the disturbances between the Mormons and the citizens of Jackson county, I have concluded that it might have some tendency to effectuate this object by having the Mormons called together at Liberty next Monday, and there explaining to them my notions and views of their present situation, and the circumstances attendant. I therefore request you, sir, to use all your influence with your brethren, to get them to meet me next Monday in Liberty. I much fear and dread the consequences that are yet to ensue, unless I should succeed in my wishes to restore peace. It is the duty of all good men to use all proper and laudable means to restore peace. I expect a deputation of some of the most respectable citizens of Jackson county will meet me on Monday next at Liberty. I call upon you in the name of humanity, therefore, to leave no efforts untried to collect your brethren at Liberty as requested. Should my efforts to make peace fail of success, there can at least be no wrong, or, sir, in the attempt, and I shall enjoy the consolation of having done my duty as a man, as well as a Christian.

I hope, sir, you will duly appreciate the motive which prompts me to address this letter to you, and will aid me with all your influence with your brethren, in the prosecution of an object so much to be desired by all good men and citizens.

Yours, very respectfully,

JOHN F. RYLAND.

June 12th, we left Salt river, and travelled about fourteen miles, encamping that night on the prairie. The inhabitants of Salt river manifested a great respect for us, and many of them accompanied us some distance on our journey. We continued our march daily until the 18th, when we pitched our tents one mile from Richmond, Ray county.

In answer to judge Ryland's, the Elders wrote:—

Near Liberty, June 14, 1834.

Hon. J. F. Ryland,—

Dear Sir,—Your communication of the 9th

instant from Richmond, was duly received, and at a public meeting of our society this day its contents made known. Our brethren unanimously tender their thanks for the laudable disposition manifested on your part to effect peace between our society and the inhabitants of Jackson county; and as many as conveniently can will be present on Monday next. Entertaining some fears that your honour, in his zeal for peace, might unwarily recommend a sale of our lands in Jackson county, we have thought it expedient to give seasonable notice that no such proposition could possibly be acceded to by our society.

We have not heard that it was the intention of your honour to urge any such measure, but our enemies in Jackson county have long been trying to effect this object. In a letter from the governor to us, he says, "I have been requested to advise the Mormons to sell out and move away, but believing that it could have no good effect I have withheld my advice." We give this quotation from the governor's letter to disprove the statement made in the *Upper Missouri Enquirer* of last Wednesday, and conclude by adding that "home is home," and that we want possession of our homes—from which we have been wickedly expelled—and those rights which belong to us as native free-born citizens of the United States.

We are, respectfully,

Your friends and servants,

JOHN CARRILL, Chairman.

A. S. GILBERT, Secretary.

The foregoing was enclosed in the following letter to their lawyers:—

Gentlemen,—Will you be so good as to read the enclosed, then seal and hand to the judge. We have given him an early hint, fearing that he might be induced by the solicitations of our enemies to propose a sale of our lands, which you well know would be like selling our children into slavery; and the urging of such a measure would avail nothing, unless to produce an excitement against us in this county. As requested last Thursday, we hope you will be present on Monday.

Your friends and servants,

JOHN CARRILL,

A. S. GILBERT.

To Messrs. Doniphan and Atchison.

(To be continued.)

LET a man live as a Saint ought to live, and he need not fear to trust his character to the Lord's protection.

TAKE this as your constant lesson:—Keep in the way of duty, and let things come as they may, all will be well.

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 29, 1853.

"THE HARP OF ZION."—The *Harp of Zion*, a collection of poetry by Elder John Lyon, has been nobly donated to the Perpetual Emigrating Fund, by its talented author, to help on the praiseworthy and God-like object of gathering the Lord's poor to Zion in these latter days. It is now ready for sale at our office. It is got up in a superior manner, printed in new type, on beautiful thick paper, and splendidly bound. No Saint will be satisfied to be destitute of a copy, and as it is peculiarly suitable for a gift, or a memento, we presume many of our readers will not only obtain it for themselves, but also will present their friends with a copy. Price retail, morocco gilt extra, 6s. 6d.; cloth extra, gilt edges, 3s. 6d.; cloth embossed, 2. 6d.

The Gathering of the people of God in one, that they might form a community separate and distinct from all others, and one also where His laws might be magnified, and His precepts observed, and where the oppressions and corruptions, and abominations of the wicked nations of the earth might have no place or name, has been the subject of the most ardent anxiety and energetic exertions of the Saints in all ages and dispensations since the world began; for this constitutes the heaven of the people of God. A desire to gather out of the wicked nations, and be separated from them, is one of the most distinguishing marks of Saintship. No Saint, no man who desires to become holy as God is holy, can look upon the corruptions of mankind with unconcern, neither can he look upon them without feeling an unquenchable desire to flee from the wrath to come upon the workers of such iniquity. And the man who can realize these things in their true character, will not only make every effort to flee to the place of refuge himself, but he will stretch out the hand of charity to the assistance of those who may not be so well able to escape as he is, and he will thus become a "Saviour upon Mount Zion." Patriarchs, Prophets, Apostles, and Jesus himself, have bent their energies to the accomplishment of this object: for this they lived; for this they bled and died. Those who have accomplished most in this matter, have been the greatest benefactors of their race; and as Jesus has done more than any other person, towards making the Saints a separate, holy, and peculiar people, Saint Paul says that God "made known unto us (the ancient Saints) the mystery of His will, according to His good pleasure which He has purposed in Himself; that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth." Such honour and reward appertain to those who distinguish themselves in aiding the gathering of the people of God.

HALF-YEARLY STATISTICAL REPORTS, AND RECORDS.—We wish to call the attention of Pastors, Presidents, and Secretaries of Conferences, and Presidents and Secretaries of Branches, to the necessity of correct Records and Statistical Reports. The Reports we received for the half-year ending June 1st, 1852, were far from correct, providing the Reports for the half-year ending December 1st, 1851, were correct. And if the sum total for the half-year ending June 1st, 1852, as published in *Star*, No. 20, Vol. XIV, were correct, then there must be some serious errors sent to us in the Reports which appear on another page of this Number, as we will proceed to show. The sum total of Saints in the British Isles, as given in the representation for the 1st of June last, is 32,340; add to this the number baptized during the half-year ending December 31st, which is 3,400, and the result will be 35,740; deduct from

this the number of excommunications, deaths, and emigrations, for the last half-year, which amount to 2,483, and there will remain 33,257, instead of 32,339, which the total Reports we have received amount to.

By comparing the individual Reports of the respective Conferences for this half-year, with their totals for the last half-year, we find many members unaccounted for, as will be seen by the following table of the Reports of the London Conference:—

Total for Half-year ending 1st June last	2,359
Baptisms during last half-year	394
	2,753
Excommunications, deaths, and emigrations, ditto.....	186
Deduced Total	2,567
Total represented in present Number of <i>Star</i>	2,464
Deficient	103

By the same rule we find Birmingham deficient 107, Bradford 25, Cheltenham 29, Warwickshire 31, Worcestershire 16, Southampton 41, Lincolnshire 51, Essex 24, Glamorgan East 111, Monmouthshire 77, Pembrokeshire North 18, Glasgow 25; other Conferences present deficiencies also. Now the number of "members removed" out of one Conference into another, over and above the number of "members received" in, cannot cause these deficiencies, because, if they did, the Reports of other Conferences would show a corresponding overplus when compared with the preceding half-year's Report; but such is not the case. We suspect that many of the Conferences have been trimming up their records, and dropping off those names whose persons could not be found. If this be so, these excommunications should have been included in the Reports to us.

For the future, the total number of names on the records should be forwarded to us in the sum-totals of members, whether all the persons represented by the names can be accounted for or not. When members cannot be found or accounted for, their names should not be struck off the records, but allowed to remain there until satisfactory tidings can be obtained of the persons.

The Report published in *Star* No. 20, Vol. XIV, represented only 496 as having emigrated last winter, whereas 673, exclusive of infants, were actually emigrated through this office. Now the proportion of children, whose names might not be on the records, could not be so great as to account for this discrepancy; there must have been a deficiency on the part of Secretaries, to whom is committed the keeping of such important records as are to decide in a day to come the destiny of eternal souls. We hope the attention of both Presidents and Secretaries will be given to this important item of Church business, that we may publish a Statistical Report next half-year that shall be worthy of all acceptance.

THE WORK IN AUSTRALIA.—We have been favoured with a letter from Elder C. W. Wandell, dated Melbourne, September 23, 1852. He informs us that he arrived there from Sydney, on the 7th of the same month. The Branch in Sydney was in a flourishing condition when he left, four persons had recently applied for baptism; the prejudice of many was giving way to reason and kindly feeling, and a general spirit of enquiry prevailed.

On Elder Wandell's arrival at Melbourne, he found all houses full, and thousands of emigrants unable to obtain in-door lodgings; consequently he had to erect his own cabin for to dwell in. He commenced preaching in the open air, to quiet and orderly

congregations; and although the gold excitement had carried away the ears and hearts of the greater portion of the people, yet he states there are a few who would give ear to his message, and he felt convinced would ultimately obey the Gospel.

Elder Wandell requests an interest in the prayers of the Saints in these lands, which request we can promise him will be cheerfully and liberally granted.

"PATRIARCHAL ORDER, OR PLURALITY OF WIVES."—This tract, by Elder Orson Spencer, is now ready for sale. We would recommend it to the notice of the Saints, and all those who wish to obtain an understanding of the principles it advocates, which have for some time past agitated the public mind, and concerning which, so much interest has been manifested, and is felt at the present time. **"PATRIARCHAL ORDER"** is well suited for circulation amongst those who are earnestly desiring to find the truth, and we presume it will be the means of expanding the minds of many to behold the wondrous things of the law of God, the punishment of the wicked, and the promises and blessings which are the inheritance of the righteous.

EMIGRATION.—We do not purpose to send out emigrants this season after the 1st of March.

ARRIVAL.—Elder Osmyn M. Duel, from Salt Lake Valley, per ship *Queen of the West*, from New York, arrived at Liverpool on the 12th instant.

APPOINTMENT.—Elder Osmyn M. Duel is appointed to labour in the Cambridgeshire Conference, under the Presidency of Elder J. V. Long.

S. W. RICHARDS.

WHO ARE THE NOBLE?

BY ELDER GEORGE D. KEATON.

If I were to ask the above question of those who are not acquainted with the Gospel as revealed from heaven in these last days, some would point me to those in the "Prize Ring," who are skilled in using their fists in inflicting punishment on the bodies of those who have no better sense than to appear in the "Ring" before them. Others would point me to those of great titles, such as lords, dukes, warriors, archbishops, &c. I shall not dwell upon showing who are not the noble, but shall proceed to show who they are, from well founded evidence that cannot be disputed. I would ask, wherein does nobility consist? Does it not consist in doing that which is good? Every reasonable person will answer, yes. Is there anything noble in doing that which is sinful in the sight of God? in lying, stealing, defrauding, drunkenness, adultery, fighting, and shedding innocent blood, for the sake of getting money and victory? Instead of there being anything noble in these deeds, they are of the most degraded,

diabolical, and dangerous character, calculated to ruin the souls of all who practice them. Wherein is the nobility in man seeking to tyrannise over his fellow man, and in order to gain the fame and applause of the world, having recourse to deeds which are evil in their nature? Such a fame as this the owners will be ashamed of in a day to come. Jesus says, "That which is highly esteemed among men is an abomination in the sight of God." Would not such be taking a much wiser step if they were to follow the golden rule, "Do unto others as you would have them do unto you;" and if, instead of seeking the applause of the world, they were to seek to overcome the evils of the day—strive to become conquerors over the powers of darkness—obey the Gospel—and live by every word that proceedeth out of the mouth of God!

The noble are those who, at the bidding of the Lord through His humble servants, arise and go forth as swift messengers to the slumbering nations, to carry glad

tidings of great joy, even the fulness of the everlasting Gospel. With their lives in their hands, they leave the dear partners of their bosoms, and their charming little ones, and travel over mountains, deserts, and seas, without purse or scrip, for the good of their fellow creatures, and teach doctrines which are diametrically opposed to the popular systems of the day, regardless of the dangers to which they are exposed, putting their whole trust in the Lord. The courage manifested by these noble men is truly astonishing! They perform feats unequalled by any people on the earth.

Who are the noble? They are those who arise in compliance with the heavenly call, "Come out of her (Babylon) my people, that ye be not partakers of her sins, and that ye receive not of her plagues," and, like Abraham of old, leave the land of their nativity, and go forth unto that choice land which the Lord has appointed for the gathering of His elect from all nations under heaven, where they shall be hid in the hollow of His hand, while His indignation shall be poured out upon the ungodly, who will not obey His commands. The Saints not only gather to Zion in order to escape the plagues of great Babylon, but also that they may be more fully taught in the ways of the Lord. The Prophet Micah, speaking by the spirit of prophecy concerning the gathering place of the Saints in the last days, says, "And many people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths," so that the faithful people of God, or the wise virgins, may be ready when the cry shall be made, "Behold, the bridegroom cometh, go ye out to meet him."

Who are the noble? Some may answer, those of high birth, and the rich; but Jesus, the most noble being that was ever born of woman, was not of a high worldly birth. He was the supposed son of a carpenter, born in a stable, and cradled in a manger. Are the rich in this world's goods the noble in the sight of God? Generally speaking, they are not. Jesus says, "How hardly shall they that have riches enter into the kingdom of God." Their riches are their ruin, they cause some to be puffed up in the pride of their heart, so that they will not bow to the mandates of

heaven; they are too proud to associate with the Lord's people, a great many of whom are of the honest and industrious poor. Although Jesus has said, "It is hard for a rich man to enter into the Kingdom of heaven," still it is possible, and probable, yea, it is certain, that some of the rich will be saved, for some of them will be wise, and prove themselves to be among the noble of the earth in the sight of God and His people. Having obeyed the first principles of the Gospel, they will appropriate their means to the building up of Zion, and the gathering home of the Lord's poor and oppressed Saints, who are unable to effect their own deliverance from Babylon; and the poor thus helped, who are of equal estimation in the sight of God with the rich, in a day to come will rise up and call them blessed.

Again, among the noble are those who seek to know God, whom to know is eternal life, who, on hearing the Gospel preached by the Lord's servants, embrace it by repenting of their sins, and being baptized by immersion for the remission of them, in spite of all the persecution they may meet with for so doing; for the noble are willing to sacrifice everything for the Gospel's sake, if called to do so: they will do as Moses did,—choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompence of reward. The noble will sacrifice the present enjoyments and allurements of this world, for future glory, not even counting their lives dear unto them, that they may obtain a better resurrection. Paul says, "the people of Berea were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed, also honourable women which were Greeks, and of men, not a few." The noble spirits of this age, who are not already walking in the light of truth and new revelation, will not be satisfied with flying false reports, concerning the Saints of God, but they will search the Scriptures to see if these things are so. And as sure as they search through the love of truth, so sure will they become convinced of the truth of this great and important message now revealed from Heaven, for

the salvation of all who receive it, and endure to the end; and which will stand as a fearful testimony against all those who hear and reject it.

In conclusion, I boldly affirm, without fear of contradiction, that the noble of the earth are those who receive the truth in the love thereof, and continue therein, who take up their cross and follow Christ, endeavouring to avoid all sin and wickedness, doing all the good they can, being

faithful in all things committed to their charge—who bear all things patiently for the Gospel's sake—who nobly stand in defence of the principles of eternal truth, against the calumny heaped upon it, by those who neither fear God, nor revere His laws—who are not to be frightened out of their faith, by the threats and persecutions of the wicked—and who cry—

“What wilt thou have me do, O Lord,
And yield obedience to the heavenly word.”

WESLEYAN METHODISTS VERSUS MORMONS.

W. T. R. is a Wesleyan Methodist, but is sorry to say that Methodism is on the decline; and he also says that the people in Wales, where he resides, “are sadly annoyed by that fanatical and heretical sect of pretended Christians called Mormons, who have the audacity to call themselves Saints. They have decoyed and led away some of our most zealous and pious members, and even the scholars in the Sunday school, by their books and talking. They tell them that the Bible is not a sufficient guide, and that all sects are wrong; and we find that once persons talk with them, or read their pernicious books, they are not the same after. It is really horrible that such people should be allowed to go about deceiving people in the way they do; and we were sorry to find that they were spoken so mildly of by *The Herald*,” &c. But whose fault is it if Methodism decline? Is it not that it has lost energy, or become old, and draweth near its end? How can we make dry bones live? It seems that Methodist zeal and piety are not much to

be depended on, since they fall so easily before Mormon prowess. The Methodists should provide themselves with new and better armour. Their swords are perhaps rusty; perhaps they are only one-edged, like the Turkish scimitars. There must be something wrong. But if our Methodist friend want a little *civil* power to put the Mormons down, he ought to remember that the Puseyites would like to have the same power to put Methodists down, whom they regard as equally deluded. In the battle of sects, the weakest—as in other battles—must eventually give way. Mormonism will only thrive in the outskirts of society; it is unfit for the heart of it, even as Methodism is unfit for any but the middle and lower classes. It is the emigration question that is the great strength of Mormonism. If the Methodists had a colony in the new world, or an emigration fund, they would find it influential in adding to their numbers.—*Family Herald*.

[We would advise our good Methodist friends not to alarm themselves concerning the spread of “Mormonism;” it will only be a terror to evil doers; to the upright it will bring about the desire of their hearts—the reign of righteousness and peace.]

The Editor of the *Herald* thinks “Mormonism” more fit for the “outskirts of society” than for the “heart” of it. That’s just what we think, at least as regards modern society. If “Mormonism” were content to sit down quietly and cozily amid the corruptions and abominations of modern Babylon, as Methodism does, we would say, We’ll none of it. According to Isaiah, the earth is defiled under the inhabitants thereof, and shall be burned up and few men left. St. John says, that Babylon—modern society—is to be visited with fearful plagues and judgments for her abominations, and that if even God’s people escape her sins and plagues, they must literally “*come out of her*” to the “outskirts of society.” The pure mountain air and “earth” not “defiled,” of the vales of Deseret are much more congenial to the genius of “Mormonism” than the pestiferous iniquity sinks of Christendom.

Truth is the “great strength of Mormonism,” and the God of Truth—the God of Abraham, and Isaac, and Jacob, is at the helm, and He will lift “Mormonism” up in the “outskirts of society,” until it become still more unfit for the “heart” of Babylonish society, and soar far above it in the fair regions of purity and perfection.—ED.]

STATISTICAL REPORT

OF THE

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLANDS,

FOR THE HALF-YEAR ENDING DECEMBER 31st, 1852.

CONFERENCE.		Branches.	Seventies.	High Priests	Elders.	Priests.	Teachers.	Deacons.	Excommu- nicated.	Dead.	Emigrated.	Baptized.	Total.
England.	1 Manchester	35	1	0	170	196	117	55	136	28	5	384	3282
	2 London	40	1	0	174	124	104	58	153	20	13	394	2464
	3 Birmingham	20	1	0	109	129	74	47	124	15	0	172	1883
	4 South.....	29	1	0	56	79	49	44	110	15	0	130	1218
	5 Norwich	26	2	0	63	57	34	25	81	8	4	203	1061
	6 Liverpool	12	1	0	48	62	40	28	46	7	9	77	1041
	7 Sheffield	21	1	0	40	71	41	17	78	6	7	85	954
	8 Nottinghamshire	16	0	0	59	57	49	27	46	5	0	100	948
	9 Bradford	19	1	0	60	66	46	14	57	1	0	63	854
	10 Cheltenham	22	0	0	68	48	38	26	97	6	0	72	842
	11 Herefordshire	28	0	1	74	47	39	24	14	4	1	49	790
	12 Warwickshire	28	0	0	70	45	39	18	23	5	0	44	710
	13 Preston	15	1	0	65	48	36	13	18	1	0	17	687
	14 Bedfordshire	19	2	0	49	41	22	21	51	6	0	113	668
	15 Worcestershire	16	0	0	40	30	19	14	65	6	0	72	632
	16 Newcastle-on-Tyne ...	16	1	0	69	44	26	14	29	6	0	33	623
	17 Kent	22	0	0	45	41	29	18	35	2	3	138	613
	18 Southampton	16	0	0	26	38	27	14	41	3	0	79	605
	19 Reading	17	0	0	52	30	26	17	39	9	1	61	557
	20 Staffordshire	14	1	2	58	40	25	16	76	8	0	55	529
	21 Lincolnshire	20	0	2	36	33	27	8	17	3	4	24	467
	22 Derbyshire	14	1	0	39	32	22	11	18	1	0	33	438
	23 Leicestershire	11	1	0	28	20	16	13	31	2	0	48	437
	24 Essex	14	0	0	33	16	16	11	33	1	0	76	326
	25 Cambridgeshire	10	0	0	22	25	14	8	21	0	2	42	316
	26 Hull	7	0	0	24	11	19	6	13	4	0	25	294
	27 Dorsetshire	7	0	0	14	10	12	12	18	1	0	24	261
	28 Shropshire	9	0	0	20	17	10	5	19	4	0	8	231
	29 Land's End	6	0	0	14	14	10	5	14	4	0	50	229
	30 Carlisle	4	0	0	15	5	7	3	5	0	0	29	157
	31 Glamorgan East.....	32	0	5	290	126	127	104	160	18	3	165	2258
	32 Monmouthshire	19	0	0	91	25	31	28	107	6	0	60	617
33 Glamorgan West	18	0	0	71	37	27	20	25	3	0	36	477	
34 Llanelly	12	0	0	58	13	19	12	31	3	0	43	398	
35 Pembrokeshire	12	0	0	34	6	5	5	4	1	0	26	180	
36 Brecknockshire	11	0	0	35	10	8	7	7	1	1	21	169	
37 Caermarthenshire	7	0	0	24	7	5	7	6	0	0	10	163	
38 Denbighshire	3	0	0	16	6	5	4	8	1	0	9	135	
39 Cardiganshire	6	0	0	20	9	4	3	0	0	0	13	133	
40 Flintshire	4	0	0	18	10	4	2	4	0	0	13	116	
41 Merionethshire	6	0	0	18	2	1	1	4	0	0	2	66	
42 Anglesea	6	0	0	9	5	3	1	27	0	0	8	54	
43 Pembrokeshire North..	5	0	0	13	1	4	2	9	0	0	8	54	
44 Dyffryn Conway	3	0	0	11	4	3	2	2	0	0	5	52	
45 Glasgow	29	1	0	127	99	110	37	132	14	9	166	2030	
46 Edinburgh	19	0	0	53	45	39	16	63	3	12	65	743	
47 Dundee	7	0	0	14	17	15	8	45	2	0	28	330	
48 Belfast	5	0	0	10	5	4	2	16	0	4	10	86	
49 Dublin (Branch).....	1	0	0	4	1	1	1	2	0	0	8	33	
50 Londonderry (Branch)	1	0	0	2	3	1	0	3	0	0	0	21	
51 Isle of Man	3	0	0	13	6	4	2	1	1	7	4	105	
Total.....		742	17	10	2572	1913	1446	856	2164	234	85	3400	32339

PRESIDENCY OF THE CHURCH IN THE BRITISH ISLES.

President.

Samuel W. Richards.

Counsellor.

Levi Richards.

PRESIDENCY OF THE CHURCH IN WALES.

President.

William S. Phillips.

Counsellors.

John Davis,

Thomas Pugh.

PASTORS OR PRESIDENTS OF DISTRICTS.

President.

C. H. Wheelock,
Jacob Gates,
Isaac C. Haight,
A. M. Harmon,
Moses Clawson,
Robert Campbell,

District.

Manchester, Liverpool, and Preston Conferences.
London, Reading, Kent, and Essex do.
Birmingham, Cheltenham, South, Worcestershire, and Bedfordshire do.
Newcastle-on-Tyne, Hull, and Carlisle do.
Lincolnshire, Bradford, Derbyshire, and Warwickshire do.
Glasgow, Edinburgh, and Dundee do.

PRESIDENTS AND SECRETARIES OF CONFERENCES.

President.

Secretary.

1 Jonathan Midgley,	James Johnstone.
2 James Marsden,	T. C. Armstrong.
3 Abraham Marchant,	Charles Jones.
4 George Halliday,	Henry Fulstone.
5 C. V. Spencer,	
6 A. F. McDonald,	John R. Winder.
7 John Albiston,	
8 Henry Savage,	John Pimm.
9 R. O. Menzies,	
10 John Hyde, sen.,	William Clark.
11 Vincent Shurtleff,	Thomas Williams.
12 William Speakman,	Richard Tilt.
13 J. W. Young,	John Foley.
14 Job Smith,	Joseph Chapman.
15 Matthew Rowan,	John Kelly.
16 William McGhie,	Robert Hazon.
17 John W. Lewis,	Henry Maibin.
18 Richard Rostron,	Charles Kemmish.
19 Thomas Squires,	Henry Kendall.
20 Joseph Westwood,	William Wright.
21 J. Carmichael,	Edward Weaver.
22 George Kendall,	John Bush.
23 John O. Angus,	Thomas Harrald.
24 Martin Slack,	E. L. T. Harrison.
25 J. V. Long,	John Brown.
26 J. T. Hardy,	A. S. Green.

President.

Secretary.

27 Edward Frost,	J. W. Hains.
28 Charles Derry,	Thomas Williams.
29 W. G. Mills,	Samuel Francis.
30 A. M. Harmon,	John Irving.
31 Dan Jones,	W. D. Jones.
32 Thomas Giles,	G. W. Davies.
33 Robert Evans,	George Bywater.
34 A. Jones,	David Williams.
35 John Price,	Daniel Williams.
36 J. D. Roberts,	William Williams.
37 T. C. Martill,	Isaac Jones.
38 John Parry, jun.,	H. C. Morris.
39 J. Evans,	David John.
40 William Parry,	Lewis Davis.
41 W. W. Richards,	John Jones.
42 William Simms,	John Davis.
43 Philip Sykes,	Thomas Evans.
44 Richard Roberts,	Wm. Davies, jun.
45 John Lyon,	Patrick Lynch.
46 T. W. Brewerton,	F. C. Robinson.
47 James McNaughtan,	James Mair.
48 Gilbert Clements,	Samuel Ferris.
49 Edward Sutherland,	Thos. Sutherland.
50 R. G. Frazer,	Hugh Sheppard.
51 John Kelly,	Thomas B. Bourne.

THE GATHERING SAINTS.

Our God is greatly to be feared
 By all the nations round;
 His laws must ever be revered
 Where'er His Church is found.
 And now those laws do us command,
 To gather home to Zion's land.
 Old Israel did His name adore,
 For, with an outstretched hand,
 He brought them out from bondage sore,
 To Canaan's promised land;
 The sea beheld His power and fled,
 And Jordan rolled back to its head.
 What ailed thee, sea, that thou didst flee,
 And leave thy proper track?
 And Jordan, too, that thou shouldst be
 Arrested—driven back?
 Ye mountains that rejoiced like rams?
 Ye little hills that skipped like lambs?
 Tremble, O earth, the Lord adore,
 Who brought thee forth to light!
 His august presence bow before,
 For matchless is His might!
 He turned the rock to limpid pool;
 The flint to wat'ry fountains cool!
 Ye gathering Saints of latter days,
 Your souls to God commend:
 He will direct and guide your ways,
 And save you to the end!
 For He has power to safely keep,
 And guide you o'er the watery deep.

Warminster.

EMILY HILL.

ADDRESSES.—J. T. Hardy, 10, Lucas Square, Sykes Street, Hull.
 Dorr P. Curtis, 5, Cobourg Place, Widcombe, Bath.
 John Barker, 5, Cobourg Place, Widcombe, Bath.
 Gilbert Clements, 8, Great Ship Street, Dublin.

LIST OF MONIES RECEIVED FROM THE 8TH TO THE 13TH JANUARY, 1852.

John B. Pears.....	£5 0 0	Brought forward.....	£26 11 0
Samuel Cornaby.....	14 10 0	Lewis Davies.....	1 6 0
James Trewin.....	0 13 6	George Picton.....	7 10 0
P. O. Hanson (Copenhagen).....	0 17 6	J. B. Pears (per R. Menzies).....	8 9 0
Henry Savage.....	3 0 0	John Memmott.....	5 0 0
Edward Frost.....	2 10 0	C. Harmon.....	0 0 11
Carried forward.....	£26 11 0		£48 16 11

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LIVERPOOL:

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 6.—Vol. XV.

Saturday, February 5, 1853.

Price One Penny.

HISTORY OF JOSEPH SMITH.

(Continued from page 72.)

Monday, June 16th. The citizens of Clay county, to the number of eight hundred or a thousand, among whom were the brethren, assembled at the court house in Liberty, agreeable to the request of judge Ryland, and a deputation from Jackson who presented the following:—

Propositions of the people of Jackson county to the Mormons.

The undersigned committee, being fully authorised by the people of Jackson county, hereby propose to the Mormons, that they will buy all the land that the said Mormons own in the county of Jackson, and also, all the improvements which the said Mormons had on any of the public lands in said county of Jackson, as they existed before the first disturbance between the people of Jackson and the Mormons, and for such as they have made since. They further propose that the valuation of said land and improvements shall be ascertained by three disinterested arbitrators, to be chosen and agreed to by both parties. They further propose, that should the parties disagree in the choice of arbitrators, then—
is to choose them. They further propose, that twelve of the Mormons shall be permitted to go along with the arbitrators to show them their land and improvements while valuing the same, and such other of the Mormons as the arbitrators shall wish to do so, to give them information; and the people of Jackson hereby guarantee their

entire safety while doing so. They further propose, that when the arbitrators report the value of the land and improvements, as aforesaid, the people of Jackson will pay the valuation, *with one hundred per cent. added thereon*, to the Mormons, within thirty days thereafter. They further propose, that the Mormons are not to make any effort, ever after, to settle, either collectively or individually, within the limits of Jackson county. The Mormons are to enter into bonds to insure the conveyance of their land in Jackson county, according to the above terms, when the payment shall be made; and the committee will enter into a like bond, with such security as may be deemed sufficient for the payment of the money, according to the above proposition. While the arbitrators are investigating and deciding upon the matters referred to them, the Mormons are not to attempt to enter into Jackson county, or to settle there, except such as are by the foregoing propositions permitted to go there. They further propose, that the people of Jackson will sell all their lands and improvements on public lands, in Jackson county, to the Mormons, the valuation to be obtained in the same manner, the same per cent., in addition to be paid, and the time the money is to be paid is the same as the above set forth in our propositions to buy; the Mormons to give good security for the payment of the money, and the undersigned will give security that the land will be conveyed to the Mormons. They further propose, that all parties are to remain as they

are till the payment is made, at which time the people of Jackson will give possession :—

(Signed,) SAMUEL C. OWENS,
RICHARD FRISTOE,
THOS. HAYTON, sen.
THOS. CAMPBELL,
JOHN DAVIS,
THOS. JEFFREYS,
SMALLWOOD NOLAND,
ROBERT RICKMAN,
ABRAHAM M. CLELLAN,
S. K. NOLAND.

On presentation of the foregoing, Samuel C. Owens made a flaming war-speech, and General Doniphan replied on the side of peace.

The Rev. M. Riley, a Baptist priest, made a hot speech against the "Mormons," and said, "The Mormons have lived long enough in Clay county; and they must either clear out, or be cleared out."

Turnham, the moderator of the meeting, answered in a masterly manner; saying, "Let us be republicans; let us honour our country, and not disgrace it like Jackson county. For God's sake don't disfranchise or drive away the Mormons. They are better citizens than many of the old inhabitants."

General Doniphan exclaimed, "That's a fact, and as the Mormons have armed themselves, if they don't fight they are cowards. I love to hear that they have brethren coming to their assistance. Greater love can no man show, than he who lays down his life for his brethren."

At this critical instant, the cocking of pistols, and jingle of implements of death, denoted desperation. One motioned "adjourn," another, "go on," and in the midst of this awful crisis a person bawled into the door, "a man stabbed." The mass instantly rushed out to the spot, in hopes, as some said, that "one damned Mormon had got killed," but as good luck would have it, only one Missourian had dirked another, (one Calbert, a blacksmith, had stabbed one Wales, who had previously whipped one Mormon nearly to death, and boasted of having whipped many more.) The wound was dangerous, and as if the Lord was there, it seemed as though the occurrence was necessary to break up the meeting without further bloodshed, and give the Saints a chance to consult what would be most advisable in such a critical instant, and they immediately penned the following answer to the propositions from Jackson county, presented by Owens, &c. :—

Gentlemen,—Your propositions for an adjustment of the difficulties between the citizens of Jackson county and the Mormons, is before us; and as explained to you in the court house this day, we are not authorised to say to you that our brethren will submit to your proposals; but we agree to spread general notice, and call a meeting of our people in all, the present week, and lay before you an answer as soon as Saturday or Monday next. We can say for ourselves, and in behalf of our brethren, that peace is what we desire and what we are disposed to cultivate with all men; and to effect peace, we feel disposed to use all our influence, as far as would be required at our hands as free born citizens of these United States; and as fears have been expressed, that we designed hostilities against the inhabitants of Jackson county, we hereby pledge ourselves to them, and to the hospitable citizens of Clay county, that we will not, and neither have designed, as a people, to commence hostilities against the aforesaid citizens of Jackson county, or any other people.

Our answer shall be handed to judge Turnham, the chairman of the meeting, even earlier than the time before stated, if possible.

(Signed,) W. W. PHELPS,
WM. E. McCLELLAN,
A. S. GILBERT,
JOHN CORRILL,
ISAAC MORLEY.

N.B.—As we are informed that a large number of our people are on their way to Jackson county, we agree to use our influence immediately to prevent said company from entering into Jackson county, until you shall receive an answer to the propositions aforementioned.

W. W. P.
W. E. McC.
A. S. G.
J. C.
I. M.

It may be thought, at first view, that the mob committee made a fair proposition to the Saints, in offering to buy their lands at one hundred per cent. in thirty days, and offering theirs on the same terms; but when it is understood that the mob held possession of a much larger quantity of land than the Saints, and that they only offered thirty days for the payment, having previously robbed them of nearly every thing, it will be readily seen that they were only making a sham to cover their previous unlawful conduct. But the tempest of an immediate conflict seemed to be checked, and the Jackson mob to the number of about fifteen, with Samuel C. Owens and James Campbell at their

head, started for Independence, Jackson county, to raise an army sufficient to meet me, before I could get into Clay county. Campbell swore, as he adjusted his pistols in his holsters, "The eagles and turkey buzzards shall eat my flesh if I do not fix Joe Smith and his army so that their skins will not hold shucks, before two days are passed."

They went to the ferry and undertook to cross the Missouri river after dusk, and the angel of God saw fit to sink the boat about the middle of the river, and seven out of twelve that attempted to cross, were drowned. Thus, suddenly and justly, went they to their own place by water. Campbell was among the missing. He floated down the river some four or five miles, and lodged upon a pile of drift wood, where the eagles, buzzards, ravens, crows, and wild animals ate his flesh from his bones, to fulfil his own words, and left him a horrible looking skeleton of God's vengeance; which was discovered about three weeks after by one Mr. Purtle.

Owens saved his life only, after floating four miles down the stream, where he lodged upon an island, "swam off naked about day light, borrowed a mantle to hide his shame, and slipped home rather shy of the vengeance of God."

We were threatened that we should not pass through Richmond, and it was reported that an army lay in wait there to intercept us.

Thursday 19th, we passed through the town as soon as it was light and before the inhabitants were arisen from their slumbers, meeting with no opposition; but we had not proceeded many miles before one wagon broke down, and by the time that was repaired wheels run off from others, and such like incidents continued through the day to impede our progress. When we started in the morning, we intended to arrive in Clay county that day, but in vain; at a seasonable hour we encamped on an elevated piece of ground between two branches of Fishing river, having travelled about fifteen miles. Fishing river, at this point, was composed of seven small streams, and those betwixt which we encamped were two of them.

As we halted and were making preparations for the night, five men armed with guns rode into our camp and told us we should see hell before morning; and their accompanying oaths partook of all the malice of demons. They told us that

sixty men were coming from Richmond, Ray county, and seventy more from Clay county, sworn to our utter destruction. The weather was pleasant at this time.

During this day, the Jackson county mob, to the number of about two hundred, made arrangements to cross the Missouri river, about the mouth of Fishing river, at William's ferry, into Clay county, and be ready to meet the Richmond mob near Fishing river ford, for our utter destruction; but after the first scow load of about forty had been set over the river, the scow in returning was met by a squall, and had great difficulty in reaching the Jackson side by dark.

Soon after the five men left the camp, swearing vengeance, we discovered a small black cloud rising in the west, and in twenty minutes, or thereabouts, it began to rain and hail, and this was the squall that troubled the Jackson boat.

The storm was tremendous; wind and rain, hail and thunder met them in great wrath, and soon softened their direful courage, and frustrated all their designs to "kill Joe Smith and his army." Instead of continuing a cannonading which they commenced, the sun about one hour high, they crawled under wagons, into hollow trees, filled one old shanty, &c., till the storm was over, when their ammunition was soaked, and the forty in Clay county were extremely anxious in the morning to return to Jackson, having experienced the pitiless pelting of the storm all night; and as soon as arrangements could be made, this "forlorn hope" took the "back track" for Independence, to join the main body of the mob, fully satisfied, as were those survivors of the company who were drowned, that when Jehovah fights they would rather be absent. The gratification is too terrible.

Very little hail fell in our camp, but from half a mile to a mile around, the stones or lumps of ice cut down the crops of corn and vegetation generally, even cutting limbs from trees, themselves were twisted into withs by the wind. The lightning flashed incessantly, which caused it to be so light in our camp through the night, that we could discern the most minute object; and the roaring of the thunder was tremendous. The earth trembled and quaked, the rain fell in torrents, and, united, it seemed as if the mandate of vengeance had gone forth from the God of battles, to protect His servants from the

destruction of their enemies, for the hail fell on them and not on us, and we suffered no harm, except the blowing down of some of our tents, and getting some wet; while our enemies had holes made in their hats, and otherwise received damage, even the breaking of their rifle stocks, and the fleeing of their horses through fear and pain.

Many of my little band sheltered in an old meeting-house through this night, and in the morning the water in Big Fishing river, was about forty feet deep, where, the previous evening it was no more than to our ankles, and our enemies swore that the water rose thirty feet in thirty minutes in the Little Fishing river.

Friday the 20th, we went five miles on the prairie to procure food for ourselves and horses, and establish ourselves for the moment in some secure place where we could defend ourselves from the rage of our enemies; and while in this situation, on Saturday the 21st, colonel Sconce, with two other leading men from Ray county, came to see us, desiring to know what our intentions were; "for," said he, "I see that there is an Almighty power that protects this people, for I started from Richmond, Ray county, with a company of armed men, having a full determination to destroy you, but was kept back by the storm, and was not able to reach you." When he entered our camp he was seized with such a trembling that he was obliged to sit down to compose himself; and when he had made known his object of their visit, I arose, and addressing them, gave a relation of the sufferings of the Saints in Jackson county, and also of our persecution generally, and what we had suffered by our enemies for our religion; and that we had come one thousand miles to assist our brethren, to bring them clothing, &c., and to reinstate them upon their own lands; and that we had no intention to molest or injure any people, but only to administer to the wants of our afflicted friends; and that the evil reports circulated about us were false, and got up by our enemies to procure our destruction. When I had closed a lengthy speech, the spirit of which melted them into compassion, they arose and offered me their hands, and said they would use their influence to allay the excitement which every where prevailed against us; and they wept when they heard of our afflictions and persecutions, and that our

intentions were good. Accordingly they went forth and rode among the people, and made unwearied exertions to allay the excitement.

The brethren in Clay county wrote the committee of the Jackson mob the same day:—

Clay county, June 21, 1834.

Gentlemen,—Your propositions of Monday last have been generally made known to our people, and we are instructed to inform you that they cannot be acceded to.

Honorable propositions to you are now making on our part, and we think we shall be enabled to deliver the same to you the early part of next week. We are happy to have it in our power to give you assurances that our brethren here, together with those who have arrived from the east, are unanimously disposed to make every sacrifice for an honorable adjustment of our differences, that could be required of free citizens of the United States.

Negotiations at the camp are now going on between some gentlemen of this county and our brethren, which are calculated to allay the great excitement in your county. We are informed that the citizens of Jackson entertain fears that our people intend to invade their territory in a hostile manner. We assure you that their fears are groundless; such is not and never was our intentions.

(Signed,)

W. W. PHELPS,
A. S. GILBERT,
W. E. MCCLELLAN,
JOHN CORRILL,
ISAAC MORLEY.

To S. C. Owens, and others of the Jackson committee.

June 22nd. Cornelius Gillium, the sheriff of Clay county, came to the camp to hold consultation with us. I marched my company into a grove near by, and formed in a circle, with Gillium in the centre. Gillium commenced by saying that he had heard that Joseph was in the camp, and if so he would like to see him. I arose and replied, "I am the man." This was the first time that I had been discovered or made known to my enemies since I left Kirtland. Gillium then gave us some instruction concerning the manners, customs, and dispositions of the people, &c., and what course we ought to (pursue to) secure their favour and protection, making certain inquiries, to which we replied, which were afterwards published, and will appear under date of publication.

July 2nd, I received the following:—

*Revelation given on Fishing river, Missouri,
June 22, 1834.*

Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people:—

Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the Church and not individuals, they might have been redeemed even now: but behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself! and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

I speak not concerning those who are appointed to lead my people, who are the first Elders of my Church, for they are not all under this condemnation; but I speak concerning my Churches abroad; there are many who will say, Where is their God? Behold, He will deliver in time of trouble; otherwise we will not go up unto Zion, and will keep our monies. Therefore, in consequence of the transgression of my people, it is expedient in me that mine Elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly, concerning their duty, and the things which I require at their hands; and this cannot be brought to pass until mine Elders are endowed with power from on high; for behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful, and continue in humility before me; therefore, it is expedient in me that mine Elders should wait for a little season, for the redemption of Zion; for behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfil, I will fight your battles.

Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence, they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my Saints.

Behold, I have commanded my servant Baurak Ale to say unto the strength of my

house, even my warriors, my young men and middle aged, to gather together for the redemption of my people, and throw down the towers of mine enemies, and scatter their watchmen; but the strength of mine house has not hearkened unto my words; but inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an endowment for them, if they continue faithful. I have heard their prayers, and will accept their offering; and it is expedient in me, that they should be brought thus far, for a trial of their faith.

And now, verily I say unto you, a commandment I give unto you, that as many as have come up hither, that can stay in the region round about, let them stay; and those that cannot stay, who have families in the east, let them tarry for a little season, inasmuch as my servant Joseph shall appoint unto them, for I will counsel him concerning this matter; and all things whatsoever he shall appoint unto them shall be fulfilled.

And let all my people who dwell in the regions round about, be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed. Talk not of judgment, neither boast of faith, nor of mighty works; but carefully gather together, as much in one region as can be consistently with the feelings of the people; and behold, I will give unto you favour and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, execute judgment and justice for us according to law, and redress us of our wrongs.

Now behold, I say unto you, my friends, in this way you may find favour in the eyes of the people, until the army of Israel becomes very great; and I will soften the hearts of the people, as I did the heart of Pharaoh, from time to time, until my servants Baurak Ale, and Baneemy, whom I have appointed, shall have time to gather up the strength of my house, and to have sent wise men to fulfil that which I have commanded concerning the purchasing of all the lands in Jackson county that can be purchased, and in the adjoining counties round about; for it is my will that these lands should be purchased, and, after they are purchased, that my Saints should possess them according to the laws of consecration which I have given; and after these lands are purchased, I will hold the armies of Israel guiltless in taking possession of their own lands, which they have previously purchased with their monies, and of throwing down the towers of mine enemies that may be upon them, and scattering their watchmen, and avenging me of mine enemies, unto the third and fourth generation of them that hate me.

But firstly, let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and His Christ; therefore, let us become subject unto her laws.

Verily I say unto you, it is expedient in me that the first Elders of my Church should receive their endowment from on high, in my house, which I have commanded to be built unto my name in the land of Kirtland; and let those commandments which I have given concerning Zion and her law, be executed and fulfilled after her redemption. There has been a day of calling, but the time has come for a day of choosing; and let those be chosen that are worthy; and it shall be manifested unto my servant, by the voice of the Spirit, those that are chosen, and they shall be sanctified; and inasmuch as they follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion.

And again, I say unto you, sue for peace, not only the people that have smitten you, but also to all people; and lift up an ensign of peace, and make a proclamation for peace unto the ends of the earth; and make proposals for peace unto those who have smitten you, according to the voice of the Spirit which is in you; and all things shall work together for your good; therefore be faithful, and behold and lo! I am with you even unto the end. Even so. Amen.

About this time brothers Thayer and Hayes were attacked with the cholera, and brother Hancock was taken during the storm. I called the camp together and told them that in consequence of the disobedience of some who had been unwilling to listen to my words, but had rebelled, God had decreed that sickness should come upon them, and that they should die like sheep with the rot; that I was sorry, but could not help it. Previous to this, while on our journey, I had predicted and warned them of the danger of such chastisements; but there are some who would not give heed to my words.

On the 23rd, resumed our march for Liberty, Clay county, taking a circuitous course round the heads of Fishing river, to avoid the deep water. When within five or six miles of Liberty, we were met by General Atchison and other gentlemen, who desired us not to go to Liberty, as the feelings of the people were so much

enraged against us. At their communication we wheeled to the left, and crossing the prairie and woodland, came to Sidney Gilbert's residence, and encamped on the bank of Rush creek, in brother Burghart's field.

During this, a Council of High Priests assembled in fulfilment of the revelation given the day previous, and the following individuals were called and chosen, as they were made manifest unto me by the voice of the Spirit and revelation, to receive their endowment:—

Edward Partridge was called and chosen, to go to Kirtland and receive his endowment with power from on high, and also, to stand in his office of Bishop to purchase lands in the state of Missouri.

William W. Phelps was called and chosen, and it was appointed unto him for to receive his endowment with power from on high, and help to carry on the printing establishment in Kirtland, until Zion is redeemed.

Isaac Morley and John Corrill were called and chosen, and it was appointed unto them to receive their endowment with power from on high in Kirtland, and assist in gathering up the strength of the Lord's house, and preach the Gospel.

John Whitmer and David Whitmer were called and chosen, and appointed to receive their endowments in Kirtland, and continue in their offices.

Algernon S. Gilbert, was called and chosen, and appointed to receive his endowment in Kirtland, and to assist in gathering up the strength of the Lord's house, and to proclaim the everlasting Gospel until Zion is redeemed. But he said he "could not do it."

Peter Whitmer, jun., Simeon Carter, Newel Knight, Parley P. Pratt, Christian Whitmer, and Solomon Hancock, were called and chosen; and it was appointed unto them to receive their endowment in Kirtland, with power from on high; to assist in gathering up the strength of the Lord's house; and to preach the everlasting Gospel.

Thomas B. Marsh was called and chosen; and it was appointed unto him to receive his endowment in Kirtland, his office to be made known hereafter.

Lyman Wight was called and chosen; and it was appointed unto him to receive his endowment in Kirtland, with power from on high; and to return to Zion and have his office appointed unto him hereafter.

The same day the Elders made the following reply, as before referred to, to "S. C. Owens, and others, committee" of the Jackson mob.

We the undersigned committee, having full power and authority to settle and adjust all matters and differences existing between our people or society and the inhabitants of Jackson county, upon honourable and constitutional principles; therefore, if the said inhabitants of Jackson county will not let us return to our lands in peace, we are willing to propose firstly; that twelve disinterested men, six to be chosen by our people, and six by the inhabitants of Jackson county; and these twelve men shall say what the lands of those men are worth in that county, who cannot consent to live with us, and they shall receive their money for the same in one year from the time the treaty is made, and none of our people shall enter the county to reside till the money is paid. The said twelve men shall have power also, to say what the damages shall be for the injuries we have sustained in the destruction of property and in being driven from our possessions, which amount of damages shall be deducted from the amount for their lands. Our object is peace, and an early answer will be expected.

(Signed,) W. W. PHELPS,
EDWARD PARTRIDGE,
ISAAC MORLEY,
JOHN CORRILL.
JOHN WHITMER,
A. S. GILBERT.

June 24th. This night the cholera burst forth among us, and about midnight it was manifest in its most terrified form. Our ears were saluted with cries and moanings, and lamentations on every hand; even those on guard fell to the earth with their guns in their hands, so sudden and powerful was the attack of this terrible disease. At the commencement, I attempted to lay on hands for their recovery, but I quickly learned by painful experience, that when the great Jehovah decrees destruction upon any people, makes known His determination, man must not attempt to stay His hand. The moment I attempted to rebuke the disease, that moment I was attacked, and had I not desisted, I must have saved the life of my brother by the sacrifice of my own, for when I rebuked the disease, it left him and seized me.

Early on the morning of the 25th, the camp was separated into small bands, and dispersed among the brethren living in the vicinity; and I wrote and sent by express, to "Messrs. Thornton, Doniphan and Atchison," as follows:—

Rush Creek, Clay county,
June 25, 1834.

Gentlemen,—Our company of men advanced yesterday from their encampment beyond Fishing river to Rush Creek, where their tents are again pitched. But feeling disposed to adopt every pacific measure that can be done, without jeopardizing our lives, to quiet the prejudices and fears of some part of the citizens of this county, we have concluded that our company shall be immediately dispersed, and continue so till every effort for an adjustment of differences between us and the people of Jackson has been made on our part, that would in any wise be required of us by disinterested men of republican principles.

I am respectfully,

Your obedient servant,

JOSEPH SMITH, jun.

N.B.—You are now corresponding with the governor, (as I am informed;) will you do us the favour to acquaint him of our efforts for a compromise. This information we want conveyed to the governor, inasmuch as his ears are stifled with reports from Jackson, of our hostile intentions, &c.

J. S.

I left Rush Creek the same day, in company with David Whitmer and two other brethren, for the western part of Clay county. While travelling, we called at a house for a drink of water. The woman of the house shouted from the door, that they had "no water for Mormons," that they were "afraid of the cholera," &c. We turned and departed, according to the commandment, and before a week had passed, the cholera entered that house, and that woman and three others of the family were dead.

When the cholera made its appearance, Elder John S. Carter was the first man who stepped forward to rebuke it, and upon this, was instantly seized, and became the first victim in the camp. He died about six o'clock in the afternoon; and Seth Hitchcock died in about thirty minutes after. As it was impossible to obtain coffins, the brethren rolled them in blankets, carried them on a horse-sled about half a mile, buried them in the bank of a small stream, which empties into Rush creek, all of which was accomplished by dark. When they had returned from the burial, the brethren united, covenanted and prayed, hoping the disease would be stayed; but in vain, for while thus covenanting, Eber Wilcox died; and while some were digging the grave, others stood

sentry with their fire arms, watching their enemies.

June 26th. The Elders wrote governor Dunklin as follows:—

Sir,—A company of our people, exceeding two hundred men, arrived in this county the 19th instant, and encamped about twelve miles from Liberty, where they were met by several gentlemen from this and Ray county, who went by request of the people, to ascertain the motives and designs of our people in approaching this county; and as the deputation was composed of gentlemen who appeared to possess humane and republican feelings, our people were rejoiced at the opportunity of an interchange of feelings, and an open and frank avowal of all their views and intentions in emigrating to this country with their arms. A full explanation having been given in a public address by our brother Joseph Smith, jun., which produced great satisfaction, the same in substance was afterwards reduced in writing, and handed to the aforesaid gentlemen, that it might be made public, as the shedding of blood is, and ever has been, foreign and revolting to our feelings; for this reason, we have patiently endured the greatest indignities that freemen of this republic have ever been called to suffer; and we still continue to bear with heart-rending feelings, a deprivation of our rights, having commenced negotiations with the inhabitants of Jackson for a compromise, wherein proposals on our part have been made, which have been acknowledged by every disinterested man to be highly honorable and liberal. An answer to our propositions has not yet been received from Jackson.

If we fail in this attempt, we intend to make another effort and go all lengths that would be required by human or divine law. As our proposals and correspondence with the inhabitants of Jackson, will doubtless hereafter be published, we think it unnecessary to detail the same in this communication. Our right to our soil in Jackson county we shall for ever claim, and to obtain peaceful possession we are willing to make great sacrifices. To allay excitement in the county, the aforesaid company of emigrants have dispersed to await the final end of all negotiations that can be made with the said county of Jackson.

Within the last week, one of our men being near the ferry, was seized by some Jackson citizens, while in this county, threatened with death if he made resistance, and carried over the river, prisoner to Independence, where he was put under guard one day, and after hearing many threats, was liberated. The houses of several of our brethren in this county have been forcibly

entered by some of the inhabitants of Jackson, and a number of guns and small arms taken therefrom. Where the men were absent from their houses, loaded guns were presented to the females, and their lives threatened if they made resistance, and we have been informed, and have no doubt of the fact.

Your second order for the restoration of our arms, was received last mail; we have not yet done any thing with it. Hoping that the influence of the inhabitants of Jackson county, will materially lessen in the surrounding counties, and the people become more tranquil, we think it wisdom to defer petitioning for a guard, while there exists a hope of a compromise, &c.

We believe that the President would render us assistance in obtaining possession of our lands, if aided by the executive of this state in a petition, and thereby put an end to serious evils that are growing out of the Jackson outrage.

In a letter from your Excellency, of April 20th, we had a word on the subject of petitioning. We should be pleased to hear further, and would here observe that no communication from the executive, giving his opinion or advice, will be made public, if requested not to do so.

We are respectfully,

And with great regard,

Your obedient servants,

A. S. GILBERT,

W. W. PHELPS,

JOHN CORRILL.

The drafting and signing of above, was the last public act of the keeper of the Lord's storehouse, Algernon S. Gilbert, for he was attacked with the cholera the same day, and died in a few hours, according to his own words, that he "would rather die than go forth to preach the Gospel to the Gentiles."

The following is from the chairman of the committee of the Jackson mob, to our lawyer:—

Independence, Missouri, June 26, 1834.

Mr. Amos Reese:—

Dear Sir,—Since my return from Liberty, I have been busily engaged in conversing with the most influential men of our county, endeavouring to find out, if possible, what kind of a compromise will suit with the Mormons on their part. The people here, en masse, I find out, will do nothing like according to their last proposition. We will have a meeting, if possible, on Monday next, at which time the proposals of the Mormons will be answered. In the meantime, I would be glad that they, the Mormons, would cast

an eye back of Clinton, and see if that is not a country calculated for them.

Yours respectfully,

S. C. OWENS.

The cholera continued its ravages about four days, when an effectual remedy for their purging, vomiting, and cramping, was discovered; viz., dipping the persons afflicted, in cold water, or pouring it upon them. About sixty-eight of the Saints

suffered from this disease, of which number thirteen died, viz., John S. Carter, Eber Wilcox, Seth Hitchcock, Erastus Rudd, Algernon Sydney Gilbert, Alfred Frisk, Edward Ives, Noah Johnson, Jesse B. Lawson, Robert McCord, Elial Strong, Jesse Smith, and Betsy Parish.

The last days of June I spent with my old Jackson county friends, in the western part of Clay county.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 5, 1853.

FURTHER FROM AUSTRALIA. — We have received a letter, bearing date Sydney, October 27, 1852, from Elder J. Beatty, Secretary of the Australian Conference, from which we learn that the course of Truth is still onward in that quarter of the globe. The Saints at Maitland especially had been blessed by the outpouring of the Spirit, in tongues, interpretations, prophecyings, &c. A brother Robbs is represented to have made donations amounting to nearly £100, to assist the building up of the Kingdom of God. Such liberality bespeaks a truly noble spirit, and one that will yet be rewarded richly for his works, for it is written, Whatsoever ye sow, ye shall also reap.

THE WELSH HYMN BOOK AND "ZION'S TRUMPET." — We are happy to inform the readers of the *Star* that our brethren the Presidency of the Church in Wales are determined to be not a whit behind the times; they are striving in the most praiseworthy manner to meet the continually increasing demands and expanding capacities of those over whom they are appointed to preside. In the latter part of 1852, a new and enlarged edition of the Welsh Hymn Book, (*Casgliad o Hymnau, Caniadau*), appeared, containing 575 hymns. This collection of sacred hymns and songs of Zion, we doubt not, is justly appreciated by the Cambrian Saints, as it affords them a wider field for the exercise of their abilities and the expression of their feelings in that most delightful department of devotional service—singing the praises of the Most High.

The "Zion's Trumpet," (*Udgorn Seion*), in 1852, was issued semi-monthly, but a fortnightly issue was far from sufficient to present before the Welsh Saints a satisfactory proportion of the instruction and intelligence which their growing condition demanded; consequently the fifth volume, commencing with the 1st January, 1853, is now publishing weekly. We rejoice at this, for we love to see the work of God growing and expanding, and breaking forth on the right hand and on the left; and we trust it will continue to do so, not only in Wales, but in every portion of the habitable globe, that error and ignorance and suffering may be swept away, and the whole earth bask in the bright sunbeams of eternal life and joy.

DEPARTURES.—Elder Orson Spencer left Liverpool on the 15th of January, on his mission to Prussia, *via* Hull and Hamburg.

The *Forest Monarch* sailed on the 16th January, with 297 Danish Saints on board, under the Presidency of Elder John Forssgren.

The *Ellen Maria* sailed on the 17th January, having been detained in port several

days by contrary winds. We shipped 332 souls on board of her, under the Presidency of Elder Moses Clawson. Amongst the number were Elder Thomas Pugh, late Counsellor to the President of the Church in Wales; and Elder George Kendal, late President of the Derbyshire Conference. These three brethren have laboured faithfully in these lands, and depart from these shores with our blessing upon them; and we pray that they with the whole company of Saints may be safely wafted to their desired haven.

ADDRESS BY ELDER DANIEL SPENCER,

TO THE PRIESTHOOD IN LONDON, ON SATURDAY, DECEMBER 25, 1852.

(Reported by Elder J. V. Long.)

I feel happy, brethren, in being introduced to this congregation, and to the Elders of Israel. It is one of the greatest honours that can be conferred upon me or any other man, to associate with the Elders of Israel. I am a stranger to you, but yet you seem as though I had known you for years. You appear cheering and interesting, and everything looks pleasant and harmonious, and just as it should be.

I have been in the habit of associating with the highest authorities of the Church, ever since I came into it, excepting the last three months, during which I have been engaged in crossing the snow-capped mountains, the prairies, and the ocean, and have not had such a privilege for that length of time.

I feel to bless you, and to thank our God for permitting me to meet with you. I have nothing to say particularly new from the Valley, that I know of; but this I may say, that it is a great time of rejoicing with the Saints in that remote country; the spirit of revelation is poured out upon our Presidents, and the people feel that they enjoy an abundance of that spirit, and that they are continually under the blessing of our God. The public works are moving on rapidly; and prayers are offered morning and night for the Saints who are scattered abroad in the nations of the earth. And I feel that you are the subjects of their prayers, and you are the people, above all others upon the face of the globe, to be blest in these last days.

Our fathers in the world of spirits, are looking for our works, and I very much doubt whether the Elders sufficiently appreciate the standing that we are in. Elders of Israel! You are appointed to gather the souls of men in these last days

to the Valleys of the Mountains! Brethren, look out! those who have gone before us, and sacrificed all for the Gospel's sake, they understood the principle and the importance of these things; and if we understand them, we shall be willing to do all that is required of us. Then the Lord can let the power of the Priesthood rest upon us, and then what stands in our way? Is there not importance attached to the men we have at the head of affairs in these last days?

I feel to rejoice that I am in the company of these young men! Men who are to do a good and a great part of this work! I have witnessed with much pleasure the order and the good feeling that have been manifested among you to night; these things show the wisdom of your Presidents who have been watching over you. Brethren, there are no limits to our power if we are faithful to our Priesthood and magnify our callings. The field is large and the work is of the highest importance. Then, brethren, be faithful to the few things committed to your charge, and you shall be made rulers over many.

It is desirable to go to the Valley to receive further endowments and blessings, and thus be better prepared for the accomplishment of the great work of the last days. But if the time be not come for you to go, be patient, for the Lord God will govern all things, and control all events for your good; He will prepare all things before you. Stand in your lot, and do what is required of you, and the Lord shall bless you. The first principle taught us in the Valley, was to be obedient to counsel; and I would recommend the same to you, and if you accept it, all will be well; then the weight is off your shoul-

ders, and so far you are no longer responsible.

Ever since I have been in this Church, there has been something to enlarge our hearts, and to enable us to comprehend things. It is not like the sectarian religion that comes to perfection in twenty-four hours; no, it is a progressive system, and we must progress with it, or be left behind, for it will not wait for us. If you are found obedient to counsel, nothing will stumble you, neither "*Spiritual Wifeism*," nor anything else. You will swallow all good things down, and that too without any oil. Well, now be willing to learn and to watch over those little propensities, and govern them, and you will be able to see the consistency of all those principles that come along. Be humble, and then you will be all right.

There is a great difficulty with the Elders on the other side; they generally get too large, and have to be hewn down and made to the proper size. The Lord is the one to set us right, and therefore let us be willing to be set right, and ever be humble, lowly, and holy, and have an eye single to the glory of God; and then we may be cast into a den of lions, or into a furnace, and receive no harm; or we may heal the sick and raise the dead. But we have to be humble, or the Lord won't impart this power, for it is given to be used to the honour and glory of God. And, brethren, don't be afraid of spending too much in this work, for it will cost us all we have, and require the exercise of

all our faculties to keep right and do our duties. Let us then go on to do right, and not fret above anything; and above all, *do not forget your prayers*. You never saw any of your boys get on well if they did not look to father occasionally, and so it is with us and our great Father; let us therefore apply to Him; He is the fountain, He is the source.

I have been appointed to come over to labour among you; but I don't know where it will be, neither does it mean to me at all, if I spend my strength for the glory of God.

Do not let anything slip out from you that will hurt any of those who are out of this Church, don't let them stumble over you, for you are appointed to be Saviours to this generation.

I speak as I do upon these things, (perhaps it is not my province,) because I have been sometime in the Church, and have noticed the conduct of the Elders. When a man comes up to his duties, and is mild and cautious, he grows and becomes a great and good man. Pay attention to those things, for we sometimes let words slip that do not agree with our profession; therefore, be careful, and you will then be happy and rejoice continually in the Lord.

I have spoken longer than I intended, for I am no speaker at any time, but merely testify to the truth.

I feel to bless you in the name of the Lord Jesus Christ. (A loud Amen then re-echoed through the room.)

OUR FEELINGS.

It is very easy for us to make a sacrifice of anything except our feelings; when we come to them, "there's the rub!" Money or property can be easily sacrificed, but our feelings, our prejudices, our preconceived notions, can not be so readily surrendered.

The love of their money or property will cause the condemnation of many, but the love of their feelings, right or wrong, will cause far more to fall short of the glory of God. How difficult it is to persuade two contending persons to stifle their animosity towards each other, and ask each other's forgiveness. Each considers his opponent chiefly in the wrong, and though at the same time he acknow-

ledge himself a little in the wrong too, yet how much more easily each can be persuaded to sacrifice his time, talent, money, or property to harm his opponent, than he can be persuaded to sacrifice the feeling of animosity that burns in his bosom. It requires little reason, little argument, little persuasion, to secure the devotion of anything either possesses, for the purpose of *gratifying* the feeling of revenge upon his fellow; but it requires a great deal of reason, a great deal of argument, a great deal of persuasion, to secure from either the *sacrifice* of that feeling of revenge, though he be in the wrong, and the giving up of his revengeful feelings would be productive of much benefit

to him both in a pecuniary and moral point of view. In fact, do we not often see men who would rather beggar themselves and their friends than give up their feelings? We do; and some are so obstinate as not to withhold their life, if thereby they can accomplish the purpose of wreaking their revenge upon others. Examples of the truth of these remarks are of daily occurrence. They are constantly before our eyes.

This tenacious clinging to our feelings, this obstinate persistence in refusing to sacrifice them, when duty requires their sacrifice, has been one of the greatest obstacles to the spread of the work of God in all ages of the world. It was in ancient times, and it is now.

When the Almighty chose Moses and commanded him to go to Pharaoh, to bring the people of Israel out of Egypt, Moses felt unwilling to go, and told the Lord that his brethren in Egypt would not receive him. When the Lord told him that they would hearken to his voice, Moses was still unwilling, he urged that he was not eloquent, but "slow of speech, and of a slow tongue;" the Lord said unto him, "Who hath made man's mouth? or who maketh the dumb or deaf, or the seeing, or the blind? Have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Moses, however, still felt reluctant, and said, "O my Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the Lord was kindled against Moses," and He appointed Aaron, an eloquent speaker, to be spokesman for Moses. Now, what was the reason of Moses' reluctance to go and fulfil the mission the Lord appointed him! This; his feelings were opposed to it; his feelings of fear, and perhaps of pride. Before Moses left Egypt, he slew an Egyptian who was smiting an Hebrew, and hid the dead body in the sand. Pharaoh heard of this, and sought to slay Moses, which was the cause of his fleeing from Egypt to the land of Midian. And Moses recollected the sarcastic remark of one of his Hebrew brethren, who was contending with another Hebrew: "Who made thee a prince and a judge over us? intendest thou to kill me as thou killedst the Egyptian?" And Moses was brought up in all the learning of the Egyptians, and he might feel rather ashamed to appear in the face of the whole Egyptian

nation as the leader of the Hebrews, who at this time were despised and oppressed by the Egyptians. No wonder, then, that the commandment he received came in contact with his feelings. The Lord had to tell him expressly that the Hebrews would hearken to his voice, and he should bring them out into the land of Canaan; and also that those Egyptians who sought his life were all dead.

We know very well the feelings that pervade the bosoms of men and women when they first become convinced of the Gospel. We know that many are too proud to condescend to obey it, and consequently, they deprive themselves of the blessings which obedience produces. Although they cannot advance one argument in opposition to the principles laid before them, yet they are ashamed to acknowledge before their acquaintances and the world that they have been heretofore believing in "lies, vanity, and things wherein there is no profit," and that their eyes have been opened, their understandings enlightened, and their knowledge increased, by that despised people, the Latter-day Saints. Others who are convinced of the truth, do not obey it because it would deny them the gratification of many feelings which are offensive in the sight of God.

And after people have entered the Church, they ever and anon find precepts and commandments that come contrary to their feelings, and to obey which requires a great effort of the mind. If an Elder is called to go on a mission, as like as not it comes in contact with his feelings, and, unless he has well disciplined his feelings by the law of God, it proves a great trial to him to set upon its fulfilment; perhaps he has just married a wife, or bought a horse, or a yoke of oxen, or purchased or rented a farm, or engaged in extensive business arrangements, which renders it peculiarly inconvenient for him to fulfil his mission straightway, and he may feel to run any way but the right, to escape performing his duty, like Jonah when sent on a mission to Nineveh.

A doctrine may be unfolded, or a revelation given, which comes right across the feelings of many, and if they are not careful and considerate, they are led on to apostacy, and lose their standing in the Church; not because they know any scriptural or reasonable objection to the doctrine or revelation, but merely because it comes in opposition to their feelings.

Many have lost the Spirit of the Lord, and become as dead branches, by giving way to their feelings in neglecting to gather when they had opportunity; and others have lost it by neglecting to comply with other precepts or commandments, merely because they did not suit their feelings.

When the Saints were mobbed and driven in Jackson County, Missouri, the Lord gave a revelation for all the Saints to consecrate their means, and purchase the lands that belonged to their enemies; which could have been done, had all united to do it; and if they had done it, the Lord said Zion should have been redeemed, and their enemies should have had no further power over them. But it did not exactly suit the notions of some to consecrate their hard-earned property, and consequently the children of Zion were scattered, and have not yet been restored to their possessions, but they have been scourged from city to city, and but few of them remain to return to Jackson county, when the Lord shall give permission; all

this has happened according to the word of the Lord, by the Prophet Joseph.

Now there is a great secret respecting our feelings, the sacrifice of them when opposed to the will of the Lord, is obedience; and obedience is far more acceptable to the Lord than the sacrifice of all the money or property we may possess. And all who have made the experiment, know, and all who will make it, may know, that when a revelation or commandment from the Lord comes in contact with our feelings, there's a great blessing at the back of that revelation or commandment, which blessing cannot be obtained, except we sacrifice our feelings. It appears hard to sacrifice our feelings for the Law of the Lord, but the moment we determine that we will, that moment we are free, the load falls from our back, as Christian's did at the Cross, and our minds are filled with unspeakable peace and joy in the Holy Ghost.

JOHN JAKUES.

PRAYER.

BY ELDER C. A. WHITLEY.

Amongst the various duties that press upon the Saints in this their probationary state, there is one that claims their especial attention, from its importance and tendency. It is capable of being both profitably and agreeably performed by the Saint, indeed I know of none more so than that of prayer. When we consider it is the medium of approach to the Divine Majesty, we are led to estimate it in a higher light than is generally done, and are led to feel the due importance of the reverence that is required. When we draw nigh to God, it makes us feel our own insignificance, and teaches us the measure of humility we need. Were we to approach an earthly potentate, we should be careful to observe all due respectfulness, and to avoid all approaches to irreverence both in carriage and conversation; how much more so ought we to feel the majesty of the presence of the King of kings when we appear in His presence to present our petitions. Though He expects us to feel that we are not approaching an equal, but a Being possessed of an incalculable amount of light and intelligence, yet He does not require us to tell Him

how high and how great He is, but encourages us to approach and solicit for our wants, both temporal and spiritual, in the same manner we would ask of an earthly father. Just as a child looks to his parent for support and advice, our heavenly Father desires us to look to Him, casting all our care upon Him, for He careth for us; His superior wisdom shows Him those things we stand in need of, and which would be beneficial to us, but He requires us to seek of Him for them; He bids us ask and we shall receive, to prove Him and see if He will not open the windows of heaven and pour us out such a blessing, that there shall not be room enough to receive it. He declares for our encouragement, that where two or three shall agree touching anything they shall ask, it shall be done unto them; not that He intends us to ask and coolly leave the result to Providence, but after using every effort in our power, to look to Him for the increase. In our public approaches, our study should be to keep our minds untrammelled from the world, and in the spirit of humility and faith to present our desires to God. The thought never should be

permitted to fill us with fear and trouble, that our language is open to the criticism of our fellow-worshippers, for lip service is an abomination to the Lord. To Him we should look as a solace from affliction, for we are taught that whom He loveth He chasteneth, and that all things work together for good. Our elder Brother and Mediator bids us apply daily for our daily bread, when we need it. Still we should labour to our utmost, for God helps them that help themselves, and man must labour for his bread, and then look to God for the control of those things for his benefit which are beyond his present power. Paul teaches us to pray without ceasing, not that we are to continue prostrate be-

fore the throne of God, but to live in the spirit of gratefulness for the blessings that are momentarily bestowed upon us. Prayer refreshes and reinvigorates the Saints, and enables them to overcome the assaults of the enemy, and keeps them close to their duty, and enables them to press forward with joy and exultation for the mark and prize of their high calling. It keeps them with lamps trimmed, waiting the approach of the Bridegroom. May we then be found frequent in our petitions to the footstool of grace, that when our Master shall call us hence we shall be found worthy to sit down with Abraham, Isaac, Jacob, Joseph, and the company of the redeemed at the marriage supper of the Lamb.

GO! YE SWIFT MESSENGERS.

Liverpool, January 8, 1853.

Dear Brother Richards.—Please make such use as your judgment dictates, of the following brief sketch gathered from a journal of a company of Elders, while crossing the Atlantic from New York to Liverpool.

Sailed from New York, December 17th, landed at Liverpool 5th January, 1853. Company consisted of twenty-one in number, regularly organized: Benjamin Brown, President, Perrygrine Sessions, and S. H. Earl, Counsellors; Charles Smith, chaplain and chorister; John Oakley, clerk.

We came together every morning and evening to pray, sing, and speak freely our minds, some expressing themselves as feeling a greater portion of the Spirit of God, and more special manifestations of His power than they had felt for a long time. All were in good spirits, and expressed their gratitude to God, and their confidence in Him, and that the blessings placed upon them in the Valley of the Mountains, had been more than realized thus far. We have had a sufficiency to come along with, very little hinderance; in this a miracle has been done, for some of us were entirely without means when in the state of Missouri.

From the time we left Sandy Hook, the wind blew a gale, and sometimes a violent storm, but, with very little excep-

tion, was favourable to our passage. When the wind fell, or the storm and raging sea tossed the ship, we called on the Controller of the elements to "temper the breeze," and it was answered sometimes before we asked; then we remembered the blessings placed on us by the servants of the Lord. So while there "into the sides of the ship," (like Jonah in regard to his indifference to danger,) we slept while the waves were dashing over the deck, tossing the vessel at their mercy, and the officers fearing she could not keep above them. We felt and experienced, though we might be in the "bowels of hell," we could enjoy ourselves and praise the Lord.

We must not forget to mention that we were afflicted some with sea sickness, and some evil spirits also, to cause the physical as well as the mental part of man to feel that the devil was not asleep nor idle.

Now that we are past the dangers of the deep, as well as the dangers of the land, we feel still to confide in the Lord, and trust in His word as promised through His servants, that we shall, by the Spirit of the Lord, cause the honest in heart to rejoice in the truth, and make their escape from Babylon, even "Babylon the great, which shall fall."

Yours, in the truth,

BENJAMIN BROWN.

EVERY heavy trouble either deadens our sense of suffering by the violence of the shock, or else excites an unwonted and unnatural strength, which enables us to stand firm against the blow.

VARIETIES.

IN some parts of the country, wells which have been dry for forty years, are now filled, and running over with water, from springs.—*Liverpool Albion*.

A STRANGE disease has made its appearance amongst children in some parts of the fens; it is not contagious, but appears to arise from atmospheric causes, or from the condition of the earth. The disease is accompanied with great prostration of strength and glandular swelling, and the parties attacked very slowly recover from the effects. Some have been taken off suddenly.—*Family Herald*.

THE NEW PLANETS.—Our knowledge of the solar system has been increased during the year 1852 by the discovery of no less than seven new planets, all hitherto unknown, which revolve in the group between Mars and Jupiter. This group now numbers twenty two planets in all. The seven discovered this past year are as follows;—Psyche, discovered by De Gasparis at Naples; Thetis discovered by Luther, at Bilk, near Dusseldorf; Fortuna, discovered by Hind, at London; Melpomene, discovered by Hind, at London; Massilia, discovered by De Gasparis, at Naples; Calliope, discovered by Hind, at London; and Lutetia, discovered by Goldschmidt, at Paris.—*Liverpool Albion*.

PAST, PRESENT, AND FUTURE.

SUGGESTED BY A VISIT TO OLIVER'S MOUND, NEAR SCARBOROUGH.

I had climbed the proud steep—my steps
rested there,

But my thoughts wandered back to the
past,

As I gazed on that earth so surpassingly
fair,

That ocean so glorious and vast,
Which far, far below me in majesty lay,

Intensely and brilliantly blue,
Encircling the cliffs, and the castle of gray,
With a garment of heavenly hue.

Meet emblem of Him, the unchangeable One,
Is that changeless and fathomless sea,

Unrivalled in grandeur, and fettered by none,
The mighty, the matchless, the free!

And earth, thou art lovely, enthroned as a
queen,

All tranquil and smiling thy brow,
How beauteous hereafter thy form shall be
seen,

If in ruins we gaze on it now!

Yet in ruins thou art, and all prone to decay;
But beaming, and brilliant, and new,

A vision of beauty in peerless array,
Thou once didst present to our view:

Immortal and pure in the morn of thy birth,
Fit home for the sinless wert thou.

But for mortal transgression, thy glories,
fair earth,

In ruin were destined to bow.

Thus I mused as I gazed on the prospect
around,

And I thought upon days that are fled,
Of the warriors in council and battle re-
nowned,

Who have slumbered long since with the
dead,

Of the horsemen in steel, and the legions so
true,

Who looked on that landscape of yore,
When the banners waved round, and the
shrill trumpet blew

The notes that should ne'er be heard more.
O! sad was the famine, the sickness, the
strife,

That blotted the face of the past,
In ages when treachery and tumult were
rife;

And a cloud in my bosom was cast,
As I thought of the agony, anguish, and woe,

That each on his brother had poured,
When the conqueror stood at the gate of his
foe,

In the terrible reign of the sword.

I gazed on the present, the beings who now
Throng the haunts of the myriads gone,

On the gay and the thoughtless, who recked
not of how

They too might have passed ere the morn;
I looked on their revels, their pomp, and
their show,

I grieved o'er their folly and pride:
They lived not for pleasure, and cared not
to know,

If ruin and death were beside.

I saw, and beheld with a sorrowing gaze,
That friendship was now but a name,

That honour and truth in these darkening
days,

Can scarcely a votary claim:
For the gains of ambition, the glitter of place,

That each by his fellow was sold,—
How fallen indeed! a once glorious race,

Now dwells in the empire of gold.

O! sadly I turned from the sickening sight,
 My spirit was sorrowful then :
 Should no gleam from the sun of celestial
 light
 Illumine the children of men ?
 Was man in the image of Deity made
 But for darkness, for death and despair ?
 Is there nothing more lasting than pleasures
 that fade,
 Which mortals are destined to share ?
 Yea, still there remains a more glorious fate,
 For the erring, the pardoned, the free ;
 And they who for Him, the once crucified,
 wait,
 To Zion, the refuge, must flee.
 A voice from above to the nations goes forth,
 Proclaiming salvation is near ;
 In the west, from the east, from the south,
 and the north,
 The chosen, the loved ones appear.

On the pages of prophecy spread to my view,
 To the future I joyfully turned,
 A world now immortal, and changeless, and
 new,
 On my vision in brilliancy burned.
 On the earth thus restored rose a glorious
 throng,
 Who walked with their Saviour in white,
 And in loud hallelujahs a volume of song
 Gushed forth from the realms of delight.
 O happy, thrice happy, transcendently blest,
 Are they who such honours shall gain,
 Who with Jesus the firstfruit a thousand
 years rest,—
 A thousand years blissfully reign.
 This, this is the picture awaits thee, O earth !
 When pure as the regions above,
 Thou shalt echo the voice of thanksgiving
 and worth
 In the glorified empire of love.

NOTICE.—Elder William Clayton, by late appointment Pastor of the Sheffield and Lincolnshire Conferences, is suspended from acting in any official capacity in the Church of Jesus Christ of Latter-day Saints.

S. W. RICHARDS, { President of said Church
 in the British Isles.

ARRIVALS.—Elder Charles A. Harper arrived at Liverpool, January 20th. He left Philadelphia January 6th, on board the steamship *City of Manchester*. Elders John S. Fullmer, John Mayer, and John Perry, arrived here January 24th. They sailed from New York December 29th, on board the *Henry Clay*. All these brethren are from Salt Lake Valley, on missions to this land.

DEPARTURE.—Elder James F. Bell sailed from Liverpool on board the *Lady Bassett*, Jan. 24th, on a mission to Malta.

ADDRESSES.—David Grant, 107, Finch Street, Belle Vue, Liverpool.
 Thomas Ord, 13, Fountain Place, Londonderry.
 John O. Angus, 6, Spring Gardens, Shrewsbury.
 G. Bramwell, 31, Alfred Terrace, Landport, Portsmouth.

LIST OF MONIES RECEIVED FROM THE 13TH TO THE 20TH JANUARY, 1853.

John Hyde, sen.,	£10 0 0	Brought forward.....	£36 8 6
George Simpson.....	2 0 0	Simon Irwin	10 0 0
A. N. Mc Farlane	9 0 0	E. Weaver	3 7 6
John Copley	6 14 6	T. Kempin	2 0 0
David Roberts	0 4 0	R. Tilt	5 10 0
J. Robson	8 10 0		
Carried forward.....	£36 8 6		£57 6 0

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 7.—Vol. XV. Saturday, February 12, 1853. Price One Penny.

POLYGAMY,

IS IT CONSISTENT WITH THE BIBLE, THE BOOK OF MORMON, AND THE DOCTRINE AND
COVENANTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(*Being a Letter from Elder John Jaques to Mr. J—G—.*)

Liverpool, Jan. 31st, 1853.

Mr. J—G—.

My dear Sir,—Your letter of the 17th instant lies before me, and the present being the earliest opportunity that has presented itself for replying, I cheerfully embrace it, and proceed to consider the subject of your communication, viz., the doctrine of polygamy, or plurality of wives.

You acknowledge, sir, that the religion of the Latter-day Saints may be right, but you are not at present able to comprehend it, particularly when you compare the Revelation published in the *Millennial Star*, No. 1, current volume, with a passage on the 133rd page of the Book of Mormon, and another passage in the Doctrine and Covenants, Section on Marriage, and the denials which the Latter-day Saints have given to newspaper reports on this subject.

I do not purpose at the present time to enter into a lengthy disquisition upon the subject of polygamy, but inasmuch as you request me to throw a little light upon the matter, by the assistance of the Spirit of God I will briefly, though I hope satisfactorily, endeavour to lay before you a few of my ideas upon it, and present a few references; and the best way of doing this that presents itself to my view, is to resolve your difficulties into

the form of two interrogations, and answer them, as follows:—

1.—Is the doctrine of polygamy or plurality of wives a Scriptural doctrine?

2.—If polygamy be a Scriptural doctrine, how can it be reconciled with what is found on the 133rd page of the Book of Mormon,* with the remarks in the Doctrine and Covenants, Section on Marriage, and with the denials which the Latter-day Saints have given to various newspaper reports upon the subject?

First.—*Is the doctrine of polygamy, or plurality of wives a Scriptural doctrine?*

Sir, in answer to this question, I can say, with the utmost assurance, and without the slightest fear of truthful contradiction, Yes! As far back as Lamech we can find the system of plurality of wives dated, for the inspired historian relates, "And Lamech took unto him two wives, the name of the one was Adah, and the name of the other Zillah."—Gen. iv. 19. Now the Scriptures do not condemn Lamech for this thing; there is not a word of censure upon Lamech for his having more wives than one.

The next person we come to in the

* First European edition.

sacred history, is one of the most noted of all the men of God whose names are recorded on the inspired page, Abraham, the father of the faithful, the friend of God.

The Lord promised Abraham that He would make his seed as the dust of the earth, so that if a man could number the dust of the earth, then should Abraham's seed be numbered. — Genesis xiii., 16. But Sarah, Abraham's wife, was barren; how then was his seed to become as the sands of the sea-shore, for multitude? When Sarah saw that she bore Abraham no children, she besought him to take Hagar, her Egyptian handmaid, to wife, and said to him, "Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abraham, to be his wife. And he went in unto Hagar, and she conceived." — Gen. xvi., 2, 3, 4. Did the conduct of Abraham and Sarah and Hagar in this matter please the Lord? Yes! most assuredly. When Hagar found that she had conceived, she naturally enough felt proud of it, and in the pride of her heart despised her mistress, who was not so fortunate. When Sarah saw that she was despised, she dealt hardly with Hagar, until Hagar fled from her face into the wilderness. And the Angel of the Lord met her, and counselled her to return to her mistress. What! the Angel of the Lord visit and speak to one of the wives of a bigamist? Most certainly; the Lord sent His Angel to do it. Shocking! horrible!! exclaims a pious, one-wifed, church or chapel-going Christian; what awful blasphemy! says another, to represent the Lord as a sanctioner of bigamy!! But "facts are stubborn things;" no matter how shocking, horrible, or awfully blasphemous it may appear to the morbid imaginations of over-pious religionists, still the Lord actually approbated it; the fact of His doing so stares us sternly and uncompromisingly in the face; it meets us every way; we cannot flee from it, turn where we will; if we deny it, we must discard the Bible altogether and seek some other guide. We must look upon that sacred book, which we have been taught to consider as con-

taining the revealed will of God, and His dealings with our ancestors, and His designs in reference to ourselves and the earth we stand upon—we must look upon that sacred book, as a batch of falsehoods, a collection of cunningly devised fables, more flighty, absurd, and unreal, than those of the Arabian Nights, or Gulliver, or Don Quixote, or Baron Munchausen, if we intend to maintain that God did not approve of Abraham's polygamic career.

But what more did the Angel of the Lord say unto Hagar? He said, "I will multiply thy seed exceedingly, that it shall not be numbered for multitude. *** Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael." Gen. xvi., 10, 11. And when Hagar was sent away another time, the Angel of the Lord told her not to fear, for her son Ishmael should become a great nation; and it is stated that "God was with the lad, and he grew and dwelt in the wilderness, and became an archer." — Gen. xxi. Here is still further proof that the Lord approbated Hagar's conduct in becoming one of Abraham's wives.

Was Sarah, for giving Hagar to Abraham's bosom, and Abraham, for receiving her, blessed of the Lord? Most certainly they were. Thirteen years after Ishmael's birth, the Lord appeared to Abraham, and made a covenant with him, that he should be exceedingly fruitful, and become the father of many nations and kings; that Ishmael, his son by Hagar, should be blessed, and become fruitful, and multiply exceedingly, and beget twelve princes, and be made a great nation. The Lord also promised Abraham that his wife Sarah should be blessed, and bear a son, and become the mother of nations and kings. — Gen. xvii. Now at this time, Sarah was ninety years old, and Abraham ninety-nine, and they both laughed at the idea of a child being born unto them at that age. Considering the improbability of such an occurrence at that advanced age, especially as Sarah had been barren during the whole of her former life, Abraham besought the Lord that Ishmael might live to continue a seed upon the earth through which the Lord might fulfil His former promise to him. And God said, "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with

his seed after him."—Gen. xvii. 19. Here it is manifest that the Lord approbated Sarah in giving Hagar to Abraham. When Sarah was the only wife of Abraham, she was barren, and continued so until she gave her husband another wife. After she gave Hagar to him to wife, not only did Hagar conceive and bring forth, but the Lord condescended to visit Sarah, and signify His approbation of her conduct by "opening her womb;" and Sarah conceived and bore her lord a son, even in her old age, when it had "ceased to be with Sarah after the manner of women." When Abraham had one wife, like pious Christians of our day, the Lord denied him the fruit of the womb, although He had promised it to him; but immediately upon his taking a second wife, like the people of our day called heathens, or Mahometans, the Lord blessed him with posterity, and that not only by his second wife, but also by his first. Sir, make what comment you please upon this; anyhow, it is a rotten argument for the one-wife system. I will merely say, and I do it with reverence, that if the Almighty were to treat men now as He treated Abraham, that is, withhold posterity when they have only one wife, and bless them with children immediately upon their taking a second wife—if the Almighty were to do this, Christendom must speedily renounce its present marriage policy, and adopt a more liberal and more Scriptural one, or in a few years it would be blotted out of existence, and a "dark age" of polygamy prevail; and as Christians have not any Prophets among them, they do not know whether this is among the "secrets of the Lord" or not.

There is another testimony that God was pleased with Abraham. Why did the Lord bless Hagar's son Ishmael? The Lord said to Abraham, "And also of the son of the bond-woman will I make a nation, *because he is thy seed!*"—Gen. xxi. 13. This, to Christendom, must appear most astounding; the Lord actually blessing Ishmael, because Abraham begot him by having more wives than one! The Lord blessing a man's children because he had two wives!! If the Lord blessed Hagar's child, because, to obtain that child, she gave herself to Abraham, though as a second wife, we must very naturally conclude that if Hagar had stayed in the land of Egypt, and become the only wife of an Egyptian, her first-

born would not have been entitled to the blessing which the Lord promised unto him in consequence of his being Abraham's seed.

In the first verse of the 25th chapter of Genesis, it is recorded that Abraham took another wife, whose name was Keturah. And in the sixth verse it is recorded that Abraham had several concubines; and yet the blessing of the Lord was upon him, and he earned the reputation of being one of the most faithful men that ever lived. Doubtless some of these concubines were the Egyptian maidservants which Pharaoh gave unto Abraham when he took his wife Sarah from him.—Gen. xii. Now, if the Lord abominated the doctrine of polygamy as much as modern Christians profess to do, can we imagine for one moment that He would have chosen Abraham, that noted polygamist, from all the families of the earth, to be His especial friend, and to receive the blessing that his seed should eternally increase, and become as the sands of the sea-shore, and as the stars of heaven, for multitude? Can we imagine that God disapproved of Abraham's conduct, when we recollect that He forbore to fulfil the promise of posterity whilst he was the husband of only one wife, and immediately commenced to fulfil it when Abraham took a second wife? If God was displeased with Abraham's method of raising and increasing his family, would He have told Abraham that in his seed all the nations of the earth should be blessed? What, bless all the nations of the earth through the family of a man who kept many wives and concubines? How strange and startling to the Christian ear! Oh! how contrary, how directly opposite to the ideas which have been instilled in our minds from our infancy up, by those who read the Bible as a sealed book! We can now see very plainly that Abraham's conduct was not disapproved of God; on the contrary, he possessed the entire confidence of God, insomuch that when God was about to destroy Sodom and Gomorrah for their wickedness, He said, "Shall I hide from Abraham that thing that I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which

He hath spoken of him."—Gen. xviii, 17, 18, 19. And the Lord told him! Think on this a moment. The Lord made Abraham His confidant, because He knew him that he would command his children and his household after him to keep the way of the Lord. The Lord was so well pleased with the fashion of Abraham's family order and government, that He chose him upon that very account. Here is most conclusive proof that the Lord was well pleased with Abraham's family arrangements. If the Lord had disapproved of Abraham's having many wives and concubines, can we suppose for one moment that He would have chosen him to be a pattern and instructor to all future generations? Can we imagine that the Lord would have said Abraham commanded his house well, if polygamy had been as obnoxious to Him as our modern divines represent it? It is folly to urge that polygamy was an established usage among the nations in the days of Abraham, and that it would have been more difficult for a man of God to confine himself to one wife then, than it is now for Christians to take two or more; for Abraham was so faithful to the Lord, that he spared not his only son, the child of promise, the heir of the greater blessing, but freely offered him as a sacrifice, which was as great a trial to his feelings as it would be to Christians now to have more than one wife. If it had been the will of the Lord for Abraham to have had only one wife, he would have cheerfully obeyed it, though it had been contrary to established usage. But in the passage I have just quoted, the Lord expressly declared that He knew that Abraham would command his children and his household after him, *to keep the way of the Lord*. Abraham then must have been walking in the "way of the Lord" as the husband of several wives. Now, we have no alternative; we are irresistibly driven to the conclusion, that instead of the Lord being displeased with the polygamy of Abraham, it met with His highest approbation, and He was so well pleased with it, that He chose Abraham to bless the nations with this principle, for He knew he would teach it to his posterity, as the subsequent history of the children of Israel abundantly testifies. I might say that Abraham's having more wives than one, not only pleased the Lord, but was by His direct appointment.

If the Lord be more pleased with the modern Christian who has only one wife, than He was with Abraham who had many wives, how is it that the Lord visited Abraham and his wives, and sent His angels to visit them, and blessed them so abundantly, whilst He never condescends to reveal Himself, or send His angels, or promise blessings to the modern Christian? for the Christian of our day declares that the Lord has not spoken to man, or sent His angels to him, for seventeen hundred years! If God hated polygamy and loved monogamy, why did He walk and talk with the ancient polygamist as a man talks with his friend, and now refuse to manifest Himself to the modern monogamist? Are we to suppose that the visits of the Lord and His angels, and the promises of great blessings from His hands, are marks of disapprobation; and the withholding of these things marks of approbation? Must we believe that the presence and oral instruction and blessing of the Lord and His angels, are signs of disfavour and nonacceptance; and the absence of these things signs of favour and acceptance? We cannot so delude ourselves. The society of the Lord and His angels is the great boon for which Jesus died; to bring men to the enjoyment of it is the great end of salvation, the acme of the ambition of every righteous man that has lived since the foundation of the world. No monogamist since the days of Abraham ever received such signal blessings at the hand of the Lord, and such indubitable tokens of the divine favour, as that ancient polygamist received. And if the polygamist enjoyed more of the divine presence and favour than the monogamist does, the course and conduct of the former must have been more in accordance with the will of the Lord, than the course and conduct of the latter are. We cannot conclude otherwise.

Jacob, the grandson of Abraham, was a polygamist, and was highly favoured of the Lord. His father Isaac blessed him, in the name of the Lord, with the blessing of Abraham, and sent him away to take a wife of the daughters of Laban, his mother's brother. And as Jacob journeyed to Padan-aram, where Laban lived, he laid himself down to sleep; and the Almighty appeared to him in a dream, and renewed the blessing which his father Isaac had pronounced upon his head. When Jacob awoke, he vowed to serve

the Lord, and went on his journey, and came to the house of Laban, and agreed to serve Laban seven years for his daughter Rachel. At the expiration of the seven years, Laban deceived Jacob by giving him his daughter Leah to wife, instead of Rachel. When Jacob discovered the deception, he agreed to labour other seven years for Rachel; and when the seven years were expired, Laban gave Rachel to him to wife.—Gen. xxix.

But this is not all. Leah bare children; Rachel was barren. Rachel therefore said unto Jacob, "Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her. And she gave him Bilhah her handmaid to wife: and Jacob went in unto her. And Bilhah conceived, and bare Jacob a son."—Gen. xxx., 3, 4, 5.

Leah acted in a similar manner to what Rachel did. "When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. And Zilpah Leah's maid bare Jacob a son."—Gen. xxx. 9, 10. Now, here was Jacob, to whom God had promised the blessings of Abraham, having four wives at one and the same time. Did the Lord revoke His covenant with Jacob, and cease to bless him, for having four wives? No; quite the contrary. Rachel, his second wife, was denied children, until he had taken his two maids Bilhah and Zilpah to wife; and then, "God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son; and said, God hath taken away my reproach."—Gen. xxx. 22, 23. Afterwards Rachel bore another son. Now, what was the reproach of Rachel? That she was childless. A reproach that clave to her whilst her husband had only two wives, but which was taken away by the Lord after her husband had taken four wives. And all the four wives of Jacob were blessed with children. Here we see that God blessed Jacob abundantly with the fruit of the womb, although his peculiar domestic relations were at variance with modern Christian notions of purity and righteousness.

Did God bless Jacob in his flocks and in his herds? Yes, in a most extraordinary manner. When Rachel had borne Jacob a son, Jacob wished to go to the land of Canaan, where his father dwelt, that he might properly provide for his

fast increasing household. Laban besought him not to go, "for," said he, "I have learned by experience that the Lord hath blessed me for thy sake."—Gen. xxx. Does it not appear strange that the Lord should bless a man with one wife, for the sake of one who had four wives? It does to Christendom; but nevertheless the good book declares it. Jacob agreed to stay with Laban, and the Lord blessed him abundantly, insomuch that he "increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses."

At another time God commanded Jacob to return to the land of his fathers, and promised him He would be with him; and as he journeyed Laban pursued him, but God appeared to Laban in a dream of the night, and warned him not to hurt Jacob, saying, "Take thou heed that thou speak not to Jacob, either good or bad." And the angels of God escorted Jacob and his wives and servants, and the Lord gave him favour in the eyes of Esau his brother; yea God, at this very period, condescended to wrestle with him all night, and wrought a miracle upon him, and blessed him, saying, "As a prince hast thou power with God and with men, and hast prevailed."—Gen. xxxi., xxxii.

But the most notable and unanswerable evidence that God approved of Jacob's having more wives than one, lies in the fact of His choosing the twelve sons of Jacob's four wives to be the fathers of the twelve tribes of Israel. If polygamy were in opposition to the will of God, why did God choose the twelve sons of a polygamist to become the fathers of His peculiar and chosen people? Why did He not charge Jacob to have no more than one wife, if that would have been more pleasing to Him than his having four wives? Jacob would doubtless have confined himself to one wife, like good Christians now-a-days, if the Lord had commanded him, for he made a vow to serve the Lord. Why did the Lord give so direct and unmistakable a sanction to polygamy, as to name His people after such a celebrated polygamist as Jacob? The decree that Jacob's twelve sons should be the heads of the twelve tribes of Israel, was not an insignificant or transient decree, but one which has left its imprint on all succeeding time, and will mould the features of society in and after the resurrection from the dead; for the Lord has promised to gather Israel toge-

ther in the restitution of all things, and unite them under one national standard upon the very land where their fathers practised the polygamic order of domestic relations. And the land will be specifically divided amongst the twelve tribes; and the chief city will have twelve gates, guarded by twelve angels, with the names of the twelve tribes of Israel written on the gates. Ezekiel xlvii. : xlviii. : Rev. xxi. Nothing could more fully and satisfactorily prove that polygamy is in perfect accordance with the law of the Lord, than the fact of the Lord's choosing such a family as that of Jacob to be the head of His chosen people. All the blessings of salvation received by the rest of the world, must come through this polygamic family, throughout all generations. The inscription of the names of the twelve tribes of Israel upon the gates of the city of the holy Jerusalem, the city of God, will declare to all eternity the purity, the righte-

ousness, and the divine ordination of polygamy, and even now it foretells the everlasting perpetuity of the principle. Though Christian divines of our day affect to despise the family order of Abraham, Isaac, and Jacob, yet God honoured them in it, and He has declared He will honour them to all generations. When Moses asked the Lord what His name was, that he might tell it unto the children of Israel if they asked him, the Lord told him to say unto the children of Israel, "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: *this is my name for ever, and this is my memorial unto all generations.*"—Ex. iii. 15.

Speaking of Moses, Moses taught the principle of polygamy to the children of Israel, and the laws regulating it are amongst the statutes of the Lord, delivered by Moses unto them. Ex. xxi. : Numb. xxxi. : Deut. xx., xxi., xxv.

(To be continued.)

RESTORATION OF THE PRIESTHOOD.

BY ELDER THOMAS JAMES BRYCESON.

I do not suppose there is any event predicted in the word of inspired truth, connected with the work of the last days, upon which so much misunderstanding exists, and which produces so little impression upon the minds of the human family, as the restoration of the Holy Priesthood; yet, at the same time, there is no subject more intimately connected and associated with the happiness, well-being, and eternal destiny of man, than this; as it is the right understanding and full appreciation of this matter that can alone lay a sure foundation for an eternal exaltation to honour, dignity, and power in the Kingdom of our God.

When we come to the sacred page, and review the history of God's dealings with His own peculiar people, we find there is no subject upon which the Lord has been more particular than this. Whenever He had a work to do—a nation to warn of impending judgments—or a covenant to enter into—it has always been through the channel of legitimate authority, which constitutes the Priesthood; and therefore we find, when all mankind had corrupted

themselves before God, and He looked down from heaven, and saw that they had all gone out of the way, and that there was none that did good, no not one, He determined to destroy them, and sweep them off the earth, by bringing upon the same a flood of water. But previous to doing this, He raised up a righteous man, even Noah, endowed him with legitimate authority, and sent him with a message unto those people; and that message was just as binding as though God had come down from the eternal world, and proclaimed that message Himself unto them. Why so? Because Noah was endowed with authority, and clothed with the Priesthood; he stood in the place of God unto them, and his words would either prove a savour of life unto life, or of death unto death. They rejected him, God's judgments came upon them, and that people's history stands out in bold relief to future generations as a fearful example of the consequences of sin and unbelief.

Again, we find upon another occasion, the Lord appeared to Abraham, and told him that He would give unto him and

his seed, the land of Canaan for an everlasting possession; that his seed should become innumerable as the sand by the sea-shore, or the stars in the heavens for number; that they should be strangers in a land that was not theirs; should serve a strange king; and that they should be evilly treated for four hundred years. After that the nation whom they served should be judged; and He would bring them out with great substance and wealth.—Gen. xv. When the time came for the fulfilment of this promise, the Lord appeared to Moses as he was tending his father-in-law's sheep, in the land of Midian; told him that he was to be the personage to bring about this deliverance: and when Moses complained to the Lord, and told Him that he was a man of slow speech, the Lord reproved him, and told him to take Aaron his brother, and Aaron should be to Moses instead of a mouth, and Moses should be to Aaron instead of God. This being the case, and the Priesthood or authority being thus conferred upon them—for be it remembered, the Lord sent them in His name, and name signifies authority—away they go unto Pharaoh. The history of that circumstance is too well known to need any comment. Suffice it to say, they were rejected, and in rejecting them, Pharaoh rejected Him whose servants they were, and who sent them; therefore the judgments of a sin-avenging God came upon that nation, and Pharaoh and his host perished quickly in the Red Sea.

From these and other circumstances which could be adduced, we discover, that when the Lord raises up an individual, and confers upon him authority, that authority or Priesthood causes the message to be binding upon those unto whom it is sent. But the world generally, more especially some religious portions of it, do not believe in any Priesthood; and so much are they at a loss to answer the question as to who hath required that which they do at their hands, they will resort to any subterfuge, and consequently tell us that the Priesthood was local; that it was confined to the tribe of Levi, and that it altogether ceased with the Temple sacrifice. To this I reply that there are two Priesthoods, the one called the Aaronic, the other called the Melchizedec. The former went by descent from father to son amongst the Levites. The latter was bestowed upon choice

spirits who were called and chosen of the Lord: before Melchizedec's day, it was called the Priesthood after the order of the Son of God. It existed in the eternal world before the morning stars sang together, or the Sons of God shouted for joy, and will still continue to exist when this world has been purified, cleansed, redeemed, and become the final abode and dwelling-place of the righteous in eternity. After Melchizedec's day it was called by his name, to prevent the too frequent repetition of the Son of God's name, because Melchizedec was such a great High Priest. Under the former Priesthood, the people attended to the ceremonial law—because of their transgression of the Gospel, (Galatians iii;)—which Paul tells us neither they nor their fathers were able to bear, and which never could have made the comers thereunto perfect, or brought them the blessing of eternal life.

Both orders of Priesthood existed under the Gospel dispensation. John the Baptist held the Aaronic, because he was a literal descendant of Aaron; our Saviour held the Melchizedec. The inspired Psalmist in the one hundredth and tenth Psalm, says, "The Lord hath sworn and will not repent; thou (Messiah) art a Priest for ever after the order of Melchizedec." The order of Melchizedec was after the power of an endless life; and how could that which was endless and eternal be dispensed with or cease?

Not only did the Saviour hold this Priesthood, but he conferred the same upon his Apostles. Hear his own words, ye that despise the Priesthood and lift up the puny arm of rebellion against the work of God: "As thou hast sent me into the world, even so have I also sent them into the world."—John xiii. 18. How was Jesus sent? By the Father, clothed with the Priesthood's power. How were the Apostles sent? They were sent by Jesus, the same as he was sent by his Father; therefore they, as a matter of necessity, must have held the Melchizedec Priesthood. Besides, our Saviour said unto them, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." What is the ordination here spoken of? It is placing upon them authority to enable them to administer the ordinances of life and salvation, so that what they bound on earth was bound in

heaven; and this because they held binding and sealing power, which pertains exclusively to the Priesthood. Perfection and exaltation to life eternal never could have come by the Aaronic Priesthood, and therefore the Melchizedec Priesthood, with all its attendant blessings, had to stand up to regulate and control the Aaronic, and bring the Saints to perfection.

But why talk of the restoration of the Priesthood to this age? I answer, the Gospel could not exist without it. Under the old dispensation, authority was necessary to administer the ordinances; and the stranger who came nigh to attend the altar was to be put to death. And although the law was changed, the necessity of authority to administer remained the same under the new as well as under the old. No man, saith the Apostle, taketh this honour upon himself, but he that is called of God as was Aaron. A man may lawfully desire this honour, but if he presume to take upon himself authority without being called, as was Aaron, by new revelation, he will most certainly be counted a rebel and traitor to the government of God.

Now this Priesthood has been lost from the earth through Gentile apostacy and transgression, and thereby a necessity was created for its restoration, that the Gospel might be preached, and a people prepared to receive the Messiah when he shall come in glory and power. This restoration is clearly predicted in the Scriptures of truth.

Isaiah says, in his xl. chapter, "Comfort ye, comfort ye, my people, saith your God." This comforting language is to be addressed to the Jews, by the voice of one crying in the wilderness, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." This language and mission is addressed by the inspired writers to John the Baptist, and although the Saviour said that John was the Elias who was to come, yet he put in the little words, "if ye will receive him." Well! the Jews would not receive him, but rejected him the same as they did the Messiah; and therefore the time had not come for this comforting language to be sounded in the ears of the children of Israel; a long dispersion awaited them; they were to be cast under the feet of the Gentiles until the fulness of the Gentiles come in; they were to become a hiss, a by-word, and a proverb among all nations; and consequently John's mission did not cease

with the first coming of the Messiah, but extended to that period of time when "the Lord whom ye seek shall suddenly come to His temple," and when every valley shall be exalted, and every mountain and hill shall be made low, the crooked shall be made straight and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together. John the Baptist came forth in this the dispensation of the fulness of times in the capacity of a ministering angel, and laid his hands upon Joseph Smith and Oliver Cowdery, and said, "Upon you my brethren, in the name of Messiah, I confer the Priesthood of Aaron, * * * and this shall never be taken from off the earth until the sons of Levi do offer again an offering in righteousness." But as this Priesthood cannot administer all the ordinances of God's kingdom, it was necessary for the Melchizedec Priesthood to be brought back also, which was done by Peter, James, and John, who conferred it upon others, so that it was not derived from a corrupt source, through popes and bishops in apostate and corrupt Rome, but by revelation direct from the eternal worlds.

But, says the objector, how can we know this to be true? we did not see the Angel thus descend! besides which, we have been given to understand that the human family were never to be again blessed with the ministering of angels. To this I reply, that man's faith or belief has very little to do with God's word; the people of God always were blessed with the ministration of angels both under the new as well as under the old dispensation. Angels often made their appearance to comfort, bless, and instruct the human family, and reveal unto them the mind and will of Jehovah, and thus unfold to them His purposes in reference to the future; and upon one occasion John the beloved Apostle, while on the isle of Patmos, was going to worship one, but he said, "See thou do it not, for I am thy fellow servant, and of thy brethren, &c.;" and Paul sets the matter for ever at rest by telling us that angels are ministering spirits sent forth to minister to those who shall be heirs of salvation. And I am bold to affirm that nothing less than apostacy and transgression would have done away with these things which ever pertained to the Saints of the Most High, and which constituted them a peculiar people in the eyes of all the world. But

there is an infallible rule given unto us whereby we can demonstrate the truth of this restoration, and prove the fact to the minds of every honest individual who will take the trouble to investigate the same. Says the Saviour, "A tree is known by its fruits." Now if you wished to be determined in your own mind whether a tree is a plumb or a peach tree, how would you proceed? Would you ask how many persons were present to behold the process of sowing the seed, or how long it had been growing? No; you would proceed to the tree and examine it for yourself, and determine its character by the fruit it bore. Do precisely the same with the Priesthood.

In ancient times the fruits of legitimate authority were, faith, wisdom, knowledge, discernment of spirits, power to work miracles, prophecy, the gift of tongues, and the interpretation of those tongues;

these blessings were the results of the Spirit of God being with men in certainty and power, as it ever attends the true Priesthood. The like cause will produce the like effect in all ages of the world. Reader, try the experiment. He that will do my will, says the Saviour, shall know of my doctrine, whether it be of God. You cannot claim this knowledge only through the principle of obedience. Believe on the Lord Jesus Christ, repent of your sins, be baptized for the remission of the same, enjoy the Holy Ghost through the legally appointed channel, and you will know that the Latter-day Saints are in possession of the Priesthood, and that its teachings are binding upon every son and daughter of Adam, from the river to the end of the earth, and that it alone can raise you to honour and glory ineffable, celestial, and eternal.

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 12, 1853.

THE SALT LAKE VALLEY MAIL.—We have been sadly disappointed in our last month's mail from the Valley. We have received letters, but not a single paper, and the letters nearly a month behind time. We had hoped, ere this, to have given the Eighth General Epistle, and the Minutes of the October Conference at Great Salt Lake City, but not having received them, of course we could not publish them. We suppose the mails have been hindered from arriving sooner, by ice and snow among the mountains, or on the rivers; but how it is that our papers have not yet arrived, we are not able to divine. However, by the letters which have reached us, we learn that things were moving on in the Valley with the usual quietness and prosperity. The extracts from the letter of President Brigham Young, will doubtless serve as a snap for the Saints, until they can make a more hearty meal from the Epistle and Conference Minutes, and it will also remind them that the poor are not forgotten in Zion, but are had in anxious remembrance before the Lord, by those who, under Him, wield the destinies of His kingdom upon the earth. Let us be satisfied, for the present, with the intelligence we have received, but hope ere long to obtain a richer supply.

DEPARTURES.—Elder Isaac C. Haight embarked on board the steamship *Europa*, Jan. 8th, for Boston, U. S. Elder Haight has taken funds to procure wagons, teams, provisions, &c., for the emigration over the plains. Elders Jacob Gates, C. V. Spencer, A. M. Harmon, R. Rostron, W. Speakman, John Carmichael, with a company of 321 souls, under the Presidency of Elder Gates, sailed out, on board the *Golconda*, on one of the most favourable days which has appeared for several months. These seven Pastors and Presidents of Conferences, after labouring with success, most of them for many years, in this land, have now the privilege of gathering to the land

of Zion, to refresh their spirits and recruit their energies, that they may be enabled to assist still more extensively in building up the Kingdom of God in the future. That they, with the Saints accompanying them, may be prospered on their homeward journey, is our earnest prayer, and we doubt not, is the earnest prayer of thousands of British Saints.

ARRIVALS.—Elder John C. Hall, from Great Salt Lake Valley, arrived in Liverpool, January 25th, on a mission to this land. He sailed from New York, January 5th, on board the *Manhattan*.

Elders Canute Peterson, and Eric G. M. Hogan, also from Salt Lake Valley, arrived here January 26th, on missions to Norway. They sailed from New York, December 30th, on board the *Sheridan*.

By letter from Elder Orson Spencer, we are informed that himself and Elders Jacob Houtz, George Mayer, George C. Riser, and Jacob F. Secrist, arrived at Hamburgh safely, January 22nd. Elders Spencer and Houtz were expecting to leave Hamburgh for Berlin on the 24th.

“IT’S A CAULD BARREN BLAST THAT BLAWS NOBODY GOOD.”—For a few weeks before and after Christmas, the winds mostly blew strongly and sometimes violently dead ashore. But few vessels from this port ventured out to sea, and some that did, returned again damaged. Now the reason of this was, the Lord had about sixty Elders travelling at that time from America eastward, on missions to various nations of the old world, some of whom made remarkably short passages across the sea, the wind being directly in their favour. Thus does the Lord roll on His purposes in these last days, the very elements conspiring to speed on His glorious work of redemption, though to do it He puts a temporary stop to the commercial enterprises of the nations. Now the Elders have arrived, the winds have changed to speed the emigrating Saints to the Land of Zion. Praise the Lord!

APPOINTMENTS.—Elder John S. Fullmer is appointed to succeed Elder Cyrus H. Wheelock, in the pastoral charge of the Manchester, Liverpool, and Preston Conferences.

Elder Charles A. Harper is appointed to labour in the Norwich Conference, under the Presidency of Elder John Hyde, sen.

Elder John Mayer is appointed to labour in the Leicestershire Conference, under the Presidency of Elder William Bayliss.

Elder John Perry is appointed to labour in the Herefordshire Conference, under the Presidency of Elder Thomas Williams.

S. W. RICHARDS.

LATE FROM GREAT SALT LAKE VALLEY.

EXTRACTS OF A LETTER FROM PRESIDENT BRIGHAM YOUNG.

Great Salt Lake City, 29th October, 1852.

Dear Brother,—Our new secretary has arrived, and so far appears well pleased with the place, and everything here. One of the judges has also arrived, Mr. Leonidas Shaver, but I have not yet made his acquaintance. Brother Parley arrived on or about the 15th instant, from California, and brothers Lyman and Rich are expected in about one month from this time. I presume that brother Franklin keeps

you posted up about everything pertaining to his movements and your family concerns, as well as other matters of general interest.

The University lags heavily; nothing has been done on that score since you left. It appears sometimes as though there was no enterprise outside of the public funds of the Church, that could succeed, although the Seventies' hall has taken a

new start, and I doubt not will go on the ensuing season. We are building a Social hall, and an additional storehouse for wheat and vegetables. Quite a number of good buildings have been erected this season, and our city, as well as the surrounding country, continues to rapidly improve.

We feel an ardent desire to gather out the poor Saints from the British Isles, and fondly trust that the time will not be long before we can bring all who shall wish to come. We are now preparing to commence our Temple; the wall around the Temple block is progressing, and the machine shop and machinery for sawing are in operation, the planing machine will soon be also, and we shall be able to begin upon the Temple in the spring, comparatively free from debt, and hope to prosecute the work with vigour, having on hand the shops and many facilities designed to promote that object.

We feel gratified to hear from brother Willard Snow, through the STAR; he is evidently in the spirit of his mission, and will do well. It may be well to send him some assistance. I think when all the Elders arrive you will have a pretty good supply, and can spare some for that part of the vineyard. The work in Scandinavia is becoming very interesting, and I think, with brother Snow, the Lord has a people there. I also believe that brother Snow will most likely hunt them out.

Brother Hosea Stout and others, as you will perceive by the minutes of Conference, have been appointed to the China mission. They have gone, as also all the brethren appointed to Australia, Calcutta, Siam, and the Sandwich Islands. They all departed about the 15th instant, going the southern route to California, in good spirits, and great faith in being successful in the missions to which they were appointed.

We expect they will open a field of labour which will become of great moment, not only to us, but to the nations of the earth; for we believe, as the time draws near, the Lord will hasten His work, and nations will soon be gathered into the fold of Christ. The work urges, and is becoming very much enlarged and extended, and requires a commensurate accumulation of men and means, and expansion of mind and energy, ability and perseverance. The Lord our God is our strength, under this accumulation and weight of care and business, and has hitherto given us grace and strength ac-

cording to our day and generation, has sustained us in every time of need, and preserved and delivered us from the hands of our enemies. Blessed for ever be His holy name; great and wondrous are His ways; and mighty is His power. Let all the nations give heed to His servants, for they are preparing the way for His coming; yea, when He shall come in power and great glory, to take unto Himself a kingdom, prepared and made ready in the due time of the Lord; for this is the Lord's work; woe be unto him who putteth forth his hand, his influence, his energies, or any of his powers to oppose it.

My heart is truly rejoiced in the spread of the Gospel in the British Isles, and the hold which it has obtained in the adjacent countries of Europe. The seed is sown; the word has gone forth, and will not return void, but all will be accomplished. While thus the Lord is working in the earth by the power of His might, it behoves us, even all His Saints, to go to with all our might, mind, and strength, to do what we can for the advancement of His cause, for the delivery of the honest in heart from under the oppressor's rod, and to let the captive go free, that Israel may be gathered from among the nations whither they have been scattered, Zion redeemed, and the Kingdom of our Lord established and built up, never again to be thrown down. So shall we fill the measure of our creation, and fill up our days in usefulness; and having wrought righteousness on the earth, have joy in the work we have performed, and be prepared to receive our exaltation among the blood-washed throng, the sanctified ones, and the sons of God, even to become Kings and Priests unto His holy name for ever.

Brother Samuel, may this be our happy lot; and let our prayers and supplications, in unison, ascend to our Father in heaven, to grant unto us of His good Spirit, that it may richly abide within and upon us, that we may be thoroughly furnished with wisdom to discharge and perform every duty that is or may be devolved upon us.

Praying God my Heavenly Father continually in your behalf, and the behalf of all faithful Saints, I remain your brother in the Gospel of Christ.

BRIGHAM YOUNG.

Elder Samuel W. Richards.

HISTORY OF JOSEPH SMITH.

(Continued from page 89.)

On the 1st of July I crossed the Missouri river, in company with a few friends, into Jackson county, to set my feet once more on the "goodly land;" and on the 2nd I went down near Liberty, and visited the brethren. This day the *Enquirer* gave the correspondence between the sheriff and the camp, of the 22nd of June, as follows:—

Gillium's Communication.

Being a citizen of Clay county, and knowing that there is considerable excitement amongst the people thereof, and also knowing that different reports are arriving almost hourly; and being requested of the Hon. J. F. Ryland to meet the Mormons under arms, and obtain from the leaders thereof the correctness of the various reports in circulation, the true intent and meaning of their present movements, and their views generally regarding the difficulties existing between them and Jackson county,—I did, in company with other gentlemen, call upon the said leaders of the Mormons, at their camp in Clay county; and now give to the people of Clay county their written statement, containing the substance of what passed between us.

(Signed,) CORNELIUS GILLIUM.

"Propositions, &c., of the Mormons."

"Being called upon by the above-named gentlemen, at our camp in Clay county, to ascertain from the leaders of our men our intentions, views, and designs, in approaching this county in the manner we have, we therefore the more cheerfully comply with their request, because we are called upon by gentlemen of good feelings, and who are disposed for peace and an amicable adjustment of the difficulties existing between us and the people of Jackson county. The reports of our intentions are various, and have gone abroad in a light calculated to arouse the feelings of almost every man. For instance, one report is, that we intend to demolish the printing office in Liberty; another report is, that we intend crossing the Missouri river on Sunday next, and falling upon women and children, and slaying them; another is, that our men were employed to perform this expedition, being taken from manufacturing establishments in the east, that had closed business; also that we carried a flag, bearing "peace" on one side, and "war or blood" on the other; and various others too numerous to mention, all of which a plain declaration of our intentions, from un-

der our own hands, will shew are not correct.

"In the first place, it is not our intention to commit hostilities against any man, or set of men; it is not our intention to injure any man's person or property, except in defending ourselves. Our flag has been exhibited to the above gentlemen, who will be able to describe it. Our men were not taken from any manufacturing establishment. It is our intention to go back upon our lands in Jackson county, by order of the executive of the state, if possible. We have brought our arms with us for the purpose of self defence, as it is well known to almost every man of the state, that we have every reason to put ourselves in an attitude of defence, considering the abuse we have suffered in Jackson county. We are anxious for a settlement of the difficulties existing between us, upon honourable and constitutional principles.

"We are willing for twelve disinterested men, six to be chosen by each party, and these men shall say what the possessions of those men are worth who cannot live with us in the county; and they shall have their money in one year; and none of the Mormons shall enter that county to reside until the money is paid. The damages that we have sustained in consequence of being driven away, shall also be left to the above twelve men, or they may all live in the county, if they choose, and we will never molest them if they let us alone, and permit us to enjoy our rights. We want to live in peace with all men; and equal rights is all we ask. We wish to become permanent citizens of this state; and wish to bear our proportion in support of the government, and to be protected by its laws. If the above propositions are complied with, we are willing to give security on our part; and we shall want the same of the people of Jackson county for the performance of this agreement. We do not wish to settle down in a body, except where we can purchase the land with money; for to take possession by conquest or the shedding of blood, is entirely foreign to our feelings. The shedding of blood we shall not be guilty of, until all just and honourable means among men prove insufficient to restore peace."

Signed

JOSEPH SMITH, jun.,
F. G. WILLIAMS,
LYMAN WIGHT,
RODGER ORTON,
ORSON HYDE,
JOHN S. CARTER."

To John Lincoln, John Sconce, George R. Morehead, Jas. H. Long, James Collins.

On the third of July, the High Priests of Zion assembled in Clay county, and I proceeded to organize a High Council, agreeable to revelation given at Kirtland, for the purpose of settling important business that might come before them, which could not be settled by the Bishop and his Council. David Whitmer was elected President, and W. W. Phelps and John Whitmer Assistant Presidents. The following High Priests, viz., Christian Whitmer, Newel Knight, Lyman Wight, Calvin Beebe, Wm. E. McLellin, Solomon Hancock, Thomas B. Marsh, Simeon Carter, Parley P. Pratt, Orson Pratt, John Murdoch, Levi Jackman, were appointed Councillors; and the Council adjourned to Monday.

Frederick G. Williams was clerk to the meeting.

From this time I continued to give instruction to the members of the High Council, Elders, those who had travelled in the camp with me, and such others as desired information, until the 7th, when the Council assembled according to adjournment, at the house of Elder Lyman Wight; present, fifteen High Priests, eight Elders, four Priests, eight Teachers, three Deacons, and members.

After singing and prayer, I gave the Council such instructions in relation to their high calling, as would enable them to proceed to minister in their office agreeable to the pattern heretofore given; read the revelation on the subject; and told them that if I should now be taken away, I had accomplished the great work the Lord had laid before me, and that which I desired of the Lord; and that I had done my duty in organizing the High Council, through which Council the will of the Lord might be known on all important occasions, in the building up of Zion, and establishing truth in the earth.

It was voted that those who were appointed on the third, should be confirmed in their appointments.

I then ordained David Whitmer, President, and W. W. Phelps and John Whitmer, Assistants; and their Twelve Councillors. The Twelve Councillors then proceeded to cast lots, to know who should speak first, and the order of speaking, which resulted as follows, viz.:—

Simeon Carter,	1	Parley P. Pratt,	2
Wm. E. McLellin,	3	Calvin Beebe,	4
Levi Jackman,	5	Solomon Hancock,	6
Christian Whitmer,	7	Newel Knight,	8

Orson Pratt,	9	Lyman Wight,	10
Thomas B. Marsh,	11	John Murdoch,	12

Father Whitmer came forward and blessed his three sons, David, John, and Christian Whitmer, in the name of the Lord. Also father Knight blessed his son Newel.

Bishop Partridge stated to the Council, that a greater responsibility rested upon him than before their organization, as it was not his privilege to counsel with any of them, except the President, and his own Councillors; and desired their prayers that he might be enabled to act in righteousness.

I next presented the case of W. W. Phelps to the Council, to have their decision whether he should take his family to Kirtland, and if so, *when* he shall start; as it had been deemed necessary for him to assist in the printing establishment. It was motioned and carried that four of the Councillors speak on the subject, two on each side, viz., Simeon Carter, and Wm. E. McLellin, for the plaintiff; and Parley P. Pratt, and Calvin Beebe, for the Church. After hearing the pleas, the President decided that it was the duty of W. W. Phelps to go to Kirtland to assist in printing, and that his family remain in the region where they were, and that he have an honourable discharge from his station in Zion for a season, (as soon as he can accomplish his business.) Signed by the President and Clerk.

It was then proposed by W. W. Phelps, that David Whitmer, the President of the Church in Zion, should go to Kirtland, and assist in promoting the cause of Christ, as being one of the three witnesses. This case was argued by Levi Jackman and Christian Whitmer on behalf of the plaintiffs, and Solomon Hancock and Newel Knight for the Church; after which it was decided, as before, that brother David Whitmer go to the east and assist in the great work of the gathering, and be his own judge as to leaving his family or taking them with him.

It was also decided that John Whitmer and Wm. E. McLellin go east, as soon as convenient.

The High Priests, Elders, Priests, Teachers, Deacons, and members present, then covenanted with hands uplifted to heaven, that they would uphold brother David Whitmer, as President in Zion, in my absence; and John Whitmer and W. W. Phelps, as Assistant Presidents or Coun-

cillors; and myself as first President of the Church; and one another, by faith and prayer.

Previous to entering into this covenant, and in pursuance of the Revelation to the Saints to sue for and proclaim peace to the ends of the earth, the following

appeal was written, and sanctioned by the High Council, and First Presidency of the Church, at the foregoing sitting.

President Whitmer closed the Council by prayer.

F. G. WILLIAMS, Clerk.

(To be continued.)

VARIETIES.

It is knowing just what to do, and doing that and no more, that gives some persons their success.

TRUE NOBILITY.—The greatest and truest nobility is to be a servant of the great God. He is nobly descended who is born from above.

THE brain of a hasty man (says an American paper) is like a sooty chimney; it is continually in danger of taking fire from the flames beneath. The brain of a well-ordered and quiet citizen is like a chimney newly swept: the sparks of passion pass through it and escape without danger into the cooler regions of thought and reflection.

A DRUNKARD is the annoyance of modesty; the trouble of civility; the spoil of wealth; the distraction of reason. He is only the brewer's agent; the tavern and ale-house benefactor; the beggar's companion; the constable's trouble. He is his wife's woe, his children's sorrow; his neighbour's scoff; his own shame. In summer he is a tub of swill, a spirit of sleep, a picture of a beast, and a monster of a man.

A WATER DRINKER.—Cobbett thus describes his own experience:—"In the midst of a society where wine or spirits are considered as of little more value than water, I have lived two years without either; and with no other drink but water, except when I have found it convenient to obtain milk: not an hour's illness; not an headache for an hour; not the smallest ailment; not a restless night; not a drowsy morning, have I known during these two famous years of my life. The sun never rises before me; I have always to wait for him to come and give me light to write by, while my mind is in full vigour, and while nothing has come to cloud its clearness.

THE TELEGRAPH LINES OF THE WORLD UP TO 1853.—The extent of telegraphic communication completed and in operation throughout the world at the beginning of the present year may be estimated as far as can be gathered from the returns, at nearly 40,000 miles. Of this amount there were nearly 4,000 miles in Great Britain, of which 100 miles only were underground, with about 400 or 500 miles in course of construction in England, Scotland, and as many more projected. In America there were 20,000 miles of telegraph completed and in operation, with 10,000 more in process of construction, uniting in one great network, the principal cities of the United States, the Atlantic and Pacific oceans, and the extreme boundaries of that extensive continent. In Europe there were about 11,000 or 12,000 miles of telegraph in operation, and as many more projected or in progress. In Germany there were 3,000 miles completed, in Austria 3,000, and in Prussia between 3,000 and 4,000 miles. France, until lately in the rear of other nations, is now extending her telegraphic lines in all directions, her completed mileage at the present moment being small compared with that of other countries, her principal communications being those between London and Paris, Strasburg and Marseilles. Russia has just commenced her system of telegraphs between St. Petersburg, Moscow, and Cracow, and the ports on the Baltic and Black seas. In addition to her existing line between Naples and Gaeta, Italy is continuing the Neapolitan line from Terracina to Rome, so as to connect with the lines of Upper Italy. Denmark has about 400 miles of telegraph. Belgium 500, and the Netherlands line has just been completed from Amsterdam to the Hague. About 4,000 miles are about to be constructed in India. Switzerland is introducing the instantaneous communicator, as well as other continental cities, so that the only unsupplied portions that will soon present themselves on a telegraphic map of the world will be Australia, Africa, and China.—*Lloyd's News.*

FINE sensibilities are like woodbines, delightful luxuries of beauty to twine round a solid, upright stem of understanding; but very poor things if they are left to creep along the ground.

A SEVERE earthquake occurred at Acapulco, South America, in December last. The first shock commenced on the 4th, and shocks less severe than the first continued every succeeding hour for several days.

ANYTHING FOR WHISKEY.—An Indian Chief once went to the office of the American Commissioner, at Chicago, to whom he introduced himself as a very good Indian, a great friend to the Americans, and concluded by asking for a glass of whiskey. The Commissioner gravely told him that they never gave whiskey to good Indians, who never wished for such things—that it was only used by bad Indians. “Then,” replied the Indian, quickly, “me one infernal rascal!” There are a great number of such “infernal rascals” in the world.

A DISTINGUISHED astronomer at Dorpat, in Russia, (Mädler,) advanced the idea that there was a central sun—that there was a star or congeries of stars, that constituted not only a centre for our sun and system, but of all the starry host of the heavens. He fixed that central point in the Pleiades—the seven stars. He held that the star Alcione in the Pleiades was to be regarded as the centre of our solar system. The evidence in support of the idea was this, that the stars in that portion of the heavens had a common motion impressed upon them. The motion that the planetary bodies had around the sun, it was supposed, governed the motions of the stars around Alcione.

MILLENNIAL SONG.

(From the *Deseret News*.)

Let silence reign, ye sons of men;
Let ev'ry soul give ear;
Behold! through heaven an angel comes,—
List ye his words to hear:
“I bear glad tidings to mankind;
Yea, tidings of great joy:
Ye contrite ones, lift up your heads,
Let praise your tongues employ.

“Though darkness covereth the land,
And light has fled from men,
The Lord commands, ‘Go forth, and let
The true light shine again.’
Therefore I come, as long foretold
By John, the favoured one;
The *ancient Gospel* I restore,
And error's race is run.

“Fear God, and glorify His name,
For judgment's hour is come;
And worship Him that formed the world,
Yea, bow before His throne.
Behold this Book,—it is the words
Of those who've slumbered long;
In this they speak as ‘from the dust,’
A nation great and strong.

“The truths unfolded here are pure,
Unstained by Gentile hand;
The records of a righteous seed,
Who once possessed the land:
But ah, through wickedness they fell,
And wildly now they roam
The hills of fair Columbia's soil,
Freedom's eternal home.

“Arise, and shine; thy light is come,
O Zion! long oppressed;
Proclaim unto the faithful ones,
SEEK YE YOUR PROMISED REST;
For God the Lord has set his hand,
And wonderful shall be
The marv'lous act He'll bring to pass,
Which nations soon shall see.

“The work of God in latter days,
Cut short in righteousness,
Shall sweep the wicked from the earth,
And bring the reign of peace:
The grand Sabbatic year, ere long,
Shall dawn upon the world;
Its kingdoms, realms, and powers become
The Kingdoms of our Lord.

“What glorious things do then await
The tried and faithful ones:
To reign as Kings and Priests to God,
Yea, to be called His Sons!”
My soul, with rapture swell the song:
Holy, holy, is the Lord!
To Him doth honour, praise belong,
And truth His throne shall guard.

The PRINCE OF PEACE descends to earth,
With myriads in his train;
The dwelling of our God comes down,
The NEW JERUSALEM!
Then, clothed in robes of righteousness,
The Saints of God shall be,
And in celestial glory
Spend all eternity.

PHILALETHES.

UNDUE AMBITION.

When God first placed our parents on this earth,
 His gifts to them were those of sterling worth;
 They knew no troubles, and they felt no care,
 Nor death nor sin as yet had entered there,
 Till Satan viewed with rage their happy state,
 And sought to link them to his darker fate,
 And for a lure, ambition seemed the best,—
 He spread his snare: too well we know the rest.
 Ambition to our parents proved a bane,
 And like an heirloom to their children came.
 Search the world's history from age to age,
 Ambition's graven deep on every page;
 From Babel down to these the latest times,
 It's prompted few good works, but many crimes.
 Subservient to his purpose, man has made
 A few good deeds to evil ends yield aid.
 Were man's ambitious wishes all supplied,
 'Twould not suffice, he still would feel a void,
 Like him who wept, when having conquered all,
 No more was left to subject to his thrall.
 Each unsuccessful effort serves in vain,
 To keep men from the prize they would attain;
 And madly on they struggle for renown,
 And find at last they've gained a faded crown.

Malta.

C. A. WHITLEY.

DEPARTURES.—By letter from Elder J. T. Hardy, we learn that Elders Willard Snow, Peter O. Hanson, and George Piersey, sailed from Hull for Denmark on the 27th Jan.

ADDRESSES.—Thomas Squires, 18, Dock Street, Monkwearmouth, Sunderland.
 Elias Gardner, 18, Dock Street, Monkwearmouth, Sunderland.
 W. G. Mills, 2, Frederick's Cottages, East-fields, Newbury, Berks.
 H. A. Squires, Water Lane, Castle Street, Hertford, Herts.
 John Hyde, sen., Calvert Street, Norwich.
 John Robinson, 15, Townsend Street, Cheltenham.
 John Albiston, 3, St. Luke Street, North Street, Leeds.

LIST OF MONIES RECEIVED FROM THE 20TH TO THE 27TH JANUARY, 1853.

Charles Peat.....	£2 15 0	Brought forward.....	£27 15 0
J. B. Pears	10 0 0	Robert Kirkwood	8 0 0
Henry Savage	2 0 0	Joseph Akers	4 0 0
James Linforth	4 0 0	T. Clarke.....	6 0 0
R. J. Townsend.....	6 0 0	John Holsall	5 0 0
Samuel Roskelly	3 0 0		
Carried forward.....	£27 15 0		£50 15 0

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LIVERPOOL:

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 8.—Vol. XV.

Saturday, February 19, 1853.

Price One Penny.

EIGHTH GENERAL EPISTLE OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

FROM GREAT SALT LAKE VALLEY, TO THE SAINTS SCATTERED THROUGHOUT THE EARTH,
GREETING :—

Beloved Brethren,—Every returning season presents new scenes and subjects for our contemplation ; and mercies and blessings, renewed and multiplied, to call forth songs of praise and gratitude and thanksgiving to our heavenly Father, who is causing the light of the Gospel of His dear Son to shine farther and farther, and with greater effulgence, from day to day, until even now the four quarters of the earth, and the islands of the sea, are beginning to bask in the sunshine of eternal truth ; and the cheering sound of salvation is beginning to be heard by a multitude of the nations ; and Israel is coming home in crowds, like doves to their windows.

Since our last Epistle, of April 18th, the God of Abraham has blessed His Saints in the Valley ; the heavens have been propitious in their season, and the earth has produced abundantly ; and although we had ice three-fourths of an inch thick on the 22nd, and the ground was covered with snow on the 23rd, and it snowed and hailed through the 24th of April, and the earth was white with snow on the 2nd of May, and there were several slight hail storms, and one severe one on the 13th of July, and many severe winds during the season ; yet showers of rain, accompanied by thunder and lightning, have been multiplied beyond any

previous season, which have saved much labour at irrigation ; the days and nights have been warm, and vegetation was unusually rapid, and grain and vegetables have been produced in abundance, and peaches and grapes of a most excellent quality, have arrived to perfection.

July 27, the thermometer ranged at 127 deg. ; on the 28th and 29th, 114 deg. in the sun, and in our coolest room at 94 deg. ; and yet the refreshing breezes from the mountains and Great Salt Lake, enabled the husbandman to continue his labours ; and the meteoric appearances in the heavens, have added a beauty and sublimity to life in the mountains. The first snow, this fall, fell on the highest mountain,—where old snow has lain all summer—on the 15th of September ; and the first frost, to injure vines in the city, was on the 26th of September.

From the 22nd of April to the 21st of May, we spent our time, accompanied by several engineers, and near fifty of the brethren, in visiting all the settlements south of this, in the Territory, and many places which had not before been visited ; instructing, comforting, and blessing the Saints, selecting new locations, forming acquaintance with and striving to promote peace among the different bands of Indians ; and, by the blessing of heaven, accomplished all we could reasonably an-

ticipate; and have since visited Provo and other Branches of the Church.

There have been less disturbance and outbreaks among the Indians than during previous seasons; some are beginning to know the value of bread, and are willing to labour a part of their time, and learn how to work to raise corn for themselves; and we recommend to all the settlements to cultivate this spirit, and learn the Indians to raise grain, and live by their labour, rather than steal, starve, or live by begging, as the game is scarce on their hunting grounds.

The chiefs and braves of the Utes, and Shoshone or Snake Indians, which tribes have long been at variance, met in this city, September 4th, and formed a treaty of peace, perpetual peace, "*good peace*," as they say, in presence of the Governor and Indian agent; and the present appearance is an indication of peace among the Indians generally in this region.

Considerable advances have been made in tanning leather, machinery for making nails, iron factory, potteries, and other articles of domestic products; though help has been so scarce this season, that it was necessary to devote a great share of it to the raising of grain, to meet the demand of the great emigration through to California, and the immigration of about 10,000 Saints, which have arrived, or, the last are expected in this week; and most of them are scattering through the Territory, strengthening the weaker settlements, and forming new ones, and opening farms to raise all the grain they can, for an increase of the emigrating Saints another season.

The wool produced in the valley has been manufactured into useful domestic articles, mostly by family industry; as well as every other article of produce, which could be manufactured without much machinery; though factories and mills and labour-saving machinery of all kinds, have received all the attention we could possibly grant, and all of which will receive a new impetus, after securing this harvest.

A specimen of pig iron, from the furnace in Iron county, was presented at the October Conference, as good as could be expected for the first; and from this time the founders will be relieved from farming to sustain themselves; and have other assistance which they need to prosecute their business; and soon we expect

a good supply of iron ware, of home manufacture. Pieces of coal have been found in several creeks, and kanyons; and we anticipate pits will soon be found for general use. An extensive and valuable bed of sulphur has recently been discovered, and stone and marble of excellent quality; and all attention to surveys, and discoveries of those things which may be most useful, is given, so far as time and numbers will permit.

The Saints in the Valley are feeling well, doing well, rejoicing in God, diligent in business, prospering abundantly in every lawful undertaking, and growing more faithful in keeping the commandments of God, paying their tithing, and building up the Kingdom every year. The stone wall around the Temple block, was commenced August 3rd; and, if the fall and winter shall prove as favourable as the last, will probably be completed before spring, ready for the brick or adobies which are to surmount it. Cash is scarce, though more plenty than it was, and will continue to improve as domestic manufactures improve. We dig no gold or silver, but depend on our friends to dig and bring to us, while we are digging after richer treasures.

The State house, at Fillmore city, is progressing, and the county of Millard is fast being settled. The tide of emigration is southward, and Fillmore city bids fair, soon, to be the centre of business. Territorial affairs are all quiet here; and, for aught we know, at the seat of the General Government. The laws of the last legislature are published, though there seems to be but little use for them, for the people generally are disposed to do right; and there are few or no suits before the district or magistrate courts; and even the great emigration through to California, behaved far more respectably, and troubled our courts much less than during previous seasons. From the best dates we now have, it is estimated there are now over 30,000 inhabitants in the Territory.

Elders Ezra T. Benson and Jedediah M. Grant returned August 11th, from their mission to Pottawatomie, which they left almost entirely vacated by the Saints, who are now in the Valley; many of whom began to prepare to come over the plains, with hand-carts and wheel-barrows, but when the Lord saw they were determined to come home, at all hazards, He opened

their way to have wagons and teams, even to the last family that wanted to come; and so will it continue to be with the Saints who are determined to come home to Zion according to counsel.

The Saints were late in their emigration this year, and for the last two or three weeks, have suffered from occasional snow storms in the mountains, which retarded their progress, and helped to make them short of provisions; but some two hundred or more teams and wagons went from the Valley to their assistance, taking to the various camps some forty or fifty thousand pounds of flour, and large supplies of vegetables, which enabled them to come in, in safety.

Elders John Taylor, Erastus Snow, and Franklin D. Richards, arrived also August 11, on return from their missions to Europe; Elder Taylor having brought apparatus for an extensive sugar factory, which he is locating at Provo, Utah county; and Elder Richards brought two large globes, three feet each, to present to the University of Deseret.

The Book of Mormon is now in print in the English, Welsh, French, German, Danish, and Italian languages; and preparations are making to translate and publish it in Chinese, Burmese, Spanish, and other languages.

A Special Conference of the Elders was held at the Tabernacle, on the 28th and 29th of August, which was fully attended, and a most animating spirit prevailed, when many Elders were selected and set apart for their various missions as follows:—

EUROPE. *England*:—Daniel Spencer, Charles A. Harper, Isaac Allred, John Van Cott, Mellen Atwood, Chancey G. Webb, Charles Smith, Sylvester H. Earl, David Grant, Thomas W. Treat, Benjamin Brown, James T. Park, Perrygrine Sessions, Osmyn M. Duel, John A. Hunt, James Pace, William Burgess, jun., Levi Nickerson, William Glover, Edward Martin, Levi E. Riter, John S. Fullmer, Richard Cook, John Oakley, William Clayton, William Pitt, John C. Hall, William Woodward, James G. Willie, Daniel D. McArthur, Moses Thurston, John Perry, William Empy, Spicer Crandell, John Mayer, Elias Gardner, Noah T. Guyman.

Ireland:—Daniel Toner, John McDonald.

Wales:—Dan Jones, Daniel Daniels, Thomas Jeremy.

France:—Andrew L. Lamoreaux.

Germany:—George Mayer, George C. Riser, Jacob F. Secrist, William Taylor.

Berlin:—Orson Spencer, Jacob Houtz, Moses Clough.

Norway:—Eric G. M. Hogan, Canute Peterson.

Denmark:—George Piersey.

Gibraltar:—Edward Stevenson, Nathan T. Porter.

ASIA. *Hindoostan*:—Nathaniel V. Jones, Amos M. Musser, William Fotheringham, Samuel A. Woolley, William F. Carter, Richard Ballantyne, Truman Leonard, Robert Owen, Robert Skelton.

Siam:—Chancey W. West, Sterne Hotchkiss.

China:—Hosea Stout, James Lewis, Chapman Duncan.

AFRICA. *Cape of Good Hope*:—Jesse Haven, Leonard I. Smith, William Walker.

AMERICA, &c. *Nova Scotia and British Provinces*:—John Robinson, Benjamin T. Mitchell, O. D. L. Buckland, Joseph Miller.

West Indies:—Jesse Turpin, Alfred B. Lambson, Darwin Richardson, Aaron Farr.

British Guiana:—James Brown, Elijah Thomas.

Texas:—Preston Thomas, William Camp, Washington Jolly.

New Orleans:—John Brown.

St. Louis:—Horace S. Eldridge.

Iowa:—Daniel Miller.

Washington City:—Orson Pratt.

AUSTRALIA:—Augustus Farnham, Josiah W. Fleming, John Hyde, Paul Smith, Burr Frost, James Graham, William Hyde, John S. Eldridge, Absalom P. Dowdle.

SANDWICH ISLES:—William McBride, Ephraim Green, Edgerton Snyder, James Lawson, Thomas Kairnes, Nathan Tanner, Reddick N. Allred, Reddin A. Allred, Benjamin F. Johnson.

About seventy-four of those Elders whose missions were to the Eastern continent, and some of the British Provinces, left about the 15th of September, journeying by way of the South Pass, and Missouri river; accompanied by Elder Orson Pratt, of the Quorum of the Twelve, who was appointed at the same Conference, on a mission to Washington city, and to preside over the Saints in the United States, and the British Provinces in North America. President Orson Hyde arrived, with his family, from Potawatomie, September 21st. Elder Parley P. Pratt is within the Territory, on

his way from Chili, South America, and is expected soon. Elders Amasa Lyman and Charles C. Rich are at San Bernardino, expecting to leave on the 1st of November, and be at this place the 1st of December. Elder Lorenzo Snow arrived a few days since from Malta. Elders Wilford Woodruff and George A. Smith are in the Valley, where all the Twelve Apostles are expected to spend the winter, except Orson Pratt.

August 3rd: Bishop Abraham O. Smoot arrived with thirty-one wagons, and about two hundred and fifty Saints; the first company who have emigrated from England, by means of the "Perpetual Emigrating Fund;" and their arrival was hailed with the greatest demonstrations of joy by the Saints in the Valley, and met with a hearty response by the Camp. The funds of the Emigrating Company are safe, in stock, wagons, &c.; but the scarcity of cash will prevent the Company from extending that assistance abroad, the coming Spring, which we could wish; but let no one relax their exertions for the interest of the Company, and greater will be the help when it does come.

Six of the Elders who were appointed on missions to Europe at the April Conference, started on the 4th of May, viz.: John C. Armstrong, T. Margetts, J. Darling, George Fenn, T. B. Broderick, and John Barker; and two more, who had leave to tarry till fall, accompanied the late mission.

Those Elders who were appointed on foreign missions at the August Conference, and did not go east, are expected to start on the southern route to California, on Monday next, October 18th, and sail from San Francisco.

The October Conference commenced on Wednesday the 6th instant, and closed on the Sunday following. During the whole time, the Tabernacle was filled to overflowing, and the time was mostly devoted to preaching, teaching, exhortations, fasting, prayer, praise, and thanksgiving, and the Sacrament; and a portion of the time, additional preaching was had out of doors, for the benefit of the multitude who could find no room in the house.

Elders Elam Luddington and Levi Savage, jun., were appointed on missions to Siam, in place of Sterne Hotchkiss and Harlow Redfield, who tarry at home. The First Presidency, the Twelve Apostles, and the officers of the several Quo-

runs, were sustained in their several callings, according to previous organization, by the unanimous vote of the Conference, which voted also to commence the Temple next Spring.

The news is cheering from all the various missions on the earth; multitudes are believing and being baptized for the remission of their sins; while the wicked are opposing; and, in places, persecuting the Saints, destroying their property, driving them from their homes, and reporting all manner of falsehoods concerning them. Let the wicked contend with the wicked, and while they are contending let the Elders preach the Gospel to those who will believe, that the work be not hindered; and where the Saints cannot live in peace, and worship God according to the dictates of their own consciences, being enlightened by the spirit of truth, and the Revelations of Jesus Christ, they may receive it as a sign that it is time for them to arise and flee to Zion, to come home, to come to a land amid the everlasting hills, which is coveted by none, except the Saints; and by them that they may dwell in peace, and enjoy the religion of heaven, and the good of their labours.

The invitation is to all, of every nation, kindred, and tongue, who will believe, repent, be baptized, and receive the Gift of the Holy Ghost, by the laying on of hands—Come home; come to the land of Joseph, to the vallies of Ephraim; journeying as you shall be instructed by the Presidency of the Church, in the nation where you are. Those who are accustomed to a warm climate, and have the opportunity, may journey to California, and take counsel of the Presidency at San Bernardino; and such will find themselves near home, if they land at San Diego. Those who are accustomed to a colder climate, may journey by way of New Orleans, where they will find Elder John Brown, whom we have sent to counsel the Saints on their arrival; also Elder Horace S. Eldredge, at St. Louis; and Elder Henry Miller, at Pottawatomie.

Come up to the building of the house of the Lord, O ye Saints, from the four corners of the earth; for as a hen gathereth her chickens under her wings, so would the Lord Jesus gather you, in these last days; and now is the time for you to come, while the nations of the earth are at peace, and plenty covers the land. You know not how soon your way may

be hedged by the sword, or stayed by the hand of famine; for the Saviour said, while here on earth, that there should be wars and famine, even bloodshed and consumption upon the face of the whole earth; but the nations will not believe it until it comes upon them.

Listen to the voice of your teachers; listen to the counsel of the Elders of Israel whom we send unto you; for inasmuch as this is verily the work of God, in which we are engaged, you will find their words a light unto your feet, a lamp to your path, and the Holy Spirit will dwell with those who live by their precepts; and we trust we shall not have to say to you, as did an ancient Apostle to the Saints, "Ye have many masters, but few fathers." O ye Elders of Israel, be ye fathers to the household of faith. Ye shepherds of Israel, feed the flock of God; and seek His pleasure and not your own, in all things; and teach the Saints to be subject to the powers that be, wherever they are.

Let the rich Saints gather up the poor, and help them home; and let the poor give their obligations to repay the same as soon as their arrival at home and they have means; and let them help themselves to the utmost of their ability, and not be dependent on the rich. If all the Saints in any kingdom, or Branch of the Church, were as anxious for themselves as Jesus is for them; and they were all united in faith and means as the heart of one man, they would find means enough to help them all to Zion without delay; while those who can come, and wait for better

times, more means, and easier carriages to ride in, will wait in vain; and if they obtain the object of their search, they will do it through sorrow and much tribulation.

We want paints, oil, glass, putty, nails, house-trimmings, seeds for hedges and all choice fruits, vegetables, and flowers; cotton and wool machinery, and all kinds of labour-saving machinery. There are three more carding machines wanted in the Valley next season. Sheep and young stock will find a good market to any amount. Fifty tons of cotton yarn are wanted at the present moment for family use. Who will bring these things? All the Saints.

Bring all your spare silver and gold, precious stones, and curiosities, and antiquities, and every thing that will tend to build, beautify, and adorn the Temple of the Most High; and with meek and humble hearts, and prayer, and praise, and fasting, and thanksgiving, come up to the help of the Lord against the mighty, and you shall receive your reward, in ordinances, in blessings, in salvation. And we pray our Heavenly Father that He will inspire your hearts to works of righteousness, and guide you by His spirit continually, and enable you to abide His law, until you are made perfect, and prepared for the Marriage Supper of the Lamb, in the name of Jesus. Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS.

Great Salt Lake City, Oct. 13, 1852.

ATLANTIC AND PACIFIC RAILROAD.

The gigantic idea of a railroad to connect the Atlantic and Pacific sides of the American continent is again before the Congress of the United States, and the American people, for their consideration.

Many projects for the accomplishment of this connection have been conceived and discussed in America during the last few years, but the four principal are Whitney's, Benton's, Gwin's, and one by the New York Company.

Asa Whitney proposed to build a railroad from the southern end of Lake Michigan, westward, taking some pass north of the South pass, through the

Rocky mountains, so as to strike the Pacific Ocean at Puget's Sound, or the mouth of the Columbia river in Oregon. Mr. Whitney offered to accomplish this immense undertaking on his own responsibility, providing the government would give him the alternate sections of a grant of land sixty miles wide, along the entire route from Lake Michigan to the Pacific; the lands to be sold as the work progressed, to repay the builders; and the road, on its completion, to be surrendered to the government. This plan was strenuously and perseveringly agitated for several years in the legislatures of the various states,

and in both houses of Congress, but has dropped through.

Colonel Benton's project was on a far more extensive scale than Whitney's. Benton proposed to set out with a grand trunk line from St. Louis westward, through the South Pass, or some other neighbouring pass, over the backbone of the continent; and after crossing it, to strike off with one branch to Oregon, and another to California, providing also for another branch on the eastern side of the Rocky mountains down to Santa Fe, in New Mexico. All these roads were to have a margin of a mile reserved on each side, for stations, depôts, &c. It furthermore provided for the construction, first, of a broad, common highway, along the two great lines to the Pacific; and a similar provision was reserved for the Santa Fe line. Mr. Benton proposed that the government should take the entire responsibility of this undertaking, the capital to be raised from the proceeds of all the public lands.

This plan is objected to as being too heavy and cumbersome, requiring too much legislation, machinery, and time for working.

Mr. Gwin proposes to take the following route:

"The plan proposed, requires that the main trunk of a great Pacific railway system shall commence at San Francisco, in California, and passing around the southern arm of the bay of San Francisco, through Santa Clara, San Jose, and in a north-east direction across the coast range of mountains, through Stockton, to a point nearly south of the source of the Stanislaus river; thence, along the 'foot hills' of the Sierra Nevada range, and east of the San Joaquin river and Lake Tulares, to a point designated on the map as 'Walker's Pass;' thence eastwardly on, and near the parallel of thirty-five degrees of north latitude, to Zuni, in longitude thirty-two degrees west, across the Sierra Madre mountains, by well known passes through which there are wagon roads now in use to Albuquerque, a town on the east fork of the Rio Grande, and continuing east on said parallel to a point about thirty-five miles south of Santa Fe, in the meridian of twenty-seven degrees of west longitude from Washington; thence, south-easterly to the source of Red river, and along the left or north bank of said river to Fulton, near the south-west corner of

the state of Arkansas. From this great trunk railway, a St. Louis branch will begin at a point nearly due south of Santa Fe, and taking a north-easterly direction will fall in with the road from Santa Fe to Independence, Missouri, at or near San Miguel, (a town on the Rio Pecos,) and keeping with said road as near as practicable to the town of Independence, Missouri; thence by the located roads in that state to St. Louis, thus connecting at that point with the great eastern thoroughfares of the northern and middle states, already made or in process of construction.

The following connecting branches, with the main trunk, Mr. Gwin also proposes:—

	Miles.
"From San Francisco, <i>via</i> Fulton, in Arkansas, to Memphis (main trunk). . .	2000
"The St. Louis branch, from a point on the main trunk, thirty-five miles south of Santa Fe, to St. Louis . . .	915
"The Dubuque branch, from a point on the St. Louis branch, where it intersects the Arkansas river, to Dubuque	610
"The Texas branch, from the source of Red river, on the southern bend of the main trunk, to the source of the Colorado river, and thence to Matagorda bay, on the gulf	535
"The New Orleans route, from Fulton to New Orleans	405
"And the Oregon branch, from San Francisco, in California, to Fort Nisqually in Oregon	650
Total length of railroad to be constructed	5115"

The expenses of constructing these stupendous railroads are to be met as follows:—

"The means proposed to construct this railway and branches, is a grant from Congress of public land to the states of Louisiana, Missouri, Arkansas, Iowa, California, and an appropriation for the construction of the road through the territories, of an aggregate quantity of 152,400 square miles, or 97,536,000 acres; and

this appropriation is to meet the expenses of a Pacific railway, and branches of 4400 miles, because from the aggregate length of 5115 miles is to be deducted the Texas branch, inasmuch as the government of the United States has no public lands to grant within the limits of that state."

Contracts are to be entered into with the states concerned, that these roads be completed in five years, excepting the California and territorial branches, which, being greater in extent, and more difficult of construction, are allowed an extension of ten years. Congress is to determine freights and fares; the roads are to be given up to government in thirty years; meanwhile, all government officials and transportation are to pass over the road free of charge, and the preference of transit to be given them, &c.

This plan, being more stupendous, and embracing more objects, than Benton's, is objected to more strongly.

The New York Atlantic and Pacific Railroad Company proposes to construct a railroad from the Mississippi valley, or from the Gulf of Mexico, to San Francisco, or some other available point on the Pacific Ocean, reserving to itself the right of constructing a branch to Oregon. A single line to the Pacific is to be made in five years; a magnetic telegraph is to be constructed. The capital stock is fixed at one hundred million dollars, in shares of a thousand dollars each. The maximum charge for passengers to be four cents per mile, and for freight—other than metals, or live stock—to be four cents for two thousand pounds, or one ton. A portion of the road—perhaps fifty miles—to be built, upon which the Government of the United States is to issue bonds to the company at a certain rate per mile; when that portion is completed there is to be another issue of bonds, and so on until the entire line be completed. In return for this loan of credit, as far as it may extend under thirty millions of dollars, the company will transport mails, and government officials, stores, matter, and material of any kind, for a term of thirty years, gratis.

This project is now before the legislature of the state of New York, and the Congress of the United States, and is looked upon as one of the most practicable that has been advanced. The *New York Herald*, from which the above particulars are extracted, strenuously urges the speedy adoption and prompt execution

of this or some such feasible scheme. It says, "That the road must be built, has become a fixed fact—that it can be built nobody doubts,—that it will be built, everybody believes—and that it should be built without delay, is the universal judgment of the country."

It is to be hoped that this long-talked-of railway will soon be commenced, and vigorously urged on to completion. It is a gigantic idea, and gigantic enterprize and indomitable energy must be brought into operation to prosecute the work, and bring it to a successful issue.

But America is altogether gigantic in feature; and the Yankees are a singularly enterprizing and energetic race; they are the topshoots of the Anglo-Saxon stock, fresher with life and vigour than the rest of the tree. But the Kingdom of God is a-head of the Yankee nation; they may have the honour of subserving its purposes, if they will. This grand railroad across the backbone of the American continent, connecting sea with sea, may do much to prosper the United States, but it will do far more to enhance the interests of the Kingdom of God. There that Kingdom is now, a little speck in the midst of the earth, separated from the rest of the world by vast deserts and gloomy defiles, and shut up from their gaze by the lofty columns of the Rocky mountains. The journey of the Elders of Israel from thence to the nations is a long one, and very arduous and tedious by present conveyances: the pilgrimage of the Saints there is equally arduous and tedious. Two months over primitive plains for the outward bound Elders, and three months for the homeward bound Saints, are too much to be wasted in travelling, when the interests of the Kingdom of God require the exertion of every energy, and the appropriation of every moment of time that can be made available for its upbuilding. God has promised to cut His work short in righteousness, and we want to see the time when the Elders can go forth speedily to the nations, and be much swifter messengers than they now are; and we wish to see the modes of conveyance so improved as that when a nation shall be born in a day, they may go up to Zion the next day. A railroad across the continent of America will do wonders towards this; it will lessen the journeys of Elders and Saints from two or three months to two or three days. By steam or caloric, on

land and water, Europe will then be about eighteen days journey from the Valley of the Salt Lake, and Asia little more than twenty days. And if a line of telegraph should be laid down across the American plains, and a submarine one across the Atlantic to Europe by the Newfoundland banks, then when the law of the Lord shall go forth from Zion to the nations it can be obeyed the same day and almost the same hour in which it is given: this will bring to our minds the words of Jesus:—"Thy will be done in earth as it is in heaven."

We are glad that America can boast such enterprising sons; we hope they will not slacken their energy in this important

undertaking, which is truly a great desideratum, especially so far as the Kingdom of God is concerned. This stupendous line cannot be made in a very short time, that's certain. No time will be lost if it be laid in five years. But if it cannot be completed so quickly as we might wish, we hope it will be available by the time the Saints are commanded to resettle Jackson county, and Nauvoo, and Kirtland, and build up the waste places of Zion; it will be very convenient for them just then. They could make a most excellent and becoming inaugural or opening trip. Who knows but what it will be just completed by that time! Jonathan! go a-head with the railroad.

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 19, 1853.

NEWS FROM GREAT SALT LAKE VALLEY.—We have received the *Deseret News* for October 2nd and 16th respectively, containing the Eighth General Epistle and the minutes of the October Conference. The Epistle appears in the present Number; the Conference Minutes will commence in our next: besides these, there is very little news; every thing moving on harmoniously and prosperously. The Church storehouse was granitized, and in appearance compared favourably with any granite building. The Social Hall was enclosed, and would soon be ready for use. A pod of cotton from R. Allred, Davis county, was shown to many southern planters, and was pronounced by them equal to the average cotton in the southern states. Elder John Y. Green arrived in Salt Lake City on the 11th October, from San Bernardino, and reported all well and prospering there.

THE "SEER," &c. In anticipation of an extensive sale of the *Seer*, we have published an edition of ten thousand of the first Number, which may now be obtained at 2d. per copy retail.

We would recommend the *Seer* to the notice of the Pastors and Presidents of Conferences, and wish them to set before the Saints the propriety of securing copies of each Number as it is published. It will contain matter of the highest importance, to the Saints especially, and which will be on subjects mostly new to them, or which they have but very imperfectly understood heretofore, and will be treated in Elder Pratt's well known masterly style. The *Seer*, and Elder O. Spencer's pamphlet, *Patriarchal Order*, are well calculated to impart correct information to the public mind upon subjects pertaining to which it is considered the Latter-day Saints hold very "peculiar" opinions. The Book Agents in the various Branches should have an assortment of their books on hand at the meetings of the Saints, and have the congregation notified of the fact; and no doubt many Saints, and strangers too, would obtain works which they are not now possessed of, and which would tend to increase their knowledge in the principles of eternal life, so that they might have a proper understanding of the purposes of the Lord, and be thereby left without excuse if they be overtaken by the judgments that are fast coming upon the nations.

DEPARTURES.—Elders George Halliday, Abednego Jones, William Parry, and John Davis, all Presidents of Conferences, with a company of 314 Saints, sailed on board the *Jersey*, on the 5th inst., for New Orleans, on their way to the mountain-home of the Israel of God. Thus are the Elders and Saints, flocking to the Lord's hiding-place, as "doves to their windows," that they may dwell in safety when judgments shall make the nations desolate.

APPOINTMENT.—Elder John C. Hall is appointed to labour in the Birmingham Conference under the Presidency of Elder Abraham Marchant.

S. W. RICHARDS.

HISTORY OF JOSEPH SMITH.

(Continued from page 110.)

An Appeal.

Whereas the Church of Christ, recently styled the Church of the Latter-day Saints, contumeliously called "Mormons," or "Mormonites," has suffered many privations, afflictions, persecutions, and losses, on account of the religious belief and faith of its members, which belief and faith are founded in the revealed word of God, as recorded in the Holy Bible, or the Book of Mormon, the Revelations and Commandments of our Saviour, Jesus Christ: and whereas the said Church, by Revelation, commenced removing to the western boundaries of the state of Missouri, where lands were purchased of the government, and where it was calculated to purchase of those who were unwilling to reside with the Church as a society, all lands that could be bought, for the purpose of building up a Holy City unto God, a New Jerusalem, a place where [we were] desirous to call Zion, as we believe a place of refuge from the scourges and plagues—which are so often mentioned in the Bible by the Prophets and Apostles—that should be poured out upon the earth in the last days: and whereas the inhabitants of Jackson county, Missouri, have leagued and combined against said Church, and have driven the Saints from their lands, and took their arms from them, and burned down many of their houses, without any provocation: and whereas we have petitioned the governor of this state, and the President of the United States, for redress of wrongs—the law being put to defiance in Jackson county—and for redemption of rights, that we might be legally repossessed of our lands and property: and whereas the said inhabitants of Jackson county have not only bound themselves to keep us out of that county, but have armed themselves, *cap a pie*, and even with cannon, for war: and whereas our people, residing in the upper Missouri, have recently armed themselves for military duty and self defence, seeing their

arms taken from them by the inhabitants of Jackson county, were purposely kept from them; and whereas a number of the members of the Church in the east have emigrated to this region of country to settle and join their brethren, with arms to answer the military law, which has created some excitement among the inhabitants of the upper counties of this State; whereupon, to show that our object was only the peaceable possession of our rights and property, and to purchase more land in the regions round about, we met a committee from Jackson county for compromise; and our emigrating brethren met some gentlemen from Clay and other counties, to satisfy them that their motives were good, and their object peace, which they did: and whereas the propositions of the Jackson committee could not be accepted on our part, because they proposed to "buy or sell;" and to sell our land would amount to a denial of our faith, as that land is the place where the Zion of God shall stand, according to our faith and belief in the revelations of God, and upon which Israel will be gathered according to the Prophets;—and, secondly, the propositions were unfair, notwithstanding they offered double price for our lands, in thirty days, or sell theirs at the same rate, for this plain reason, that the whole large county of Jackson would be as thirty to one, or nearly so, in comparison with the matter in question, and in supposition, for one thousand dollars, two thousand dollars to our people was asking for three hundred thousand dollars, the exorbitant sum of six hundred thousand dollars, taking the land, rich and poor, in thirty days! with the reproachable, vicious, un-American, and unconstitutional proviso, that the committee on our part, bind themselves "that no Mormon should ever settle in Jackson county:" and whereas our committee proposed to the said Jackson committee, (if they would not grant us our rights otherwise,) that our people would buy the land of

those that were unwilling to live among our people, in that county, and pay them in one year, they allowing the damage we have sustained in the loss of a printing office, apparatus and book-work, houses, property, &c., to come out of the purchase money, but no answer returned; and whereas to show our honest intentions, and awaken the friends of virtue, humanity, and equal rights, it becomes our duty to lay our case before the world, to be weighed in the balances of public opinion:—

Now, therefore, as citizens of the United States, and leading Elders in the Church of the Latter-day Saints, residing in the state of Missouri, in behalf of the Church, we, the undersigned, do make this solemn appeal to the people and constitutional authorities of this nation, and to the ends of the earth for peace; that we may have the privilege of enjoying our religious rights and immunities, and worship God according to the dictates of our own consciences, as guaranteed to every citizen by the constitution of the national and state governments; that although the laws have been broken, and are defied in Jackson county, we may be enabled to regain and enjoy our rights and property, agreeable to law in this boasted land of liberty.

Since the disgraceful combination of the inhabitants of Jackson county has set the law at defiance, and put all hope of criminal prosecution against them, in that vicinage, beyond the reach of judge or jury, and left us but a distant expectation of civil remuneration for the great amount of damage we have sustained, necessity compels us to complain to the world; and if our case and calamity are not sufficient to excite the commiseration of the humane, and open the hearts of the generous, and fire the spirits of the patriotic, then has sympathy lost herself in the wilderness, and justice fled from power; then has the dignity of the ermine shrunk at the gigantic front of a mob, and the sacred mantle of freedom been caught up to heaven, where the weary are at rest, and the wicked cannot come.

To be obedient to the commandments of our Lord and Saviour, some of the leaders of the Church commenced purchasing lands in the western boundaries of the state of Missouri, according to the revelations of God, for the city of Zion; in doing which, no law was evaded, no rights infringed, nor no principle of religion neglected; but the laudable foundation of a glorious work began, for the salvation of mankind in the last days, agreeable to our faith, and according to the promises in the sacred Scriptures of God, we verily believe—knowing that the national and state constitutions, and the statute laws of the land, and the command-

ments of the Lord, allowed all men to worship as they pleased—that we should be protected, not only by all the law of a free republic, but by every republican throughout the realms of freedom.

The holy Prophets have declared, “that it should come to pass in the last days, that the mountain of the Lord’s house should be established in the top of the mountains, and should be exalted above the hills, and all nations shall flow unto it. And many people should go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.” And again, it was said by Joel, seemingly to strengthen the faith of the Latter-day Saints in the above, “that whosoever should call on the name of the Lord should be delivered, for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.” The Book of Mormon, which we hold equally sacred with the Bible, says, “that a New Jerusalem shall be built up on this land, unto the remnant of the seed of Joseph, for the which things there has been a type.”

In fact, all the Prophets from Moses to John the Revelator, have spoken concerning these things. And in all good faith, by direct revelation from the Lord, as in days of old, we commenced the glorious work, that a holy city, a New Jerusalem, even Zion might be built up, and a temple reared in this generation, whereunto, as saith the Lord, all nations should be invited: Firstly, the rich and the learned, the wise and the noble; and after that cometh the day of His power; but the inhabitants of Jackson county arrayed themselves against us because of our faith and belief, and destroyed our printing establishment to prevent the spread of the work, and drove men, women, and children from their lands, houses, and homes, to perish in the approaching winter; while every blast carried the wailing of women and the shrieks of children across the wide-spread prairie, sufficiently horrible to draw tears from the savage, or melt a heart of stone.

Now, that the world may know that our faith in the work and word of the Lord is firm and unshaken; and to show all nations, kindreds, tongues and people, that our object is good, for the good of all, we come before the great family of mankind for peace, and ask their hospitality and assurance for our comfort, and the preservation of our persons and property, and solicit their charity for the great cause of God. We are well aware that many slanderous reports, and ridiculous stories are in circulation

against our religion and society; but as wise men will hear both sides and then judge, we sincerely hope and trust, that the still small voice of truth will be heard, and our great revelations read and candidly compared with the prophecies of the Bible, that the great cause of our Redeemer may be supported by a liberal share of public opinion, as well as the unseen power of God.

It will be seen by a reference to the Book of Commandments, page 135, that the Lord has said to the Church—and we want to live by His words:—"Let no man break the laws of the land, for he that keepeth the laws of God, hath no need to break the laws of the land;" therefore, as the people of God, we come before the world, and claim protection, by law, from the common officers of justice, in every neighbourhood where our people may be; we claim the same at the hands of the governors of the several states, and of the President of the United States, and of the friends of humanity and justice in every clime and country on the globe.

By the desperate acts of the inhabitants of Jackson county, many hundreds of American citizens are deprived of their lands and rights; and it is reported we mean to regain our possessions and even Jackson county, "by the shedding of blood;" but if any man will take the pains to read the 153rd page of the Book of Commandments, he will find it there said:—

"Wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you. And if by purchase, behold you are blessed! and if by blood, as *you are forbidden to shed blood*, lo, your enemies are upon you, and you shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance."

So we declare that we have ever meant and now mean to purchase the land of our inheritance, like all other honest men, of the government, and of those who would rather sell their farms than live in our society; and, as thousands have done before us, we solicit the aid of the children of men, and of government, to help us to obtain our rights in Jackson county, and the land whereon the Zion of God, according to our faith, shall stand in the last days, for the salvation and gathering of Israel.

Let no man be alarmed because our Society has commenced gathering to build a city and a house for the Lord, as a refuge from present evils and coming calamities: our forefathers came to the goodly land of America, to shun persecution and enjoy their religious opinions and rights, as they thought proper; and the Lord, after much tribulation, blessed them, and has said, that we should continue to importune for redress

and redemption by the hands of those who are placed as rulers, and are in authority over us, according to the laws and constitution of the people, which He has suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles; that every man may act in doctrine and in principle pertaining to futurity, according to the moral agency which He has given them; that every man may be accountable for his own sins in the day of judgment: and for this purpose He has established the constitution of this land by the hands of wise men, whom He raised up unto this very purpose, and redeemed the land by the shedding of blood.

Now we seek peace, and ask our rights, even redress and redemption, at the hands of the rulers of this nation; not only our lands and property in Jackson county, but for free trade with all men, and unmolested emigration to any part of the Union, and for our inherent right to worship God as we please. We ask the restoration of these rights, because they have been taken from us or abridged by the violence and usurpation of the inhabitants of Jackson county: as a people we hold ourselves amenable to the laws of the land; and while the government remains as it is, the right to emigrate from state to state, from territory to territory, from county to county, and from vicinity to vicinity, is open to all men of whatever trade or creed, without hindrance or molestation; and as long as we are justifiable and honest in the eyes of the law, we claim it—whether we remove by single families, or in bodies of hundreds—with that of carrying the necessary arms and accoutrements for military duty; and we believe that all honest men, who love their country and their country's glory, and have a wish to see the law magnified and made honorable, will help to perpetuate the great legacy of freedom, that came unimpaired from the hands of our venerable fathers to us; but they will also protect us from insult and injury, and aid the work of God, that they may reap a reward in the regions of bliss, when all men receive according to their works.

In relation to our distress from the want of our lands in Jackson county, and for the want of the property destroyed by fire and waste, rather than do any act contrary to law, we solemnly appeal to the people with whom we tarry, for protection from insult and harm, and for the comforts of life by labour or otherwise, while we seek peace and satisfaction of our enemies through every possible and honourable means which humanity can dictate, or philanthropy urge, or religion require. We are citizens of this republic, and we ask our rights as republicans, not merely in our restoration to our

lands and property in Jackson county, Missouri, but being considered honest in our faith, honest in our deal, and honest before God, till by due course of law, we may be proved otherwise; reserving the right of every man's being held amenable to the proper authority for his own crimes and sins.

"Crowns won by blood, by blood must be maintained;" and to avoid blood and strife, and more fully satisfy the world that our object is peace and good will to all mankind, we hereby APPEAL for peace to the ends of the earth, and ask the protection of all people, while we use every fair means in our power to obtain our rights and immunities without force; setting an example for all true believers that we will not yield our faith and principles for any earthly consideration, whereby a precedent might be established that a majority may crush any religious sect with impunity; knowing that if we give up our rights in Jackson county, farewell to society! farewell to religion! farewell to rights! farewell to property! farewell to life! The fate of our Church now, might become the fate of the Methodists next week, the Catholics next month, and the overthrow of all societies next year, leaving nation after nation a wide waste, where reason and friendship once were!

Another, and the great object which we mean to accomplish, is the salvation of the souls of men; and to bring to pass a glorious work, like many other religious denominations in all ages, we shall license Elders to preach the everlasting Gospel to all nations, according to the great commandments of our Lord and Saviour Jesus Christ, as recorded in St. Matthew, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

Thus we shall send labourers into the Lord's vineyard, to gather the wheat, and prepare the earth against the day when desolations shall be poured out without measure; and as it now is and ever has been considered one of the most honourable and glorious employments of men to carry good tidings to the nations, so we shall expect the clemency of all men, while we go forth, for the last time, to gather Israel for the glory of God, that He may suddenly come to His Temple; that all nations may come and worship in His presence, when there shall be none to molest or make afraid, but the earth shall be filled with His knowledge and glory.

We live in an age of fearful imagination: with all the sincerity that common men are endowed with, the Saints have laboured, without pay, to instruct the United States

that the gathering had commenced in the western boundaries of Missouri, to build a holy city, where, as may be seen, in the eighteenth chapter of Isaiah "the present should be brought unto the Lord of Hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of Hosts, the Mount Zion;" and how few have come forth rejoicing that the hour of redemption was nigh! and some that came have turned away, which may cause thousands to exclaim, amid the general confusion and fright of the times, "Remember Lot's wife."

It would be a work of supererogation to labour to show the truth of the gathering of the children of Israel in these last days; for the Prophet told us long ago, "that it should no more be said, The Lord liveth that brought the children of Israel out of the land of Egypt, but the Lord liveth that brought up the children of Israel from the land of the north, and from the lands whither He had driven them;" and so it must be for the honour and glory of God.

The faith and religion of the Latter-day Saints, are founded upon the old Scriptures, the Book of Mormon, and direct revelation from God; and while every event that transpires around us, is an evidence of the truth of them, and an index that the great and terrible day of the Lord is near, we intreat the philanthropist, the moralist, and the honourable men of all creeds and sects, to read our publications, to examine the Bible, the Book of Mormon, and the Commandments, and listen to the fulness of the Gospel, and judge whether we are entitled to the credit of the world, for honest motives and pure principles.

A cloud of bad omen seems to hang over this generation, men start up at the impulse of the moment, and defy and outstrip all law, while the destroyer is also abroad in the earth, wasting flesh without measure; and none can stay his course. In the midst of such portentous times, we feel an anxious desire to prepare, and help others to prepare, for coming events; and we candidly believe that no honest man will put forth his hand to stop the work of the Lord, or persecute the Saints. In the name of Jesus Christ, we intreat the people of this nation to pause before they reject the words of the Lord, or His servants: these, like all flesh, may be imperfect, *but God is pure, hear ye Him!*

While we ask peace and protection for the Saints, wherever they may be, we also solicit the charity and benevolence of all the worthy on earth, to purchase the righteous a holy home, a place of rest, and a land of

peace; believing that no man who knows he has a soul, will keep back his mite, but cast it in for the benefit of Zion: thus, when time is no longer, he, with all the ransomed of the Lord, may stand in the fulness of joy, and view the grand pillar of heaven, which was built by the faith and charity of the Saints, beginning at Adam, with his motto in the base, "Repent and live;" surrounded with a beautiful sign, supported by a cross about mid-way up its lofty column, staring the world in letters of blood, "The Kingdom of heaven is at hand;" and finished with a plain top towering up in the midst of the celestial world, around which is written by the finger of Jehovah, "Eternal life is the greatest gift of God."

Although we may fail to show all men the truth of the fulness of the Gospel, yet we hope to be able to convince some that we are neither deluded, nor fanatics; but, like other men, have a claim on the world for land and for a living, as good and as great as our venerable fathers had for independence and liberty; that though the world has been made to believe, by false reports and vague stories, that the Saints—called "Mormons"—were meaner than the savages, still God has been our help in time of trouble, and has provided for us in due season; and to use the language of Pope, He has let the work "spread undivided," and "operate unspent."

For the honour of our beloved country, and the continuation of its free government, we appeal for peace: for an example of forbearance, and the diffusion of the everlasting Gospel, we appeal to the humanity of all nations: and for the glory of God, before whom we must all answer for the deeds done in life, and for the hope of holiness hereafter, we mean to remain faithful to the end, continuing to pray to the Lord to spare us and the people from whatever is evil and not calculated to humble us, and prepare us for His presence and glory; at the same time beseeching Him in the name of Jesus, to extend His blessings to whom He will, and His mercy to all; till by righteousness, the kingdoms of this world become fair as the sun, and clear as the moon.

(Signed,)

W. W. PHELPS,
EDWARD PARTRIDGE,
PARLEY P. PRATT,
THOMAS B. MARSH,
DAVID WHITMER,
JOHN CORRILL,
LYMAN WIGHT,
SIMEON CARTER,
JOHN WHITMER,
ISAAC MORLEY,
NEWEL KNIGHT,
CALVIN BEEBE.

Missouri, United States, July 1834.

On the 8th I went to the eastern part of Clay county, and held a meeting in the evening; and on the 9th, I started for Kirtland, in company with my brother Hyrum, Frederick G. Williams, William E. McLellin, and others, in a wagon.

July 10th. Elder Corrill wrote as follows:—

Samuel C. Owens, Esq.—

Sir,—The last time I saw you in Liberty, you said that an answer to our proposals, you thought, would be forwarded soon; but it has not been done. We are anxiously waiting to have a compromise effected, if possible. Respecting our wheat in Jackson county, can it be secured so that we can receive the avails of it or not, seeing that we are at present prohibited the privilege?

JOHN CORRILL.

P.S.—Please hand the following to Colonel Pitcher.

J. C.

Liberty, July 10th, 1834.

Colonel Thomas Pitcher:—

Sir,—The following is a true copy of an order from the governor for our arms. Have the goodness to return an answer as soon as possible, that we may know whether we can have the arms upon said order or not; also, when. Send where we can receive them, and we will appoint an agent to receive and receipt the same. Be assured we do not wish to obtain them from any hostile intentions, but merely because the right of property is ours. If I remember right, there is one gun and a sword more than the order calls for.

JOHN CORRILL.

[Here followed a copy of the Governor's order, similar to that of the Governor to Colonel Lucas of the 2nd of May.]

On the 12th, the High Council of Zion assembled in Clay county, and appointed Edward Partridge, Orson Pratt, Isaac Morley, and Zebedee Coltrin to visit the scattered and afflicted brethren in that region, and teach them the ways of truth and holiness, and set them in order according as the Lord should direct; but, that it was not wisdom for the Elders generally to hold public meetings in that region.

It was decided that Amasa Lyman assist Lyman Wight in his mission of gathering the strength of the Lord's house, as I had appointed him.

July 31st. The High Council of Zion assembled, and heard the report of Edward Partridge, Orson Pratt, Zebedee

Coltrin, and Isaac Morley, concerning the mission appointed them at the previous Council.

President David Whitmer gave the Council some good instructions: that it was their duty to transact all business in order, and when any case is brought forward for investigation, every member should be attentive and patient to what is passing in all cases, and avoid confusion and contention, which is offensive in the sight of the Lord. He also addressed the Elders, and said it was not pleasing in the sight of the Lord for any man to go forth to preach the Gospel of peace, unless he is qualified to set forth its principles in plainness to those he endeavours to instruct, and also the rules and regulations of the Church of Latter-day Saints; for just as a man is, and as he teaches and acts, so will his followers be, let them be ever so full of notions and whims. He also addressed the congregation, and told them that it was not wisdom for the brethren to vote at the approaching election; and the Council acquiesced in the instructions of the President.

William W. Phelps proposed to the Council, to appoint a certain number of Elders to hold public meetings in that section of country, as often as should be deemed necessary, to teach the disciples how to escape the indignation of their enemies, and keep in favour with those who were friendly disposed; and Simeon Carter, John Corry, Parley P. Pratt, and Orson Pratt, were appointed by the unanimous voice of the Council and congregation to fill the mission.

Elder Nathan West preferred charges against Samuel Brown, High Priest, for teaching contrary to Council, namely, encouraging the brethren in practising gifts, (speaking in tongues,) in ordaining Sylvester Hulet, High Priest, (without Council) in a clandestine manner; asserting that he had obtained a witness of the Lord, which was a promise of performing the same on receiving the gift of tongues, which gift he had never before received, but afterwards said that he had been in possession of that gift for the space of a year; and in seeming to undervalue the authority or righteousness of the High Council, by charging Elder West not to say anything that would tend to prejudice their minds, that they might not judge righteously.

These charges were sustained by the

testimony of Leonard Rich, Charles English, Brother Bruce, Edward Partridge, Hiram Page, Roxa Slade, Caleb Baldwin, and Sylvester Hulet; and President David Whitmer gave the following decision which was sanctioned by the Council:—

“According to testimony and the voice of the Holy Spirit which is in us, we say unto you, that God in His infinite mercy doth yet grant unto you a space for repentance; therefore if you confess all the charges alleged against you to be just, and in a spirit that we can receive it, then you can stand as a private member in this Church, otherwise we have no fellowship for you: and also, that the ordination of Sylvester Hulet by Samuel Brown is illegal and not acknowledged by us to be of God; therefore it is void and of none effect.”

Brother Brown confessed the charges, and gave up his license, but retained his membership.

Council adjourned on the evening of the first of August; but, previous to adjourning, the Council gave the following letter to the Elders appointed to visit the Churches in Clay county, &c.:—

To the Latter-day Saints who have been driven from the land of their inheritance, and also those who are gathering in the regions round about, in the western boundaries of Missouri. The High Council established according to the pattern given by our blessed Saviour Jesus Christ, send greeting:—

Dear Brethren,—We have appointed our beloved brother and companion in tribulation, John Corry, to meet you in the name of the Lord Jesus. He, in connexion with others duly appointed also, will visit you alternately for the purpose of instructing you in the necessary qualifications of the Latter-day Saints; that they may be perfected, that the officers and members of the body of Christ may become very prayerful and very faithful, strictly keeping the commandments, and walking in holiness before the Lord continually; that those that mean to have the “destroyer pass over them, as the children of Israel, and not slay them,” may live according to the “word of wisdom;” that the Saints, by industry, diligence, faithfulness, and the prayer of faith, may become purified, and enter upon their inheritance, to build up Zion according to the word of the Lord.

We are sure, if the Saints are very humble, very watchful, and very prayerful, that few will be deceived by those who have not authority to teach, or who have not the spirit to teach according to the power of the

Holy Ghost, in the Scriptures. Lest any man's blood be required at your hands, we beseech you, as you value the salvation of souls, and are within, to set an example worthy to be followed by those without the Kingdom of our God and His Christ, that peace by grace, and blessings by righteousness, may attend you till you are sanctified and redeemed.

Dated, Clay county, Aug. 1, 1834.

About this time I arrived at Kirtland,

(To be continued.)

after a tedious journey from the midst of enemies, mobs, cholera, and excessively hot weather, having parted from those whom I started with on the 9th ultimo, at different points of the journey.

Kirtland, August 4th, 1834. A Council of Elders ordained Thomas Colburn, Elder; and resolved to send Elder Zerubabel Snow to Canada, to labour in the ministry.

CHEERING NEWS FROM ITALY.

LETTER FROM ELDER JABEZ WOODWARD.

Angrogna, Vallee de Luserne, Pignerol, Piedmont, January 12, 1853.

Dear President Richards,—I have the pleasure of saying that the Italian Saints are increasing in numbers, knowledge, and blessings, although surrounded by continual opposition; such as loss of employ, children expelled from schools, &c.

After having been harassed by the magistrates last autumn, and compelled to shift my residence, the brethren can now hardly believe their eyes when they see me unmolested in their midst.

The other day, brother Margetts and myself ascended Mount Brigham, and gazing from its lofty brow, I could point out to him where one and another of our brethren lived, amid the surrounding hills. In looking across the mighty plain which lay spread at our feet from the Alps to the Appennines, we had a magnificent view of a country which will be the field of labour for many a faithful Elder. And beyond the farthest point of that vast landscape, our minds could settle down upon provinces, principalities, kingdoms, or parts of kingdoms, and states of other name and nature—all within the bounds of our mission, but yet unvisited by the messengers of truth. "The harvest is great, but the labourers are few."

We united in prayer and thanksgiving,

and our hearts swelled with gratitude for what the Lord had wrought since the day when Elder Snow first stood upon that rocky eminence and prophesied of the work which we now see accomplishing in the midst of this despotic and doubly-darkened land.

While I am going this week to baptize in one valley, Elder Margetts is going upon the same important errand to another.

As this is the first time of writing since my return from England, I may say that, I had a prosperous journey, and very pleasant for this season of the year. We were about a day longer upon the Alps than in summer, on account of having to be drawn on sledges through the snows of those stormy regions.

In passing through Switzerland, I was rejoiced in beholding the faith, unity, and perseverance of the Saints under the Presidency of Elder Stenhouse. Italy, as well as other nations, will receive lasting benefit from the journal which he is ably conducting.

Elder M. joins in love to yourself.

Yours, in the New and Everlasting Covenant,

JABEZ WOODARD.

VARIETIES.

ITALIAN INTOLERANCE.—A Genoa letter of the 19th January states that one Daniel Mazzinghi, a surgeon, aged twenty five years, native of Volterra, has just been tried there and sentenced to three years' imprisonment, for having, conjointly with Captain Pakenham, of the British Navy, preached in favour of Protestantism, at La Spezzia and its neighbourhood. The trial took place with closed doors. The Intendant-General of Chambérg has published a decree prohibiting the introduction into Savoy of the Bible bearing the name of De Sacy.—*Lloyd's News*.

EXAMPLES do not authorize a fault. Vice must never plead prescription.

WE should all be cautious, as we advance in life, of allowing occasional sorrowful experience to overshadow our perception of the preponderance of good.

If we are lovely, we must be loved; if hateful, we must be hated; if contemptible, we must be contemned; if despicable, we must be despised.

THE NEW-COMER.

(Selected.)

The hour arrives—the moment wish'd and fear'd—
The child is born, by many a pang endear'd.
And now the mother's ear has caught his cry;
Oh! grant the cherub to her asking eye!
He comes—she clasps him—to her bosom press'd,
He drinks the balm of life, and drops to rest.
She, by her smile, how soon the stranger knows—
How soon by his the glad discovery shows;
As to her lips she lifts the lovely boy,
What answering looks of sympathy and joy!
He walks—he speaks—in many a broken word,
His wants, his wishes, and his griefs are heard;
And ever, ever, to her lap he flies,
Where rosy sleep comes on with sweet surprise.
Lock'd in her arms, his arms across her flung,
That name most dear for ever on his tongue.
As with soft accents round her neck he clings,
And cheek to cheek her lulling songs she sings,
How blest to feel the beating of his heart—
Breathe his sweet breath, and kiss for kiss impart—
Watch o'er his slumbers, like the brooding dove—
And—if she can—exhaust a mother's love!

ADDRESSES:—Perrygrine Sessions, 11, Peel Terrace, Tamworth Street, Stretford Road, Hulme, Manchester.

Matthew Rowan, Mr. Stevenson's, 1, Woodland Cottages, Moors, Worcester.

Charles Smith, 13, Byrom Street, New Snenton, Nottinghamshire.

LIST OF MONIES RECEIVED FROM THE 27TH JAN. TO THE 3RD FEB., 1853.

Richard Morris	£4 0 0	Brought forward.....	£30 0 0
John Memmott	5 0 0	Joseph Akers.....	2 0 0
George Simpson.....	5 0 0	James Walker	10 0 0
H. McCreery	11 0 0	Thomas Chapman.....	2 2 4
J. B. Pears	5 0 0		
Carried forward.....	£30 0 0		£44 2 4

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GENERAL CONFERENCE IN G. S. L. CITY.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 9.—Vol. XV. Saturday, February 26, 1853. Price One Penny.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

HELD IN THE TABERNACLE, GREAT SALT LAKE CITY, COMMENCING OCTOBER 6TH, 1852,

10 A.M.—PRESIDENT BRIGHAM YOUNG, PRESIDING.

Present :

THE FIRST PRESIDENCY.

Brigham Young,
Heber C. Kimball, Willard Richards.

PATRIARCHS.

John Smith, Isaac Morley.

OF THE TWELVE APOSTLES.

Orson Hyde, Wilford Woodruff, John Taylor, George A. Smith.
Ezra T. Benson, Lorenzo Snow, Erastus Snow, Franklin D. Richards.

OF THE FIRST PRESIDENTS OF THE SEVENTIES.

Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher,
Albert P. Rockwood, Jedediah M. Grant, Benjamin L. Clapp.

OF THE PRESIDENCY OF THE STAKE.

David Fullmer.

PRESIDENCY OF THE HIGH PRIESTS' QUORUM.

John Young,
Reynolds Cahoon, George B. Wallace.

PRESIDING BISHOP.

Edward Hunter.

CLERK OF CONFERENCE.

Thomas Bullock.

REPORTER.

George D. Watt.

Choir sung, "The Prodigal Son;" when the Conference was called to order by President Young. Choir sung, "Lord, in the morning thou shalt hear."

Prayer by Elder Hyde. Choir sung, "Come, let us join our cheerful songs."

Elder J. D. Ross was called to the stand, who remarked that we live in an age of the world when some great and

marvellous work is being performed on the earth, and which causes the learned to be astonished; and that is, the gathering together the honest in heart to one place. He then alluded to the sayings of Jesus, "Other sheep I have, that are not of this fold, them also I must gather together," when there will be one Shepherd and one fold, who will be instructed by the Saviour

himself. When the Saviour came in the flesh, it was to the lost sheep of the House of Israel, and he remained with the Jews alone. He reviewed the dispersion of the ten tribes; and the multitude of nations described in the Book of Mormon, and the promise of the Saviour to visit the ten tribes; he also spoke of the prophecy of Jacob, on his death bed, that, in the last days, a feeder should be born, who should feed the sheep of Israel in the gathering place—and reviewed the organization of the Church of Jesus Christ of Latter-day Saints.

Elder ORSON HYDE remarked, the peculiarity of Elder Ross's discourse is to make it interesting; and when one truth is demonstrated, the further our vision extends—our desires for truth increase. The nations who profess Christianity, pray continually that the day may speedily come when the Saviour will come to reign as King of nations; and the time is fast approaching when the Saviour will reign King of nations as he now does King of Saints; and will take possession of *that* for which he shed his blood: and those nations who want to keep the power from him, will burn their hands.

Elder JEDEDIAH M. GRANT said, Through the revelations of God to brother Joseph, his mind became competent to organize the Church, with a First Presidency, a Quorum of Twelve Apostles, a High Council; and when we got one Quorum of the Seventies, we thought we had a host of Elders, when the Church spread with a brilliancy and a beauty previously unknown. He then spoke on the subject of miracles: said he, it is a miracle to every ignorant man how this house is supported without a pillar; or how intelligence can be transmitted from Maine to New Orleans in about a minute, as much as when the Saviour fed the multitude with two small loaves of bread: as he was at the Creation of this earth, he knew how to bring the component parts together for his own convenience, so as to feed the hungry. There is no miracle, only to the ignorant; it is also miraculous to the kings and potentates of the earth, that the Latter-day Saints are a unit; but it is not miraculous to us; we understand the principle by which He rules, although it is the greatest miracle among the nations to see the Church move on in grandeur and union.

Choir sung a hymn.

The PRESIDENT invited the Saints to come up here daily and worship the Lord, for we have a hall now which answers a good purpose; and I now invite you to come here, with clean hands and pure hearts; and as to-morrow is our "Fast Day," if there are any poor, I say to the Bishops, hunt them up, and feed them; and if there are not any, then reserve the food for another day.

We want you to tarry in Conference until your hearts are prepared for the indwelling of the Holy Spirit, that you may know for yourselves the truth of the Gospel. He then dismissed the people with benediction.

2 P. M.

Conference called to order by President Young.

Choir sung a hymn. Prayer by Elder Zera Pulsipher. Singing.

Elder EZRA T. BENSON remarked that the reason the Devil is mad about the Latter-day Saints, is, because they *will* enjoy themselves, and they are *led* by *revelation*: then spoke of settling the different valleys, in order that the Saints may all have an inheritance to dwell upon, and prepare places for other Saints to gather to, from every nation, kindred, tongue, and clime, upon the earth. The priests in Christendom warn their flocks not to believe in "Mormonism;" and yet you sisters have power to heal the sick, by the laying on of hands, which they cannot do. The doctrine we heard preached this morning was good and true; and if we will come up before the Lord as requested, we shall have a good time during this Conference, and shall have a witness of the truth of "Mormonism."

He asked the question,—What, in the name of common sense, do any of the people let their cattle and pigs run loose for? and answered, he is not a righteous man, or a Latter-day Saint, who will do so; for those persons who turn their cattle or pigs loose, do so that they may be fed on their neighbours' squash and gardens, in a dishonest manner; while there are ten thousand Saints come in this fall, who have to be fed, if we suffer all our garden sauce and grain to be destroyed.

Sacred music upon the melodeon, by Elder Grimshaw.

President YOUNG remarked:—

I expect, in all probability, I shall be able to say very little during this Conference. My lungs are in such a state,

that as soon as I talk long enough to entertain a congregation, they severely afflict me.

I have a few texts to give to the brethren who may speak, upon some of the items I wish to be laid before the Conference for your contemplation.

The first I have noted is a question,—Shall we commence to build a Temple next spring, in order that we may receive our endowments more fully? There are many in this congregation who are aware that we do not give all the endowments, neither can we, legally, until we build a Temple. Again, those parts that are already given, and will be given, in the place that we at present use, will be given over again in the Temple, when it is finished. The endowments we now give are given merely by permission, as we have not a house in which to officiate in these ordinances of salvation, that is legal, though we have got a comfortable place, which we have dedicated to the Lord; and the brethren who go therein, know and can bear testimony whether the Spirit of the Lord is there or not.

The next thing I present, is,—We want workmen; masons to erect a wall around the Temple Block. We wish to have a wall to secure the block, that when we commence the Temple we shall not be under the necessity of being thronged and overrun by spectators. A portion of the wall on the north side is already built of stone, and rises about four feet above the surface of the earth; and we anticipate placing about ten feet of adobie work upon that—the whole to be crowned with a picket fence of six feet, making the entire wall about twenty feet high above the ground.

The next item or text, is,—We want one hundred families to go to Iron county, where we expect to manufacture iron. I will say, for the consolation of those who love money, and feel as though they cannot do without it, as soon as these iron works are in successful operation, that will be a monied place.

We also want one hundred families to go to Millard county; that is the intended seat of government for this territory; it is a beautiful valley, and one of the best we have yet settled.

The next that I will notice, is,—We want some twenty missionaries to travel through these settlements. One hundred have already been appointed to go into all

the world; and the number may be swelled a little more, previous to the departure of that part of the mission that is to proceed south. We think those brethren whom we shall appoint to travel at home can be as useful here as in any part of the world, to instruct, comfort, and build up the Saints in the most holy faith.

The next thing I have noted, may perhaps be to some, a novelty. What was said here last Sabbath by brother Call, and others, gives rise to this text, which I put forth for the brethren to preach upon. It is for the idlers and loafers to build me a good house. These men complain about me living on the tithing; but the truth is, I have never asked for one bushel of wheat, a single load of wood, or for the Church to build me a house. If any complain about the First Presidency living on tithing, I want these men to build me a fine, commodious house, worth about 25,000 dollars.

My next text is, for this people not to peddle away their wheat as they do at present, and as they did last year; not to sell your wheat for fifty cents per bushel, for, in all probability, you will have to buy it back again from the same men at four or five dollars per bushel. I will say still further upon this subject,—if this community do not appreciate the blessings of the Lord, given to us from our mother earth—for our heavenly Father causes her to bring forth in her strength, for the brethren and sisters who come here from far off countries—I tell you, in the name of the Lord God, I know the gate of plenty will be shut down, and your wheat and corn will be blasted; the earth will cease to yield in her strength, if this people do not appreciate their blessings, and improve upon them. Further, if this people appreciate these blessings, we will see the time yet, in these mountains, when the people will come from our native countries for bread. If we are faithful, if we are true, if we are humble, and appreciate the blessings of heaven that are poured upon us, and improve upon them, strangers will seek bread at our hands; but if we neglect our duty,—if we become proud, idle, selfish, or covetous, and forget our God, the earth will cease to yield her fruits: they will be blasted, and we will be in poverty; that, you may be assured of, brethren and sisters.

These texts I have given to the brethren, and I will say to the congrega-

tion,—if there is any man who feels that he wants to pour out his soul here, before the people—come into this pulpit: we are your brethren. If your heart fails you—if you have not confidence to come to the stand, you have the privilege of rising upon your feet in the congregation. We have come together to worship the Lord, to build up His Kingdom. This Conference is for the purpose of contemplating, not directly upon that which concerns us in the present tense, but to lay plans for future life: we are endeavouring to lay the foundation for future exaltation and happiness. This is the place to contemplate those things that our physical energies can act upon for our future course, administration, labours, &c. We are gathered together in this Conference, to talk over the things of God, and what will be for the best interest of His kingdom on earth—to thank and praise Him for what He has done, and is doing, and will do for us, if we are faithful. God bless you. Amen.

Elder LEVI W. HANCOCK said, his heart felt to rejoice that he was out of the clutches of those men, who had robbed and driven him from his home; and is glad to be in the valley of peace, where the hearts of the children are turned to their fathers, and we can glory in the cause of our God, &c.

Elder ZERA PULSIPHER remembered the time when he had to travel 325 miles to get a council of elders—comparing the rise of the Church with the present day; and bore a testimony of having seen a vision, when an angel appeared to him, having a Book of Mormon in his hand; and exhorted the new-comers to the valley, to keep the commandments of God, to be humble and prayerful, and respect and obey the counsel of the authorities; and showed that those who neglect their prayers and their duty, generally fall away from the Church, and are damned.

President KIMBALL. You have heard the several texts which have been presented before you by President Young: it matters not which we take up first. There are many schemes laid to get your wheat for 75 or 80 cents a bushel—many will come here who feel in their hearts to complain of President Young and others—the present emigration coming in will require near 100,000 bushels of grain to feed them and their stock; and so many persons are without even their own bread, who will

require nearly as much more; and I am satisfied there never has been so much grain destroyed in the valley any year previous to this; and brother Brigham says, “Take up your cattle to-night, and herd them.” Will you do it? [The Saints answered, “Yes.”] And he exhorted the Saints to sell their clothing to the farmers for wheat, so as to keep away from the merchants; and decorate your palaces with home manufactures; and if you cannot get cotton yarn to weave carpets, braid the rags, and adorn your palaces with rag carpets.

I say unto you all, practice virtue, prudence, economy; be saving, and be industrious, and you will be blest. May the Lord bless you. Amen.

A young brother, just arrived, whose name we did not learn, occupied the stand a few moments, who rejoiced to see so many willing to obey the counsels of the Lord, and stated his reasons for coming to the Valley were,—that he might be instructed by the Prophet of the Lord.

Choir sung a hymn, when the double bass viol was brought into use for the first time in this place.

Benediction by Elder Lorenzo Snow.

Adjourned to ten, a.m., to-morrow.

6 P. M.

The Elders of Israel met in the Tabernacle. Called to order by Elder Lorenzo Snow.

Congregation sung, “Come all ye sons of Zion.” Prayer by Elder Snow. Congregation sung, “Glory to Thee, my God, this night.”

Elder F. D. RICHARDS attended to the call made on him to preach this evening; and as the word “can’t” never was in his vocabulary, he is not under any trouble to expunge it. The responsibility he is under to preach to the people, enables him to expect the assistance of the Holy Spirit always.

The Saints are the only persons on earth who can really rejoice, and know that the Lord is with us; but the world, knowing nothing of the power of God, attribute our prosperity to our leaders being some of the master spirits of the age. Seeing us build cities, and in a few years driven from them, and behold, in a short time we are richer than we were before, makes them give us credit for having great and mighty power. We have found one spot on the earth which was not desirable for any man to settle,

and—praise the Lord—the Latter-day Saints have taken possession of a refuse portion of the earth, and now we can cause the desert to blossom as the rose, and the barren wastes to be made glad.

He advocated the cause of home manufactures; and then, said he, we should have not only a gathering of people, but also a gathering of substance. If the money that has been paid out for the single article of sugar, was now in the Valley, there would be a comfortable circulating medium for the whole Territory.

Again, if we can get the iron works started in our midst, it would be a most profitable source of investment, and also prove of great benefit to the Territory. Brother Erastus Snow and I are going down to Iron county, with a train of goods, to unite with our brethren there, and see if we can make it a blessing to the community, and so save the funds in the Territory; this will give stability to the monied interest. I look forward to a few years, when I can see the wool taken from the sheep, and made into beautiful clothing, by our own hands; and then you will dam up the avenue to the export of money, for that article, also.

Here in these valleys, we can see face to face, and feel the heart of man beating in response to our own; but if you go abroad in the world, you find it truly, every man is for himself, and the devil for them all. I look forward to the time when men will want to come to gain a settlement and a name in our midst, for worldly gain; yes, brethren, the time will

come, when the Presidency will have to use their utmost power and anxiety to prevent the influx of devils in our midst, as much as we are anxious to baptise an individual for the remission of his sins.

Brethren, we have either got to live the Gospel, or else our faith is vain. The Lord magnifies us in the eyes of the world, as He often did when we were in Nauvoo: persons would come from Boston, to a Conference; their eyes would be so great, that they would go back and report present, about twice the amount of the inhabitants there was in the whole city, &c.

Elder W. WOODRUFF. Truly has it been said, that we are growing in knowledge and wisdom, and feel the hand of God guiding us; yet this people have one fault, and that is, to run to a Gentile store and spend the last dollar they've got in preference to going to a brother in the Church; it is an error in Israel, and should be stopped. How long will you sustain men who do not support this Kingdom, in preference to supporting yourselves? The men who drew the very life's blood of the community in Nauvoo, were the first to draw the steel upon us and drive us from our homes; and I fear not to say, that if the Saints were to leave these valleys, and the Gentiles were to take possession of our houses, and our farms, they could not live here, and a famine would be in these valleys, in their midst.

Elder O. HYDE then rose to speak; but the Clerk was under the necessity of leaving, on account of sickness.

(To be continued.)

POLYGAMY,

IS IT CONSISTENT WITH THE BIBLE, THE BOOK OF MORMON, AND THE DOCTRINE AND COVENANTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(Being a Letter from Elder John Jaques to Mr. J—G—.)

(Continued from page 102.)

After Israel had settled in the land of Canaan, and Joshua and his compeers of the ruling Elders of Israel were dead, the children of Israel did evil in the sight of the Lord, and He gave them into the hand of the Midianites, who sorely distressed them, and destroyed their flocks, and herds, and the increase of the earth. At this juncture the Almighty sent His Angel unto a poor man, of the half-tribe

of Manasseh, named Gideon, as he was thrashing wheat; and the angel said unto him, "The Lord is with thee, thou mighty man of valour. * * * Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? * * * Surely I will be with thee, and thou shalt smite the Midianites as one man."—Judges, vi., 12, 14, 16. He was also commanded to

throw down the altar and grove of Baal, and build an altar to the Lord, and offer a burnt sacrifice thereon; which he did. And the Spirit of the Lord was with him mightily, and God blessed him, and gave the Midianites into his hand, and they were "subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon."

Now, this was no slight honour which the Lord conferred upon Gideon,—to call him from the thrashing-floor to deliver his people and country from the hands of their enemies; and to be so signally blessed of the Lord, as, with a small force of three hundred men, to put all the hosts of Midian to flight, and to slay of them one hundred and twenty thousand swordsmen; and thus to bring rest and peace, and consequent prosperity, to the land for forty years. As this man received such high honour at the hand of the Lord, it may be interesting to know whether his domestic circle was modelled after the order of Abraham, and Isaac, and Jacob, or after the most approved modern Christian fashion. The thirtieth verse of the eighth chapter of Judges determines this point:—"And Gideon had threescore and ten sons of his body begotten: for he had many wives." And the next verse reveals the fact that, although his household numbered many wives, yet it was not without concubines. I will leave Christians to ruminate upon the why and wherefore of the Lord's choosing such a man as Gideon to break down the altar of Baal, and build an altar to the Lord, and offer burnt sacrifice to Him, and reform religion, and deliver Israel, and give the land peace. In my humble opinion, the Christians of the present day would dictate the Lord to choose a very different person to accomplish such a work now. Such a man as Gideon, they think, would be just the man to build up altars to Baal, and plant groves to screen from the open face of heaven the orgies of his worship, and the license of his priests; and to corrupt the true religion, and to bring Israel under bondage, and to fill the land with violence and abomination. O, how men change! it is well the Lord is the same yesterday, to-day, and for ever, or the sons of Jacob would indeed be consumed.

In the days of the Judges of Israel

there was a man, dwelling in Mount Ephraim, named Elkanah. Now, this man was a very conscientious man; he "went up out of his city yearly to worship, and to sacrifice unto the Lord of Hosts in Shiloh;" but he had two wives; the one named Hannah, the other Peninnah. The latter had children; the former was barren. Although living with a man who had more wives than one, Hannah was a very pious woman; and she grieved in her heart that she was denied children. When the family were in Shiloh, with their yearly sacrifice, Hannah went to the house of the Lord, "and she was in bitterness of soul, and prayed unto the Lord, and wept sore. And she vowed a vow, and said, O, Lord of Hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head."—1. Sam., i., 10, 11. And Hannah opened her mind to the Priest, Eli, who ministered before the Lord. And Eli said,—“Go in peace: and the God of Israel grant thee thy petition, which thou hast asked of Him.” Now, did the Lord bless Hannah with the desire of her heart? “And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the Lord remembered her. Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord.”—1 Sam., i, 19, 20. Did the Lord accept this son of Elkanah and Hannah, and be with and bless him? Yes; “The child Samuel grew on, and was in favour both with the Lord, and also with men.” And the Lord called Samuel by name, while he was yet a child, and told him how He would cut off the strength of Eli's house, because Eli's sons did wickedly, and their father did not restrain them in it. After Samuel grew up, “the Lord was with him, and did let none of his words fall to the ground. And all Israel, from Dan even to Beersheba, knew that Samuel was established to be a Prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed Himself to Samuel, in Shiloh, by the word of the

Lord."—1 Sam., iii, 19, 20, 21. And the Lord was with him, and blessed him, and, when he was old, he died, and all Israel lamented him. Now, the Lord declared to Israel, in the days of Moses, that He would punish the iniquity of the fathers unto the third and fourth generation; and if Elkanah's having two wives was iniquity in the sight of the Lord, would He have given Elkanah a son, by Hannah, and then have preferred that son above the house of Eli the Priest, and blessed him, and prospered him all his days? No; certainly not. Neither, if He had been displeased with Hannah, would He have answered her prayer, by granting her a son, and, after that, three sons and two daughters besides.

Saul was anointed King over Israel, and he was a great polygamist, but he did not please the Lord, and the Lord rejected him, and allowed the Phillistines to array themselves against the house of Israel; and David, a stripling of the family of Jesse, delivered his people out of the hand of their enemies. Saul was envious towards David, and sought to take his life, but the Lord preserved him, and commanded Samuel to anoint him king, in the place of Saul. And David was raised by the Lord from the sheepcote to the throne, and prospered abundantly; and the Lord told him that his house, and his kingdom, and his throne, should be established for ever. Now, this man, David, who was in such high favour with the Lord, had many wives and concubines. Nor was the Lord displeased with him for this. On the contrary, Nathan the Prophet declared that the Lord gave into David's bosom the wives of his master, Saul; and also that, if what He had given him had not satisfied David, He would have given him more, that is, providing David had asked it.—2. Sam., xii., 8. There is not another declaration so plain and palpable between the lids of the Bible, that the Lord appointed and approved the principle of plurality of wives. But, here it is, in language that cannot be misunderstood. Here we are plainly told that the Lord was actively employed in establishing the principle of polygamy upon the earth. Would He have done it if it were displeasing to him? Would He have done it if it were an impure and unrighteous principle? Would He have done it if it tended to demoralise and debase the human family? Would He have given

David so many wives if He detested the idea of a man's having more wives than one? We cannot conceive that He would. All the counsels of the Lord tend to exalt the human family; for David himself says, "The counsel of the Lord standeth for ever."—Psalm xxxiii., 11. And the Lord, through Jeremiah, says, that if the Prophets had stood in the counsel of the Lord, and caused the people to hear His words, then they should have turned them from their evil ways, and the evil of their doings.—Jeremiah, xxiii., 22.

When we read the Bible, and its pages are opened to our understanding, are we not led to wonder why men should blindly and obstinately oppose principles of so manifestly divine origin? When we reflect that so many learned, and otherwise good men have studied the life of the "sweet singer of Israel," and admired the many noble features of his character, and have been enraptured with his sublime and inspired Psalms—are we not surprised and filled with pity that these men should so far forget themselves, as to rise up in opposition to the order in which that inspired man was instructed to build his house, which house the Lord promised him should be established for ever?

Solomon, the son of David, was endowed with wisdom above the sons of men, and chosen of the Lord to rear Him a Temple, the like of which the world has not seen before or since; and was otherwise blessed and prospered above all the kings of Israel. This man was likewise a polygamist whilst the Lord favoured him so remarkably.

I have adduced so many instances of the practice of polygamy in ancient times among the people of God; but where is the necessity of instancing single individuals, when it is so notorious that the system of polygamy was of divine ordination, and formed an inherent part of the religion of all those mighty men of old, whose faith and righteousness are the burden of sacred history, and have been the theme of many a pious sermon? There is none. But you may remark that the principle of polygamy was a part and parcel of the Mosaic law, and was altogether done away in Christ, and consequently was not allowed under the Christian dispensation; therefore, unless some testimony in favour of it can be found in the New Testament, all my arguments in support of it, so far,

must fall to the ground. Such an objection might be made, and is often, but it is a very short-sighted one. The law of polygamy is part and parcel of the Gospel, which was observed long before the days of Moses. Indeed, the ceremonial law of Moses was only added to the Gospel because of the transgression of the people. So Paul says, Gal. iii. The Patriarch Abraham, in whom *all the families of the earth were to be blessed*—and the law of Moses did not bless *all* the families of the earth—and his grandson Jacob, the founder of the house of Israel, both lived in the practice of polygamy according to the law of the Gospel, hundreds of years before the Mosaic dispensation. This fact dissipates at once the idea that polygamy was merely a Mosaic institution, and was to cease to be observed after the introduction of the Gospel by Jesus Christ. The Mosaic or ceremonial law was an intermediate system, the Gospel being known and obeyed for ages previous to the days of Moses; consequently, when Jesus came, he *re-introduced* the Gospel, with all its blessings, so far as the people would receive them; and he only abolished those laws and institutions of the Mosaic economy which were *added to the Gospel*. It follows, then, of necessity, that polygamy, being a part of the Gospel, as well as being observable under the Mosaic dispensation,

was not abolished when Jesus came, but continued after the law of Moses, as before, a principle of the unchanging, everlasting Gospel of salvation. And it follows, just as necessarily, that if the system of polygamy had fallen into disuse in the days of Jesus, he, in *re-introducing* the Gospel, would have re-introduced the system of plurality of wives, as an essential and constituent portion of the Gospel. And by the same rule it also follows, that wherever the Gospel is now proclaimed, *in its fulness*, this same system of plurality of wives must also be taught to the people; and, when taught, must be obeyed by them as circumstances may justify, or they are under condemnation, which is in accordance with the first paragraph of the Revelation in No. 1 STAR.

Seeing, then, that plurality of wives is an integral part of the Gospel of salvation, it is altogether immaterial whether anything can be found in the New Testament in support of it or not. If anything can be found there directly in favour of polygamy, it will only confirm the conclusion we must already have come to; and if there be nothing in the New Testament in support of the doctrine, even then our conclusion is a safe one, for there is not a single passage that can be brought forward to overthrow it.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 26, 1853.

THE WORK IN DUBLIN AND VICINITY.—Our readers will undoubtedly feel a degree of interest in perusing the agreeable communication of Elder G. Clements, respecting the position and prospects of the Work of the Lord in Dublin and vicinity. The natives of the "Sister Isle" are a peculiarly excitable race; and in the large cities and towns where Protestantism and Catholicism both have a footing, religious party spirit runs very high. In Dublin the Saints have had "lively times," but the Church of Christ has a name and place there which will not be relinquished at present. Elder E. Sutherland laboured much amid great opposition and warm persecution, and did a good work there; and now Elder Clements has entered into his labours in that city, we sincerely trust and pray that he may be able to push on the work with success, and break forth on the right hand and on the left, that much good may be done, many souls be brought to know the truth, and great glory and praise redound to the Eternal Father of the human race.

THE PRUSSIAN MISSION.—Elders Orson Spencer and Jacob Houtz arrived at Berlin, Prussia, Jan 25. On the 31st they received a summons to appear before the police

authorities. On the 1st of February they obeyed the summons, and were examined, and received an order to quit Berlin by 8 o'clock the next morning, upon pain of banishment. They accordingly left that city on the 2nd of February, and arrived in Liverpool on the 7th.

It is not a light thing for the authorities of a nation to reject the servants of the Lord, and refuse to receive their testimony; they thereby turn the key of salvation against themselves, and the light of truth cannot shine in their souls to point them the way to eternal life. The Prussian nation is now in the hands of the Lord, for Him to do with it as seemeth good to Him. If plague, and pestilence, and famine, and war, and revolution, desolate the land, the rulers of the nation will be held accountable for it, because they would not hearken to the counsels of the Lord, when He condescended to send His servants with proposals of peace and salvation.

ARRIVALS.—Elders William Taylor, Edward Martin, and James T. Park, from Salt Lake Valley, arrived at Liverpool, February 8th, the former on a mission to Germany, the two latter on missions to these lands. They sailed from New Orleans, Dec. 28th, on board the *Atlas*.

DEPARTURES.—Elders Cyrus H. Wheelock, late Pastor of the Manchester, Liverpool, and Preston Conferences, and Vincent Shurtleff, late President of the Herefordshire Conference, embarked on board the steamship *Arabia*, for New York, Feb. 12.

Elder Wheelock has laboured long, faithfully, and successfully in various parts of the British Isles; and now, on his return to Zion, he has the privilege of calling upon his father's house to endeavour to take his kindred, or a portion of them, with him to the mountains of Ephraim, that they may share the salvation the Lord has provided for all them that fear His name.

Elder Shurtleff takes out funds for the purchase of teams, provisions, &c., for the Saints over the plains. He has also to transact important business in the United States on behalf of the Deseret Iron Company, as their authorized agent.

These brethren depart from these shores with our blessing upon them, and we know the prayers of the Saints will ascend up to their Father in heaven that they may be blessed in their journeyings &c., and that they may accomplish the righteous desire of their hearts.

APPOINTMENTS.—Elder Edward Martin is appointed to succeed Elder John Lyon in the Presidency of the Glasgow Conference.

Elder George Fenn is appointed to labour under the direction of Elder Chauncey G. Webb, Pastor of the Newcastle, Hull, and Carlisle Conferences.

Elder James T. Park is appointed to labour under the direction of Elder J. G. Willie, Pastor of the Southampton, and Dorsetshire Conferences.

S. W. RICHARDS.

HISTORY OF JOSEPH SMITH.

(Continued from page 127.)

The High Council of Zion assembled in Clay county, August 6th, and resolved that Leonard Rich act in the place of Parley P. Pratt, who was absent, and Amasa Lyman in place of W. E. McLellin, absent.

The following charge was then preferred:—

This may certify, that whereas, the brethren and sisters comprising that part of the Church known by the name of the Hulet Branch, have imbibed certain principles con-

cerning the gifts, that are thought not to be correct by the greater part of the remainder of the Church; which principles seem to have a tendency to cause a split and disunion in the Church:

I, therefore, as a well wisher in the cause of Christ, and for the peace, and love, and upholding of the great cause of God, do hereby pray that the High Council will take into consideration the above report, that we all may come to understanding and grow up as calves of the stall, until we all come unto the perfect stature of men and women in Christ Jesus.

(Signed,)

NATHAN WEST.

Charles English testified that the Hulet Branch believed that they received the word of the Lord by the gift of tongues, and would not proceed to their temporal business without receiving the word of the Lord. Sylvester Hulet would speak, and Sally Crandall interpret. Said they would not receive the teaching of ordained members, even brother Joseph Smith, jun., unless it agreed with their gifts. Said they received the word of the Lord while they were in Jackson county, that they were to be persecuted by their brethren in Clay county, and now it had come. Also said that the heads of the Church would have to come down and receive the gifts as they did. Said that they, the Branch, had come up to their privileges more than the rest of the Church. They thought they were right; but if they could be convinced that they were wrong, they would retract. Sister Crandall professed to know and see men's hearts.

Philo Dibble concurred in the foregoing testimony, also that sister Crandall saw the hearts of King Follet and Hiram Page, and they were not right.

Hiram Page testified that Lyman Leonard said, if it was necessary to lay aside the gifts for a season, they would receive a knowledge of it through the gifts.

Nathan West concurred in the foregoing testimony, also testified that Sally Crandall saw his heart, that it was full of eyes; also eyes in other hearts, some few, some many eyes.

Daniel Stanton testified that Sally Crandall said she saw his heart, and saw two books in it, and that there was a Nephite standing behind him to push him into his duty; also that Sylvester Hulet spoke in tongues in meeting, and Sally Crandall interpreted thus: Verily thus saith the Lord unto you little band, ye must be-

ware, for there are many who are seeking to pry into your privileges.

Absalom Crichfield testified that when he was in Jackson county, last spring, the Hulet Branch said, in tongues, that they would be safe, during the night, from any interruption by the mob; but, before morning, Lyman Leonard and Josiah Sumner were whipped; they also said they saw my heart, and three young women in it.

Brother Batson and Alpheus Gifford concurred in much of the foregoing testimony, and also other similar circumstances in addition.

After an adjournment of three-fourths of an hour, the President instructed the speakers not to seek to excel, but speak according to truth and equity; and that they ought to chase darkness from their minds, and be exercised upon the subject upon which they were to speak, in order that they might teach upon points of doctrine, bring hidden things to light, and make dark things clear, &c., &c.

After the Counsellors had spoken, the President said, "As for the gift of tongues in the manner they used it in the Hulet Branch, the devil deceived them, and they obtained not the word of the Lord, as they supposed, but were deceived; and as for the gift of seeing, as held by the Hulet Branch, it is of the devil, saith the Lord God."

The Council were unanimous in sanctioning the decision, and appointed Amasa Lyman and Simeon Carter to go and labour with brother Hulet and sister Crandall and others of like faith, and set the truth in order before them.

I have been thus particular in giving the history of this Council, as the gift of tongues is so often made use of by Satan to deceive the Saints.

The Council adjourned to the 7th, when about twenty Elders were sent forth to preach the Gospel to the world, but not in Jackson or Clay counties, or their vicinity.

President David Whitmer testified to the Council, that William Batson was not capable of filling his office of Eldership, because he had not discretion and understanding sufficient to act wisely in that capacity; whereupon the Council voted unanimously, that his office and licence be taken from him: to which he consented, and gave up his licence.

Elias and Isaac Higbee, and Jesse Hitchcock, were ordained to the High Priesthood, &c.; and Council adjourned to the 21st instant.

*Minutes of a Council, held at Kirtland,
August 11, 1834.*

This day a number of High Priests and Elders of the Church of Latter-day Saints, assembled in the new school house, for the purpose of investigating a matter of difficulty growing out of certain reports, or statements, made by Elder Sylvester Smith, one of the High Counsellors of this Church, accusing President Joseph Smith, jun., with criminal conduct during his journey to and from Missouri this spring and summer.

After coming to order, Joseph spake at considerable length upon the circumstances of their journey to and from Missouri, and very minutely laid open the causes out of which those jealousies of brother Sylvester and others had grown. He made a satisfactory statement concerning his rebukes and chastisements upon Sylvester and others, and also concerning the distribution of monies and other properties, calling on brethren present who accompanied him, to attest the same, all of which was satisfactory to the brethren present, as appeared by their own remarks afterwards.

After President Joseph had closed his lengthy remarks, brother Sylvester made some observations relative to the subject of their difficulties, and begun to make a partial confession for his previous conduct, asking forgiveness for accusing brother Joseph publicly, on the Saturday previous, of prophesying lies in the name of the Lord, and for abusing (as he had said,) his (Sylvester's) character before the brethren, while journeying to the west.

Elder Rigdon made some remarks, by way of reproof, upon the conduct of Sylvester Smith.

Elder John P. Green spoke: others also, followed by the clerk: after which, on motion of Elder Rigdon, the assembly arranged itself into a Council, Bishop N. K. Whitney presiding, and proceeded to discuss how this difficulty should be disposed of.

Elder John Smith thought that for brother Sylvester to make a public confession in the *Star*, would be the way to heal the wound.

Elder Cahoon followed with near the same remarks.

Elder Isaac Hill thought it ought to be quashed, and go no further: followed with the same from Elder J. Bishop.

Samuel H. Smith said that it was his opinion, that brother Sylvester ought to make a more public confession; and send by letter, to those who are in the same transgression with himself, and inform them of this decision; and then, if necessary, make it public in the *Star*.

Elder Orson Hyde thought the confession

ought to be as liberal as the accusation, or that it ought to be written and published.

Elder J. P. Green said, that if brother Sylvester would view this thing in its proper light, he would be willing to make a public confession, and send it forth; and he advised him to do this for the salvation of the Churches abroad.

Elder Isaac Story said, that it was his opinion, that the plaster ought to be as large as the wound; that a proper statement ought to be published abroad.

The clerk then proposed that the Council send a certificate or resolution, informing the Churches abroad, that the conduct of President Joseph Smith has been investigated, and that he has acted in a proper manner, and in every respect has conducted himself to the satisfaction of the Church in Kirtland; and also, let brother Sylvester make a proper confession, following the same minutes.

Elders Amasa Lyman, Peter Shirts, Truman Wait, Roswell Evans, Alpheus Cutler, and Thomas Burdick, made remarks to the same effect.

Elder S. Rigdon made a few remarks upon the attitude in which Sylvester now stands before the world, in endeavouring to preach the Gospel.

Elder O. Hyde moved for a decision relative to the first question, viz., What is to be done to arrest the evil?

The moderator then proceeded, after a few remarks, to give a decision according to a motion previously made, viz., that an article be published in the *Evening and Morning Star*, by the direction of the Council, that the Church in Kirtland has investigated the conduct of President Joseph Smith, jun., while journeying to the west, and returning; and that we find that he has acted in every respect in an honourable and proper manner with all monies and other properties entrusted to his charge, after which, a vote was taken and carried.

A motion was then made by O. Hyde, and seconded by Sydney Rigdon, that a committee of three be appointed to write the article for the *Star*, agreeable to the decision.

The clerk, Thomas Burdick, and O. Hyde, were nominated and appointed by unanimous vote.

Brother Sylvester then said that he was willing to publish a confession in the *Star*.

OLIVER COWDERY, Clerk.

I wrote to Lyman Wight, Edward Partridge, John Corrill, Isaac Morley, and others of the High Council of Zion, from Kirtland, August 16, 1834.

Dear Brethren,—After so long a time, I dictate a few lines to you, to let you know that I am in Kirtland, and that I found all

well when I arrived, as pertaining to health, &c.; but our common adversary had taken the advantage of our brother Sylvester Smith, and others, who gave a false colouring to almost every transaction, from the time we left Kirtland, until we returned, and thereby stirred up a great difficulty in the Church against me. Accordingly I was met in the face and eyes, as soon as I had got home, with a catalogue as black as the author himself; and the cry was Tyrant—Pope—King—Usurper—Abuser of men—Angel—False Prophet—Prophesying lies in the name of the Lord—Taking consecrated monies—and every other lie to fill up and complete the catalogue that was necessary to perfect the Church, to be meet for the devourer, the shaft of the destroying angel! and, in consequence of having to combat all these, I have not been able to regulate my mind, so as to give you counsel, and the information that you needed: but that God who rules on high, and thunders judgments upon Israel when they transgress, has given me power from the time I was born (into the kingdom), to stand; and I have succeeded in putting all gainsayers and enemies to flight, unto the present time; and notwithstanding the adversary laid a plan, which was more subtle than all others, I now swim in good, clean water, with head out, as you will see by the next *Star*.

I shall now proceed to give you such counsel as the Spirit of the Lord may dictate. You will recollect that your business must be done by your High Council. You will recollect that the first Elders are to receive their endowments in Kirtland, before the redemption of Zion. You will recollect that your High Council will have power to say who of the first Elders among the children of Zion are accounted worthy; and you, also, will recollect that you have my testimony in behalf of certain ones, previous to my departure. You will recollect that the sooner these ambassadors of the Most High are dispatched to bear testimony, to lift up a warning voice, and proclaim the Everlasting Gospel, and to use every convincing proof and faculty with this generation, while on their journey to Kirtland, the better it shall be for them and for Zion. Inasmuch as the indignation of the people sleepeth for a while, our time should be employed to the best advantage; although it is not the will of God, that any one of these ambassadors should hold their peace, after they have started upon their journey. They should awaken the sympathy of the people.

I would recommend to brother Phelps, (if he is yet there,) to write a petition, such as will be approved of by the High Council; and let there be every signer obtained that can be, in the State of Missouri, and while

they are on their journey to this country, that peradventure, we may learn whether we have friends or not in these United States.

This petition is to be sent to the governor of Missouri, to solicit him to call on the President of the United States for a guard to protect our brethren in Jackson county, upon their own lands, from the insults and abuses of the mob.

And I would recommend to brother Wight, to enter complaints to the governor as often as he receives any insults or injury: and in case that they proceed to endeavour to take life, or tear down houses; and if the citizens of Clay county do not befriend us, to gather up the little army, and be set over immediately into Jackson county, and trust in God, and do the best he can in maintaining the ground. But, in case the excitement continues to be allayed, and peace prevails, use every effort to prevail on the Churches to gather to those regions, and situate themselves, to be in readiness to move into Jackson county in two years from the eleventh of September next, which is the appointed time for the redemption of Zion. If—verily I say unto you—if the Church, with one united effort, perform their duties—if they do this, the work shall be complete. If they do not this in all humility, making preparation from this time forth, like Joseph in Egypt, laying up store against the time of famine, every man having his tent, his houses, his chariots, his armoury, his cattle, his family, and his whole substance, in readiness against the time when it shall be said, *To your tents, O Israel!* and let not this be noised abroad; let every heart beat in silence, and every mouth be shut.

Now my beloved brethren, you will learn by this we have a great work to do, and but little time to do it in; and if we do not exert ourselves to the utmost in gathering up the strength of the Lord's house, that this thing may be accomplished, behold, there remaineth a scourge for the Church, even that they shall be driven from city to city, and but few shall remain to receive an inheritance: if those things are not kept, there remaineth a scourge also; therefore, be wise this once, O ye children of Zion! and give heed to my counsel, saith the Lord.

I would inform Bishop Partridge, that the bill I received of him was good; and when I can get our money changed for another, I will mail it to him.

The brethren, as yet, have generally arrived from Clay county, in health, notwithstanding the warm weather. I would also inform Bishop Partridge that I am not satisfied with brother Hulet, concerning the colt; and so long as unrighteous acts are suffered in the Church, it cannot be sanctified, nei-

ther can Zion be redeemed; and also that I was obliged to leave the consecrated horn in Illinois; also brother William E. McLellan, who was sick. We expect, when he recovers, that he will come to Kirtland. He was very humble, and I entertain no doubt as to his standing while he continues so. We have a desire to hear concerning the cholera, and whether sister Bunnel is yet alive, as well as all deaths, &c., the names and standing of all those who are called away, &c.

The cholera is raging in Detroit, Cleveland, Fairport, Buffalo, and other places.

(To be continued.)

We found it in Chariton as we came through, and almost every other place. It is an awful and solemn day; but this is only the foreboding of what is to come.

The Churches seem to be in a cold, languid, and disconsolate state; and as the revolution of the earth is once in twenty-four hours, so we may look for revolutions among this wicked and perverse generation, and also in the Church of Christ. When the head is sick, the whole body is faint; for when the Church lifts up the head, the angel will bring us good tidings. Even so. Amen.

JOSEPH SMITH.

GOOD TIDINGS FROM ERIN.

PROSPECTS OF THE WORK IN DUBLIN AND VICINITY—LETTER FROM ELDER GILBERT CLEMENTS.

8, Great Ship Street, Dublin, Feb. 4, 1853.

Dear Brother Richards,—Knowing the thrilling interest you take in the Irish Mission, I avail myself of the present opportunity of communicating the present state and future prospects of the work in Dublin.

Much praise is due to my worthy predecessor, Elder Sutherland, for his zealous and indefatigable labours in this city, in the midst of great opposition, such as would have damped the courage of any but those who *know* they have been sent on the Lord's errand.

The public mind is much embittered against us; so much so that every place we have hitherto occupied has been taken from us through the influence of our enemies. This has been a great drawback to the work of God in this city; but I am glad to say this difficulty is now removed, for we have succeeded in obtaining a good, commodious Hall, in a most respectable part of the city, out of which we cannot easily be removed.

The Saints in Dublin feel happy that your humble servant has been appointed to labour amongst them, and seem willing to heartily co-operate with me in rolling forth the work. This, of course, is satisfactory to me, for I feel I could do them no good unless I had their entire confidence and faith.

My heart is full of faith regarding the work in this great metropolis. When I walk through the fine, spacious streets and magnificent squares of this far-famed, beautiful city, and look upon the intelli-

gent countenances of the people, I feel to exclaim in my heart—Surely *the Lord has a people here to be saved*. And my constant prayer to the Lord is, that He will abundantly pour out His Spirit upon them, that they may receive the truth, and come to a knowledge of those principles which alone will save and exalt them in the presence of God.

The dissemination of the written word will prove a powerful auxiliary in moving forward the work; and our active agent, Elder Bowring, is on the look out for a shop in a good locality, to open as a depôt for the sale of our works, on the same plan as that of London, which has proved so successful. This will be "coming out strong;" but to *do* greatly we must *dare* greatly, and as the old proverb says, "Never venture, never win."

The Dublin people are very polished and refined in their manners; indeed they have got etiquette to please the most fastidious; yet the mass of the people are sunk in sin, and wallowing in the mire of their own sensuality and corruption. I never was in any city where the sabbath day is so little regarded. In the evening the public-houses, grocers' shops, &c. &c. are open as though it was a week-day.

Our "peculiar institutions" excite a good deal of inquiry among the people. The other day I conversed freely with an intelligent man, of extensive erudition, on the "Patriarchal Order," and I was much astonished when he informed me *that he had always looked upon it as a*

true doctrine! Others, however, "lewd fellows of the baser sort," like their ancient brethren at Thessalonica, are very desirous to "set all the city on an uproar" against us, by holding meetings from time to time to expose the "gross immoralities of Mormonism." (Poor "Mormonism!" how oft hast thou been exposed!!) Indeed, although we are but a mere handful, we make a mighty stir in this city; and notwithstanding all the meetings that are got up to "put us down," we still are up, (glory to God!) and weather the storm!

I find the best course to pursue, when I come in contact with any of these pseudo-defenders of virtue and morality, when they begin with their bombastic declamations against the "immoralities" of *fair Utah*, to stop them short by saying—Sir, if you wish to talk about virtue and morality, *let us begin at HOME!* This generally closes their mouths at once; for with all their *blindness*, they are shrewd enough to see the result. Well did Jesus say to such characters—"Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Last week I spent a happy season visiting the "Travelling Branch" at Athlone, and a few scattered Saints in King's County. The "Travelling Branch" consists of a number of fine soldiers belonging to the 62nd Regt., under the able superintendence of colour-sergeant Smith, presiding Elder, who is a worthy man of God, and well qualified to hold his position. These are indeed "mighty men in Israel," and since their connection with the Church, have been as a saving leaven to those around them.

After spending two days with them, I

left Athlone for Gurteen, near Tullamore, in King's County, and spent two happy days with brother and sister Sutherland, (Elder Sutherland's parents), and while on my visit baptized their granddaughter, a fine, intelligent, promising girl. I really felt astonished to see how much of the Spirit these people enjoy, seeing they are separated from the Saints, and enjoy but few privileges; but they live near to God, and He blesses them with much of His Spirit. They would really shame many of the Saints in large Branches, for their intelligence and warm-heartedness to the work. An old Scotch proverb says, "The nearer the kirk, the farther off grace;" and we often find that many of the Saints who enjoy great privileges are less faithful than those who enjoy few.

At Rathkeale, in the vicinity of Limerick, we have got another faithful brother, Elder Allen, of the 14th Regt., one of Elder Wheelock's celebrated "Royal Invincibles!" He has the Spirit of the Lord with him, and I hope he will do good among the people.

Such, dear brother Richards, is the present state of the work here, and the future prospects are glorious! The Saints all feel united, and are determined to "spend and be spent" in rolling forward the work of God—in bearing testimony to the people of what the Lord has done, feeling that "this is a day of warning, and not a day of many words."

Craving an interest in your prayers, and the sympathies and prayers of all the British Saints, I remain your's in the bonds of the Priesthood,

GILBERT CLEMENTS.

President S. W. Richards, Liverpool.

HUMAN STRENGTH.

Among the Arabs, the Persians, and the Turks, you do not meet with those undersized, rickety, consumptive beings so common in Europe; you do not meet with such pale, wan, sickly-looking countenances; their complexions are bright and florid; they are strong and vigorous, able to ride a hundred miles a day, and capable of performing other amazing feats.

I remember seeing a most striking instance of their powers. A band of men from the Himalaya mountains had come to Calcutta for the purpose of exhibiting

feats of strength, and they were indeed, perfect Sampsons. Their size struck me with admiration. I know nothing that can compare to them; but perhaps some of you have seen the statue at the bottom of the stairs of the Somerset House—it is Hercules leaning on his club, is about seven feet high, looking like a being capable of executing the most difficult task—and such men were the *athletæ*.

We selected five men on board the Glasgow frigate, and a similar number from one of the regiments, and likewise

from an Indiaman, all fine, picked men; and yet, upon a trial of strength, it was found that an Himalaya mountaineer was equal to two and three quarters of the strongest Europeans. They could grasp a man and hold him in the air like a child, and if they had not been under control, I am convinced could have crushed him to death. I felt them, and I never felt such

flesh in my life; it appeared rolls of muscle, and yet none of these men ever tasted spirits.

I did not say that drinking water was the cause of all this, but it serves to prove that abstinence from intoxicating drinks is perfectly compatible with the possession of great bodily power.—*Buckingham's Lectures.*

VARITIES.

As a bird wandereth from her nest, so is a man that wandereth from his place.

As the sweetest rose grows upon the sharpest prick, so the hardest labours bring forth the sweetest profits.

THE GREATEST MAN.—The greatest man is he who chooses right with the most invincible resolution—who resists the sorest temptations from within and without—who bears the heaviest burthens cheerfully—who is calmest in storms, and most fearless under menaces and frowns—whose reliance on truth, on virtue, and on God, is most unfaltering.

OXFORD; ITS CORRUPTIONS AND ABUSES.—"A very good College—for *ale*,—not for learning." Such is the spirit of a prevailing opinion respecting one of the wealthiest foundations in Oxford, New College, the educational services of which are of quite an inappreciable amount. "Golden Scholars, silver Bachelors, and leaden Masters,"—is another saying by which the progress backwards of men at the same college is described; because the advancement of learning is not a recognized end of collegiate existence, and the motives to study diminish with every collegiate success. "As thick as a Founder,"—is yet another proverbial saying in estimating the density of a blockhead; it being notorious that where fellowships are given, not to learning, but to a distant descent from a founder, the kin and representatives of the ancient benefactor are unexceptionably the choicest dolts of the college. And whichever way we take in turning over Oxford affairs, we unearth abuses, that either have occasioned, or might now occasion, similar caustic and suggestive remarks.—*Nonconformist.*

I AM ZION-WARD BOUND.

I am Zion-ward bound, to the Saints peaceful rest,
To the vallies of Ephraim, our home in the west,
Far remote from the sin, and the turmoil, and strife,
And oppression with which this old Babylon's rife.

I am Zion-ward bound, where the mandates of God,
To his servants are given, to issue abroad
To all lands and all countries, the isles of the sea,
To all nations and people where 'er they may be.

I am Zion-ward bound, where dwells virtue secure,
Where each bosom swells with a love that is pure,
Where joy and contentment each breast do pervade,
Where no Gentile corruptions our peace shall invade

I am Zion-ward bound, where a Seer is our head;
We'll there be baptized for our friends that are dead;
By obeying this law we may set them all free,
And saviours we shall upon Mount Zion be.

I am Zion-ward bound, where the blessings untold—
Which Jehovah confer'd on His servants of old,
And at which pious Christendom feels so annoyed—
In this last dispensation again are enjoyed.

I am Zion-ward bound, where the Saints will receive
Blessings richer by far than the heart can conceive;
While we dwell in this land they are from us concealed,
But the Lord has designed they shall there be revealed.

I am Zion-ward bound, where a Temple we'll rear;
Where the Lord in His glory again will appear;
Where the worthies of old will descend in His train,
And on the celestialized earth with him reign.

I am Zion-ward bound; though the scorn of the world
Like a shower of darts may upon me be hurl'd,
I'll haste the commands of the Lord to fulfill:
By the judgments of God, let them perish who will.

I am Zion-ward bound, Oh! may God give me strength
All things to o'ercome and reach Zion at length;
That the pure law of meekness I there may abide,
And be ready when Jesus shall claim his fair bride.

Woolwich.

MERCY BATH.

CAUTION.—Elder John W. Lewis, President of the Kent Conference, wishes us to caution the Saints against William Henry Mills, and Mary his wife, who recently belonged to the Sheerness Branch of that Conference.

NOTICE.—Elder William Clayton is fully restored to the Pastoral charge of the Sheffield and Lincolnshire Conference, and has our confidence in the discharge of all duties pertaining to his office and calling in the Church of Jesus Christ of Latter-day Saints.

S. W. RICHARDS, { President of said Church
 { in the British Isles.

ERRATUM.—In Star No. 8, page 128, "List of Monies Received," for "Joseph Chapman," read, Thomas Chapman.

ADDRESSES.—James G. Willie, 31, Alfred Terrace, Landport, Portsmouth.

Robert Menzies, 42, Egan Street, Preston.

John S. Fullmer, 107, Finch Street, Belle Vue, Liverpool.

William Glover, 41, Chester Street, Sheffield.

Thomas Williams, 3, Griffin Street, Newport, Monmouthshire.

John C. Armstrong, 14, West Street, Bridport, Dorsetshire.

LIST OF MONIES RECEIVED FROM THE 3RD TO THE 10TH FEBRUARY, 1853.

W. Richards	£10 0 0	Brought forward.....	£26 17 4
G. Roberts	1 0 0	Isaac Jones	2 0 0
Abraham Smith	2 0 0	James Frewin	5 0 0
William Simms	1 5 0	Henry Savage	5 0 0
R. G. Frazer	0 12 4	Thomas Kempin	4 0 0
Edward Frost	3 0 0	J. B. Pears	5 0 0
William Cartwright	5 0 0	Joseph Akers	2 0 0
James Linforth	4 0 0		
Carried forward.....	£26 17 4		£49 17 4

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LIVERPOOL:

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 10.—Vol. XV.

Saturday, March 5, 1853.

Price One Penny.

POLYGAMY,

IS IT CONSISTENT WITH THE BIBLE, THE BOOK OF MORMON, AND THE DOCTRINE AND
COVENANTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(Being a Letter from Elder John Jaques to Mr. J— G—.)

(Continued from page 136.)

The following extract is taken from the *New York Evangelist*, respecting a case of polygamy in the Presbyterian Dakotah mission, and serves to show the very awkward dilemma into which the position of the Christian opposer of polygamy throws him, and also the utter absence of evidence in the New Testament against this principle:—

“EXTRACT FROM THE MINUTES OF THE
PRESBYTERY OF RIPLEY, MET AT
SARDINIA, APRIL 13, 1843:—

“Presbytery took up the reference from the church of Lacquiparle, viz.: A man, before hearing the Gospel, had taken two wives, by each of which he has children, nearly grown and smaller. They are both pleased to dwell with him. He, having heard the word of God, and believing that there is no salvation except in Jesus Christ, desires admission to the privileges of the church. Shall we require him to put away one of his wives? and if so, where is our Scripture authority for so doing?

“Signed, T. S. WILLIAMSON.
S. R. RIGGS.

“Reply of Presbytery:—

“Dear Brethren,—We have duly considered the question you referred to us. The following was moved and carried as

the answer of a majority of one, viz.: ‘We dare not say, require him to put her away.’ The majority were of opinion that there is not sufficient warrant for such a requisition. The minority alleged that Matt. ii, 14—16, and Mark x, 2—9, are sufficient warrant for requiring him to put her away—that the Saviour condemns all departures from the original institution, and no mention is made of any practising polygamy being received into the apostolic churches—and that, of course, there can be no authority for receiving any now who live in the violation of the original institution of marriage.

“Upon the whole we deem it the safest to adhere strictly to the original institution, as no exceptions are found in the New Testament, and the Saviour clearly condemns all departures made in the Old.

“Signed,

“JESSE H. LOCKHART, Stated Clerk.

“The applicant was not received by the church.”

Now this wise synod might have written an answer in much briefer compass than they did, and have told the truth of the matter:—Beloved brethren,—We do not know whether polygamy is right or wrong, and we have no Prophet to enquire of the Lord about it! This would have expressed their situation exactly.

But what do the passages, referred to by the Presbytery, contain relating to monogamy or polygamy? Absolutely and definitely, nothing. If you take the trouble to find the first passage, you will discover that it relates to Joseph's—the reputed father of Jesus—taking his wife Mary and her infant down into Egypt, to escape the malicious envy of Herod, &c. The second passage is as follows:—"And the Pharisees came to him [Jesus], and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain but one flesh. What therefore God hath joined together, let no man put asunder." How this passage could be brought in opposition to polygamy, or to warrant the separation of a bigamist from one of his wives, I am at a loss to understand. Did the learned presbytery imagine that the words, "from the beginning of the creation God made them male and female," could be brought to oppose bigamy? All that we can deduce from these words in reference to the question of the Pharisees, is that God created the sexes for each other, and consequently divorce is unnatural. Or did the Presbytery suppose that the words, "and they twain shall be one flesh," signified that all the human family were to be joined in single pairs, one man to one woman? This inference cannot reasonably be drawn; for a polygamist just as much becomes one flesh with his second or his third, or his twelfth wife, as he does with his first. It is just as proper to say of a man and his sixth wife, "they twain shall be one flesh," as it is to say it of the man and his first wife. Abraham and Keturah were as much "one flesh" as Abraham and Sarah were; and Jacob and Bilhah were as much "one flesh" as Jacob and Leah were. And with the same propriety could it have been said of David and either of Saul's wives, which the Lord gave into David's bosom, "What therefore God hath joined together, let no

man put asunder," as it could have been said of David and Michal, his first wife.

But these eight verses in St. Mark's Gospel, could have been specially applied in the case of the Dakotah convert, though certainly not in the identical manner the Ripley Presbytery imagined they could be applied. The verses are upon the subject of divorce, and the case of the Dakotah convert was a question of divorce, as well as of polygamy. The decision of the Presbytery was, virtually, *We dare not say, require him to put her away*, but this we will say, *we dare not receive him into our church unless he do put her away*. This is their decision in effect—a very ambiguous and equivocal one, certainly. Now the words of Jesus will apply right forcibly here:—"What therefore God hath joined together let no man put asunder;" no, not even the pious Ripley Presbytery, in the case of their heathen converts! Well might they write, "We dare not say, require him to put her away," in the face of the above positive injunction by the Author of marriage. And if they read the 11th and 12th verses of the same chapter, in connection with Matthew v, 32, they knew that whoever put away his wife at all, saving for the cause of fornication, caused her to commit adultery, and whosoever married one that was put away committed adultery also. And Malachi says, "The Lord, the God of Israel, saith that He hateth putting away;" Mal. ii. 16. And St. Paul says, "Marriage is honourable in all;" yea, even in the case of these two wives of the poor repenting Dakotah.

Were the decision of the Ripley Presbytery acted upon wherever the Gospel is preached among the heathens or Mahometans, what scenes of suffering and woe, wailing and lamentation, degradation and vice, would it open up on every hand. The loving second, third, or fourth wife, as might be, with her prattling little ones, must be separated from the faithful husband and fond father—and the Lord God all the time hating putting away—and turned adrift on the wide world, to help themselves as best they could, branded with adultery and illegitimacy; whilst the man that might take that outcast woman to be his wife, would share her infamy; or, on the other hand, if the husband refused to put away all his wives but one, then he and they must be cut off from the blessings of salvation and Chris-

tian fellowship, and remain without God and without hope in the world! Are these the tender mercies of the Almighty? No; they are the debasing traditions of men. This circumstance of the Dakotah and the American Presbyterians reminds me of the heathen who went to the missionary to be baptized. On being questioned, he stated that he had several wives. He was made to understand that he could not be baptized whilst he had more wives than one. The heathen went away, and returned again in a few months, renewing his request. He was again questioned how many wives he had. One, said he. What had he done with all the others? I have eaten them, was the cool reply. Now which was the greatest fool, the missionary or the heathen? Verily, when the blind lead the blind, shall they not both fall into the ditch together?

It is natural to conclude that the passages named in Matthew and Mark are the strongest that can be adduced from the New Testament in opposition to the system of polygamy; if any stronger could have been brought forward, no doubt the Presbytery of Ripley in their wisdom would have cited them. But I will pursue the matter a little farther.

It is well known to every student of the Bible, that when a man died among the people of God, leaving his wife a childless widow, according to the law of the Lord it was the duty of the *nearest* of kin to the deceased to take the woman to his home to wife,—although he might, at the same time, have wife or wives of his own,—and raise up seed to the name of her proper husband, that his house might not become extinct. Neither was this a Mosaic institution merely; for Judah, one of the twelve sons of Jacob, had a childless daughter-in-law, Tamar, whose husband was dead; and Judah commanded his son Onan to take Tamar to wife. Onan took her to wife, but, knowing that the seed would not be his, he wickedly prevented her conceiving; and the Lord was so angry with Onan for this, that He slew him. Tamar finally succeeded in obtaining offspring for her husband, though by a stratagem which appears exceedingly disreputable to those who forget that to be fruitful and multiply was the first great universal command given to mankind.—Gen. xxxviii. Lot's daughters, too, when they dwelt in a cave alone with their father, and saw that there were no men to

perform the part of husbands to them, scrupled not to go to their father, in order that his posterity might continue upon the earth. They obeyed the great law of increase in the only way they could, however repugnant to their feelings it might have been.—Gen. xix.

This law of building up a man's family by proxy, when necessary, commenced under the Gospel, continued through the Mosaic dispensation, and was not annulled when Jesus came: for certain Sadducees came to him, representing the case of a woman who was taken to wife by seven brothers successively, and neither of them left seed.—Mark xii; Luke xx. Now, when this Polygamic custom was thus plainly put to Jesus, He did not make any remark deprecating it; but, knowing that the Sadducees came merely to catch Him in His words, He answered them evasively; and it certainly could not be expected that He would deprecate a Gospel institution. But the Saviour does say that "every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive *an hundred fold*, and shall inherit everlasting life."—Matt. xix, 29. Every man, therefore, who has lost his wife through the influence of wicked spirits or wicked men, is to have an hundred fold restitution. This will be a tremendous blow at Satan's kingdom, and will establish the truth that the wrath of men is turned to the praise and glory of God, and to the exaltation and happiness of the righteous.

But you may say, does not St. Paul tell Titus, in the Epistle to him, 1st chapter, 5th and 6th verses, that he should ordain Elders in every city, providing they be individually blameless, the husband of one wife? And does he not, in his 1st Epistle to Timothy, 3rd chapter, tell Timothy, that "a bishop must be blameless, the husband of one wife," and that "the deacons be the husbands of one wife?" Most assuredly he does; but saying that a man must be the husband of one wife, in order to be qualified for a certain office, is not saying that he shall have no more wives than one. Instead of St. Paul's instructions to Timothy and Titus restricting a man to one wife, they made it incumbent upon those two men to see that none should fill the offices above-named excepting they had married at least one wife; and this is in perfect accordance with his

declaration to the Corinthian Church, (1st Epistle xi, 11,) "Nevertheless, neither is the man without the woman, nor the woman without the man, in the Lord."

St. Paul, in his 1st Epistle to Timothy, 5th chapter, 14th verse, says, "I will, therefore, that the younger women marry, bear children, guide the house," &c. Now, the relative numbers of the sexes, in Britain, preponderate in favour of the female portion; therefore, this counsel cannot fully apply to Britain's daughters in our day: neither can it be said of them that "marriage is honourable in *all*," providing no man is permitted to have more than one wife. And if this counsel will not apply to the people of our own day and country, it is quite probable that the same difficulty presented itself anciently, and if so, some of the primitive Saints must have taken more than one wife, or Paul's counsel was not complied with.

I have thus shown that Polygamy is a principle of the everlasting Gospel, and that consequently the New Testament favours it. I will proceed to show that it has been foretold that this principle should prevail on earth, in the Church of Christ, in the last days.

Isaiah, in his 4th chapter, speaking of the work of the Lord in the last days, says, "And in that day, seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel: only, let us be called by thy name, to take away our reproach." Now, I have before stated, that the "reproach" of a woman in Israel was, being childless, and thus failing to answer the purpose of her creation. Elizabeth, the wife of Zacharias the Priest, and the mother of John the Baptist, was for a long time barren; but, according to the promise of the Lord, she eventually bore a son, and she said, "Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men."—Luke i, 25. When Rachel, Jacob's wife, gave birth to a son, after many years of barrenness, she said, "God hath taken away my reproach."—Gen. xxx, 23. When Jephtha's daughter knew that she was devoted to be sacrificed to the Lord, in consequence of her father's rash vow, she besought him to allow her to go up and down among the mountains two months, not to bewail that she was to be sacrificed merely, but to "bewail her virgi-

nity," or, in other words, to lament that she was about to be cut off in the flower of her youth, without having the privilege of obeying the great law of increase.—Judg. xi. David, speaking of the Lord's anger upon Israel, says, "The fire consumed their young men, and their maidens were not given in marriage."—Psalm lxxviii, 63. And, again, he says, "Lo, children are an heritage of the Lord, and the fruit of the womb is his reward. As arrows are in the hand of a mighty man, so are children of the youth. Happy is the man that hath his quiver full of them."—Psalm cxxvii, 3, 4, 5.

It appears, then, that in the last days the numerical relation of the sexes will be so disproportionate that seven women will gladly cling to the skirts of one man, that he may perform the duty of an husband unto them all, that the reproach of not fulfilling the great end of their creation may not cleave to them. And if the man object to their suit upon the plea that he would be unable to sustain such a household with their offspring—sooner than endure the reproach of being childless, the women will proffer to eat their own bread, and wear their own apparel, if he will only allow them to be called by his name, &c., and so belong to his house. Now, the men who are to do this are not to be wicked men, for the third verse of the same chapter says, "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem."

What is to cause such a wonderful disproportion in the numbers of the two sexes in the last days? Isaiah, in his twenty-fourth chapter tells us. He says, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." According to this, the majority of the inhabitants of the earth in the last days, will be so wicked, that they will be destroyed by the judgments of the Lord, and but "few men left." Isaiah did not say that there would be but few *women* left, but he said there would be but "few *men* left." You may say that the term "but few men left," is used by Isaiah in a

general sense, in the passage in question, and signifies there will be but few of the human family left, and consequently the presumption that many women will be left cannot be entertained. But the inference that many more women than men, will be left, can with propriety be drawn from that passage, when we consider that the passage concerning the seven women clinging to one man refers to the latter times, when the judgments of God shall have swept through the nations, and laid their pride low. And Isaiah, in his thirteenth chapter, speaking of the same period, says, "And I (the Lord) will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. *I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.*" Now here it is evident that women will be more abundant than men;

(To be continued.)

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

HELD IN THE TABERNACLE, GREAT SALT LAKE CITY, COMMENCING OCTOBER 6TH, 1852,
10 A.M.—PRESIDENT BRIGHAM YOUNG, PRESIDING.

(Continued from page 133.)

October 7.

Conference called to order by President Kimball, 20 minutes to 10. Choir sung a hymn. Prayer by Elder Phineas H. Young. Singing.

Elder HYDE remarked that it is necessary that the Saints should use their best exertions to preserve the perpetuity of both body and spirit, that they may perpetuate the works of the Father, for God works with the instruments which he has prepared for that purpose, and man has to perfect himself, even as God Himself is perfect. Man is the author of his own happiness or misery, and should therefore create circumstances to make him happy. Without the comforts of life, the tender woman herself can turn love into hate, as was witnessed at the siege of Jerusalem, when the woman ate the fruit of her own loins. Man must consult nature, and then all things glide smoothly along, when he can bless himself and others; but if he is pinched by want, he feels miserable.

for if men are so scarce and precious, it must be in comparison of number with the other sex, for things or persons are called precious when the supply is greatly unequal to the demand for them. For further proof that the male sex will principally fall, see Zech. xiv.

I have now proved—though at much greater length than I at first anticipated—that polygamy or plurality of wives is pre-eminently a Scriptural doctrine—that it is a part and parcel of the Gospel of salvation—that the most noted righteous men in ancient days practised it, under the express sanction and appointment of the Almighty—and also that according to prophecy, the same principle must be again in operation in the latter times, when the earth shall be filled with the glory of God as the waters cover the face of the mighty deep. I now pass on to consider our second question.

This valley is pretty much all taken up in farms, and the wood all used up, which requires a man to be two days in getting a load of wood; and during that time a man often loses his cattle, which may destroy his neighbour's garden, and incur damages. Therefore it is best to go where neighbours are fewer, and get the best places for farms; you can there get a load of wood any morning, have your cattle on good range, and then you get the gifts of God by your own industry. In the country south, is plenty of room for the exercise of your energies. In Iron county they are beginning to make iron, and those who live there on the manufacture of the first stove or porridge pot, their names will be had in remembrance. And further, they have a whole mountain of brimstone, and all I have to say is, don't set it on fire yet, but let it remain till the Lord puts the match to it Himself, when He burns up the earth with fire. There is also plenty of wood, water, and grass,

and the word is, go south, and fill up the vallies, for if you don't, the persons now living in this valley will sell out, and go and take up those very choice lands. Who won't go south, where you can raise oranges and grapes? A man cannot starve to death on grapes alone; I have tried it myself, and want to have the privilege of trying it again. Then don't stay here, but go to the land of clover and grapes, and where you can get coal for the digging of it.

"Southward," then, is the word; for if you don't find a mountain of sugar there, brother Taylor is going south with his sugar manufactory, and where the sweet is, those who love sweet will go. "Southward, the tide of empire flows."

Never stay here, where your cattle pick up a spear of grass on one acre, and then go to another acre for another spear; but go south, where the grass is luxuriant.

Brethren and sisters, consult nature, get a good location—this is the counsel of the brethren, that you may be satisfied, and praise the Lord our God, and God shall reward you. Amen.

President KIMBALL said, many persons here try to keep their relatives here, but if they go to Iron county or Millard county, they fear they shall miss their sealings and endowments. I tell you no one will get them until they have proved themselves.

At Coal creek the people are mostly iron manufacturers, who are recommended to leave their farms, and go to their trade. In Millard county we travel 50 or 60 miles, from north to south, with scarce an end to it on the west, and that is the seat of government, where the Governor and his associates will go and dwell, at least part of the year. If you let the spirit of revelation control you a moment, you will see the necessity of what we say. It is only about 60 miles from Iron county where it is one continued summer.

It is the intention of building the wall round the Temple block, and then commence the fonts, &c. Do you want to see a Temple built? What do you say? If you want it, raise your right hands. [All hands up.]

We shall move to and fro in these vallies, and not live long in one place at a time—therefore, go South.

Elder O. Hyde then rose and presented the authorities for approval or disapproval, as follows:—

President Brigham Young was pre-

sented as the President of the Church of Jesus Christ of Latter-day Saints, also as our Prophet, Seer, and Revelator, and our leader in Israel, who was unanimously sustained, as also Heber C. Kimball and Willard Richards his Counsellors; and also brother Richards as Historian, and General Church Recorder.

Brother John Smith was sustained as Patriarch to the whole Church.

Orson Hyde was sustained as President of the Quorum of the Twelve Apostles, and Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, were severally sustained as members of said Quorum.

John Young was sustained as President of the High Priests' Quorum; also Reynolds Cahoon and George B. Wallace his Counsellors.

Joseph Young was sustained as President of the Presidency of Seventies; and Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Jedediah M. Grant, and Benjamin L. Clapp as his associates.

Elder Clapp requested the privilege to speak to the Saints. He requested the Saints not to throw him away in their prayers to the Lord; and testified that God was in this work. He is living for God, and for an eternal exaltation; he has had dark clouds, and his spirits have been sunken; but he has never had a feeling of hardness to the Presidency or any of the authorities, and is determined to cleave to his brethren; yet he expects to have greater trials than this, for he has seen them in vision, and has faith in God to help him out. Said he, I want to live with this people, and die with them, and if I cannot have a place with this people, I wish to sink into nonentity—and then asked the forgiveness of his brethren—I am satisfied with the authorities of the Church as they have been voted; I have voted for them myself.

Choir sung a hymn. Benediction by Elder Joseph Young.

October 7, p. m.

President Kimball called the congregation to order, 20 minutes to 2.

Choir sung a hymn. Prayer by Elder G. A. Smith. Singing.

Elder EZRA T. BENSON then presented the remainder of the officers in the

Church, for approval, or disapproval, as follows:—

John Nebeker, as President of the Elders' Quorum; also James H. Smith and Aaron Sceva, his Counsellors, who were severally sustained.

Edward Hunter was sustained as Presiding Bishop to the Church; also Nathaniel H. Felt, John Banks, and Alfred Cordon, as Assistant Presiding and Traveling Bishops among the people.

Lewis Wight was sustained as President of the Priests' Quorum; also John Groves and George Dockstader, his Counsellors.

McGee Harris was sustained as President of the Teacher's Quorum; also Thomas B. Foy, and Reuben Perkins, his Counsellors.

Return R. Hill was sustained as President of the Deacons' Quorum; also Andrew Burt and Oswell Barlow, his Counsellors.

Brigham Young was sustained as the Trustee in Trust for the Church of Jesus Christ of Latter-day Saints, and Edward Hunter, his Assistant Trustee.

Daniel H. Wells was sustained as the Superintendent of the Public Works, and Truman O. Angell as Architect for the Church.

Brigham Young was sustained as the President of the Perpetual Emigrating Company, to gather the poor; also H. C. Kimball, W. Richards, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, Willard Snow, Edward Hunter, Daniel Spencer, Thomas Bullock, John Brown, W. Crosby, Amasa Lyman, Charles C. Rich, Lorenzo D. Young, Parley P. Pratt, Orson Pratt, and Franklin D. Richards, were severally sustained as his Assistants.

Daniel Spencer was sustained as President of this Stake of Zion; also David Fullmer and Willard Snow, his Counsellors.

Eleazer Miller, John Kempton, Heman Hyde, Wm. W. Major, Levi Jackman, Ira Eldredge, John Vance, Edwin D. Woolley, John Parry, Winslow Farr, William Snow, and Nathaniel H. Felt, were severally sustained as members of the High Council of this Stake of Zion.

President KIMBALL then presented the names of Orson Hyde, Wilford Woodruff, John Taylor, Ezra T. Benson, George A. Smith, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Joseph Young,

Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Jedediah M. Grant, and Benjamin L. Clapp, as Missionaries to preach the Gospel in the different valleys.

Also, David Fullmer, James W. Cummings, David Pettegrew, William Snow, Winslow Farr, Martin H. Peck, Lorenzo D. Young, Charles Dolten, and Levi Gifford, were voted to have missions to preach the Gospel to Israel in the valleys of the mountains.

Elder G. A. SMITH testified that this work is the work of God, and Joseph Smith was inspired of God to organize the Church of Jesus Christ of Latter-day Saints; for truth is mighty, and will conquer. We are almost a world by ourselves; we are a thousand miles from any other place, living amid snow-capt mountains, and surrounded by vast deserts; and whatever is brought here, is imported at a vast expense.

There exists in the mountains round Iron county, a sufficiency of iron to supply this mountain world with articles of iron; it is the most valuable metal, and with it power can be carried to an unlimited extent. Parowan is a very pleasant settlement, and has rather got the preference of any other settlement; the Indians there are generally inclined to be industrious, and the brethren there are first-rate men. At Coal Creek they have raised the best of crops; they cannot be beat for quantity or extent. The best iron mechanics are now engaged in farming, &c., which ought to be done by others, and they suffered to go to work at their own trade. The ploughs wanting at this present moment, if brought from the States, would cost us 90,000 dollars; yet, the iron, the coal, the timber, the fire-clay, are there, and you can do it if you have a mind to. You have to buy your soap, because you have not kettles to make soap in; and I fear not to say, that 3,000 kettles are wanted this day. Then go to work, patronize the iron company, and make your own soap. And at least 3,000 sets of cooking utensils are wanted by this community.

Iron is the sinew of power: of it your guns and your wagons are made; all the utensils in husbandry are made of iron; every saw-mill crank that has been made, has cost from 1 to 5 dollars per pound. Elder Benson paid some 500 dollars to make his crank; and the one at Iron

county cost one dollar a pound for manufacturing it. I invite all to go to Iron county, to increase the number, and strengthen the settlements there. I do know that the fences can be made cheaper of iron than they are now made of poles. Again, look at the tons of nails, door trimmings, &c., that are annually brought here, at an immense expense. Now, if we will lay hold of this branch of industry, we lay the foundation for our independence and wealth, and in five years we shall be richer than we ever were. Now, brethren, pass on to Iron county, and the blessing of God will go with you.

Z. SNOW. Brother George has rightly named his discourse, "a Gospel sermon for the salvation of this people." I challenge you to find a nation that can be called civilized, without those people manufacturing iron in some form or other; and we cannot sustain ourselves without manufacturing it. I pledge myself to pay 50 dollars a pair for the first 50 pairs of stockings that can be made without iron being used in their manufacture, in some manner.

I say, you have two choices, either to manufacture for yourselves, and be independent, or otherwise be dependent upon

other countries, and never be able to rise in the scale of nations.

Choir sung, "The prodigal son."

Benediction by Elder W. W. Phelps.

October 8, 10 a.m.

Conference called to order by President Kimball. Singing. Prayer by J. M. Grant. Singing.

President YOUNG presented his views concerning the Kingdom of God on earth, which we have not space to report in this paper, but present one extract for the benefit of the public hands—to wit:—

A few words to the workmen on the Public Works. Brethren, you that wish to go to work, and that are already working on the Public Works, to you I will make a broad declaration; and I want it written down, and published in the *News*. From this time, you that are not willing to labour on the Public Works for the pay we get as Tithing, are at liberty to leave when you please, and never strike another blow. We want 200 workmen, who will work there for such pay as we get, and who will not push my soul out of me for Money, *Money*, MONEY, MONEY!

Choir sung a hymn.

Benediction by Elder Thomas Bullock.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 5, 1853.

THE GERMAN MISSION.—By the interesting communication of Elder D. Carn, our readers will learn that the Senators of the *free* city of Hamburg are by no means favourable to the spread of the Gospel in their midst. Elder Carn, it appears, has been eight times before the authorities for examination, &c., but has not been convicted of any offence against the laws of the land. The American Consul, Mr. Samuel Bromberg, exerted himself in an honourable manner in behalf of Elder Carn, in order to obtain, if possible, permission for him to continue to reside in Hamburg.

The government of the Hamburg Territory, is vested in a Senate, and *Burgerschaft*—an assembly of citizens, holding a certain amount of real estate. The Senate proposes the laws—the *Burgerschaft* votes thereon, by wards. The Senate is the executive and judicial power. All intercourse by foreign ministers or consuls, with the Senate, must be carried on through the *Syndicus*—equivalent to Secretary of State.

The United States Consul wrote to *Syndicus Merck*, December 22nd, stating that Mr. Carn had informed him that he (Carn) had been notified by Senator Gossler, by the authority of the Senate, that he must leave the Hamburg Territory, by a specified time. He (the Consul) believed that the only objection to Mr. Carn's residence in Hamburg, was his being a "Mormon," and propagating the "Mormon" creed. Mr. Carn was a citizen of a friendly power, preaching a doctrine or religious faith

that was not prohibited by the laws of the United States, and which had no tendency to endanger the public peace, welfare, or morality; and knowing of no law which would prevent him from unfolding his religious views, he thought the order for Mr. Carn's leaving should be rescinded, and that he should be permitted to reside in the city, so long as he peacefully attended to his calling.

It appears that the Syndicus laid the Consul's communication before the Senate, and the Senate informed the Syndicus that the government of Hamburg had the right to prevent the establishment of any community that it might deem dangerous to the well being of the territory, consequently it could not allow the establishment of a "Mormon" Church—whether composed of citizens of Hamburg or of friendly nations—neither could it permit any whom the "Mormons" might send, to reside in their midst, to make proselytes or spread the doctrines of a sect that the government of Hamburg did not recognize.

On the 28th of December, the Syndicus wrote to the Consul stating that his (the Consul's) note had been presented before the Senate, and that the decision of the Senate was that Mr. Carn could not be permitted to remain in Hamburg. The Syndicus also referred the Consul to newspaper accounts and public reports, shewing that the views of the "Mormons" were dangerous to the peace of every well ordered community, the brief history of the "Mormons" appearing to prove the truth of these accounts and reports, for wherever, in the United States of America, they established themselves in a body, they quickly came in contact with the authorities of the land.

On the 5th of January, the Consul wrote the Syndicus that he regretted that his application in behalf of Mr. Carns could not be acceded to by the Senate; that, whatever the authorities of Hamburg thought of the danger resulting from the spread of "Mormon" doctrines, he (the Consul) could say, that since the "Mormons" had removed to their present head-quarters in America, and were free from circumstances that produced trouble with the people that surrounded them, they had conducted themselves in a peaceful manner, and appeared as loyal as any other citizens of the United States. The Consul also requested that Mr. Carn might be permitted to reside in Hamburg, providing he engaged in no transaction that came in contact with the Hamburg law.

Receiving no reply to this note, the Consul wrote again to the Syndicus, on the 13th January, requesting a decision in the case, and stating, that Mr. Carn had received several notices from the police to leave, and that, on attending, by request, at the Pass Bureau, he (Mr. Carn) had been arrested on the 12th January, his person searched, and kept in confinement several hours.

On the 15th January, the Syndicus wrote the Consul, in answer, stating that Mr. Carn, by his own shewing, had no other business in Hamburg than to spread the doctrines of his religion; that he had been endeavouring to do this, both by preaching and by the press; that he and two other Mormons had translated and published the "Mormon Bible," and published four numbers of a "Mormon" journal; and that he had been successful in persuading some to embrace the faith in the city of Hamburg. The Senate, therefore, not being willing that "Mormonism" should prevail in Hamburg, could not grant a stranger residence in the city, whose object was to spread the "Mormon" doctrine. It would, therefore, be in vain for Mr. Carn to make any promise of abstaining from preaching, &c. The Syndicus apologised for the arrest and detention of Mr. Carn by the police, on the plea that he had been notified to leave the city, and had refused to do so. He stated that Mr. Carn was liberated on the police learning that the United States Consul had made further application on his behalf. The Senate had instructed the police to allow Mr. Carn eight days to wind up his affairs, and after that no further residence in Hamburg.

Elder Carn's letter tells the sequel of the matter, which was, that he left Hamburg for Altona, a seaport town on the Elbe, in Holstein, two miles west of Hamburg, having a population of about 27,000 inhabitants, where he has been successful in spreading the truth, and baptizing some into the Church. Thus, although the authorities of Hamburg are unwilling to allow the Gospel to be preached in their city, or territory, yet they cannot hinder it from spreading and taking root in other places; and we trust that Elder Carn may be mightily blessed of the Lord, that a great and effectual door may be yet opened for him and his co-workers to accomplish a great and a mighty work, in those regions of country where their lot may from time to time be cast.

DEPARTURES.—Elder Joseph W. Young, late President of the Preston Conference, and Elder Jonathan Midgley, late President of the Manchester Conference, with a company of 345 souls, under the Presidency of Elder Young, sailed on board the *Elvira Owen*, for New Orleans, on the 15th February. These two brethren have laboured faithfully in this land as ministers of the Lord Jesus Christ; now they have the privilege of going home to Zion, to help still further to roll on the work of the Lord, and build up and establish His Kingdom. By letter, from Elder Young, we learn that, when the steam-tug left the vessel, the Saints appeared comfortable and in harmony, having a good prospect of a pleasant voyage. One birth and two marriages had occurred on board, since their emigration.

By letter, from Elder J. T. Hardy, we learn that Elders Canute Peterson and Eric G. M. Hogan sailed from Hull for Hamburg, on the 5th of February, on missions to Scandinavia. According to Elder Carn's letter, they left Altona on the 9th.

HISTORY OF JOSEPH SMITH.

(Continued from page 127.)

August 21. Doctor Frederick G. Williams returned from Cleveland, and told us concerning the plague; and after much consultation we agreed that Dr. Williams should go to Cleveland and commence administering to the sick, for the purpose of obtaining blessings for them, and for the glory of the Lord. Accordingly, we (Joseph, Frederick, and Oliver,) united in prayer before the Lord, for this thing. Now, O Lord, grant unto us these blessings, in the name of Jesus Christ. Amen.

The same day the High Council of Zion assembled at the house of Lyman Wight; and Elder Simeon Carter and Amasa Lyman made a report concerning their mission to the Hulet Branch; that they found the Church willing to receive the decision of the last Council, respecting the false spirits, with which they have been exercised, &c.

John Correll entered a complaint against Lyman Wight, for teaching that "all disease in this Church is of the devil, and

that medicine administered to the sick is of the devil; for the sick in the Church ought to live by faith."

Elder Wight acknowledged that he had taught the doctrine, and rather believed it to be correct.

The President decided that it was not lawful to teach the Church that all disease is of the devil; but if there is any who has this faith, let him have it to himself; and if there are any who believe that roots and herbs, administered to the sick, and all wholesome vegetables which God has ordained for the use of man—and if any say that such things applied to the sick, in order that they may receive health, and this medicine is applied by any member of the Church—if there are any among you that teach that these things are of Satan, such teaching is not of God.

On the 23rd of August, a Council convened for the purpose of hearing the resolutions designed for the *Star*, which were

to be drawn up by Elders O. Cowdery, T. Burdick, and O. Hyde, on the subject of the difficulty existing between President Joseph Smith, jun., and Sylvester Smith.

Elder Reynolds Cahoon, presided in consequence of the ill health of Bishop Whitney.

The following preamble and resolutions were read and adopted, to wit:—

Whereas a report having come to the knowledge of the Church in this place, concerning the conduct of President Joseph Smith, jun., relative to his proceedings during his late journey to and from Missouri; and whereas said report is calculated to create an unfavourable influence as regards the moral character and honour of our brother, it becomes necessary for us to investigate the matter, and report the same to our brethren abroad: Therefore,—

Resolved: That after hearing from the mouths of some, that a suspicion rested upon their minds relative to the conduct of our President, as regards his honesty and godly walk, we have investigated his whole proceedings by calling upon those who accompanied him to and from Missouri; and we are happy to have it in our power to say, to our brethren abroad, one and all, that we are satisfied with his conduct, having learned, from the clearest evidence, that he has acted in every respect worthy his high and responsible station in the Church; and has prudently and cautiously preserved the good of this society at large, and is still worthy of our esteem and fellowship, and that those reports could have originated in the minds of none, except such as either from a natural misunderstanding, or a natural jealousy, are easily led to conceive of evils where none exist.

Resolved: That we say to our brethren, that while we are surrounded by thousands eager to grasp at a shadow, if they have a hope of turning it into a falsehood for the injury of the Gospel, we exhort them to be steadfast and immovable in the truth, resting assured, that while they continue to walk in the Holy Covenant they have professed to embrace, that nothing can, in the end, operate against their good; and that, while wickedness abounds, as in days of old, the characters of those seeking the greatest good for their fellow men, will be shamefully traduced, and every act of their lives misrepresented, and a false shade thrown over their worthy deeds, calculated to create an evil prejudice in the minds of community, to prevent, if possible, the increase of light, the better to effect their own purpose, and keep men in error. We say, dear brethren, may peace and the blessings of our Lord

Jesus Christ be multiplied unto you, through the knowledge of the truth, forever. —

Resolved: That the minutes be signed by the moderator and clerk, and published to the Churches in the *Evening and Morning Star*.

REYNOLDS CAHOON, Moderator.
OLIVER COWDERY, Clerk.

We, the undersigned, members of the above-named Conference, for the satisfaction of our brethren abroad, feel it to be our duty to say to those with whom we have a personal acquaintance, that we were present during the foregoing investigation, and cheerfully concur in the spirit of the above minutes, and join in saying that we are perfectly satisfied, that whatever impressions may have gone abroad, or whatever may remain with any in this vicinity, relative to the conduct of our President, Joseph Smith, jun., we are certain (from evidence,) that he conducted himself, in all respects, as set forth in the resolutions of this Conference. We are induced to make these statements, that the innocent may not suffer wrongfully; and that the minds of our brethren and friends may be satisfied, that every appearance of evil is, in this place, searched out; and that nothing unbecoming a society of people professing godliness, is suffered to exist among them.

Ira Ames, Benson, Vermont.

Asa Lyman, Parishville, New York.

John Rudd, Springfield, Erie county, Pennsylvania.

Isaac Storey, Warsaw, New York.

William Burgess, Bolton, New York.

Jonas Putnam, Bolton, New York.

I. B. Bosworth, from the Church in Boston.

Roswell Evans, Waterford, Vermont.

John Smith, Potsdam, New York.

Orson Johnson, Bath, New Hampshire.

Oliver Higbee, Jamestown.

Almon Sherron, Pomfret, New York.

Jacob Bump, Silver Creek, New York.

Isaac Hill, East Liverpool, Ohio.

Lorenzo Young, the same.

The undersigned, members of this Conference, having accompanied President Joseph Smith, jun., to and from Missouri, certify that the above is a correct statement concerning his character and conduct.

Lyman Johnson.
Heber C. Kimball.

Brother Sylvester Smith objected against abiding by the decision of the former Council, and proceeded to justify himself in his former conduct; and after much discussion, the following resolution was offered by the Clerk, and passed by unanimous vote:—

Resolved: That in consequence of the stand our brother Sylvester Smith has taken against the former decision of this Council, that we judge him guilty of a misdemeanor, unbecoming a man in his high station, and except a humble confession be made to this

Council, he stand rebuked, and disqualified to act further in his office in the Church, until he make proper satisfaction, or till a trial before the Bishop, assisted by twelve High Priests, can be had.

OLIVER COWDERY, Clerk of Council.

(To be continued.)

THE GERMAN MISSION.

OPPOSITION TO AND SUCCESS OF THE WORK—ELDER CARN EXAMINED BEFORE THE AUTHORITIES OF HAMBURG, AND ORDERED OUT OF THE CITY—BAPTISMS—EXTRACTS OF LETTERS FROM ELDER CARN.

Schleswig und Holsteinischer, Hof Grose Freiheit, No. 33, Altona,

January 27th, 1853.

Dear Brother S. W. Richards,—I now commence writing of the many difficulties that I have had to encounter of late.

After I came back from England, on the 20th of November, I went to the head police, and asked if all was right. He said, all was right.

On the 29th I received a notice to appear on the 30th, before the police secretary, which I attended to. He asked me if my name was Carn. I told him it was. Are you an Englishman or an American? An American, free born. How long is it since you came to Hamburg? I came on the 3rd of April last. Are you intending to stay here? I am. What is your business? A missionary to preach the Gospel. Are you a Mormon? I am. Were you sent by that Church? I was. Are you going any further over Germany? Not at present. Why don't you go to the nations that are not Christians? Because there are a great many in Hamburg that are not Christians, and want as much preaching to as the heathen nations.

He then asked me whether John Taylor and G. P. Dykes had left, I told him they had, and how long. Have you printed the *Book of Mormon* and the *Panier*, [which were then lying on the table] for sale? We have. What is the price of them? The *Book of Mormon* is two marks, the *Panier* three schillings; but sometimes I give them away. Have you circulated them? I have. Have you preached any? I have. Where? At Christian Binder's. What place? [I gave the number.] Has anybody joined your Church? Binder and his wife. Anybody else? John Berger. Where does he live? [I told him.] Are they going to America? I do not know. When people

join your Church, do they not have to go to America? They can do as they please.

He then asked me whether it was our object to gather our people together until we get the number of citizens that it takes to become a State, and then separate ourselves from the United States Government. O! no, said I; have you never heard that we volunteered five hundred men into the service of our government in the time of the Mexican war? and that, after the country where we live fell into the hands of our government, we sent a memorial to Washington to be remembered as American citizens; whereupon they granted us a territory, and appointed officers accordingly? and that last year we had our member in Congress the same as other territories? I also asked him if he had not seen the account in the papers how we yearly celebrate the 4th of July, the birthday of our independence. No, said I, we don't want to separate ourselves from so good a constitution as that of the United States. He said, that was all.

In a few days after, John Berger was summoned to appear before the same man. He was asked his name and where he lived. Are you a citizen of Hamburg? Yes, for forty-five years. Do you belong to the Mormons? Yes, I do. Did Carn come to you to preach? No; I went to him. Have you meetings in your house? Yes. Who preaches? I generally open the meeting by singing and prayer. Is Carn there? Yes. Does he preach? Yes. Does he preach from the Bible, or the Book of Mormon? From the Bible. Does he preach the truth? Yes, the true Gospel. Have the people to go to America, or not? They can do as they please.

Many other questions of a similar nature were also put to him.

On the 7th of December, I was summoned to appear before senator Gossler on the 8th. I attended, but was not heard. On the 10th, I appeared before the senator. He informed me that the senate would not permit me to stay any longer in Hamburg. I asked him the reason. He said, because I made proselytes. I told him that was what I came here for. I then asked him whether it was contrary to their law. He was silent. I then told him that the senate would have to abolish their law, and make another, to prevent the people from believing the truth. He then told me that I could stay two weeks longer, by petitioning to the senate. I told him I did not know the senate, neither was it my business to see them; if I had broken the law, it was for him to see to it. I told him that I honoured their law, and did not infringe on their rights.

On the 22nd, the American Consul, Mr. Samuel Bromberg, petitioned the honourable Syndicus for my rights as an American citizen. On the 28th, he received an answer that I could not stay and preach or spread our faith and doctrine, for it was unlawful.

On the 2nd of January, I received a notice to appear before senator Gossler. I appeared—was not heard, but was requested to appear the next day. I appeared accordingly. After waiting two hours, I was called upon. He asked me why I had not left yet, I had told him that I was a law-abiding man. I told him I was, and had not yet broken their law. He then said, if I was not gone in twice twenty-four hours, the police should put me out through the gate of the city. I told him that I would see about it.

On the 5th, the Consul wrote to the Syndicus, and informed him that I would stop preaching if the senate would let me remain here. On the 7th, I received a notice for to appear on the 8th; accordingly I did. After three hours I was called upon. Senator Gater then said, he was sorry that I made so much trouble for them. I told them that I did not make them any trouble—it was them that made me the trouble; that I had subjected myself to the requisition of the senate; and that I had a right to stay, for the senate had granted me that privilege on condition of me stopping my preaching. He then said that he had it

in writing that I should not stay, and in two days I should have to leave. I told him I would not, and then left him.

On the 11th, I received a notice for to appear on the 12th, at two o'clock. Accordingly I did. After I got there they arrested me, and then asked me if I had any money. I told them I had. They then told me they would put me in the best jail; so they took me to jail, and divested me of everything that I had in my pockets, kept me about three hours and a-half, and then took me back again to the police office, and set me free.

On the 13th, the Consul wrote to the Syndicus, to know why he had not received an answer from him, and also of my imprisonment and my troubles that I suffered. On the 17th, I received a notice from the Consul that I would have to leave in eight days; and on the day that my time was out, I got another notice to appear before the police officers, so that they might put me out; but I went out of my own accord, so that I can go back when I want.

January 28. I am well, and feel well. Notwithstanding all my difficulties, the Lord has blessed me. I have baptized two since I got my walking papers, and there are five more ready, but I must keep law, and work when I can. I am now in the tavern. I can stay three weeks, by having my name on the landlord's book. I have not yet got the "Voice of Warning" out, on account of the difficulty. No man can travel here without money, for we can not stay at a private house without having a card. Every man that keeps a stranger or friend over night is liable to pay five dollars; and if the officers find out that a stranger is without money, they will ship him off.

I have given you a short history of my difficulties. I have been eight times before the authorities of Hamburg. The American Consul did all he could for me.

The authorities are very suspicious of all strangers. It is expected that they will have another revolution by spring or next summer, and I am very willing they should.

My kind love to brothers J. Linforth and J. Jaques, and all the brethren from America.

February 11th. I received your letter of the 2nd instant. I am well by the blessing of God, and pray that you enjoy the same blessing. I am still here, in

Altona, and feel first-rate; the work is going on steadily. Since my last letter I have baptized five, and to night I am going to baptize four more.

A few days after the brethren [the American Elders] came here, a door opened about twenty miles from here; two men came to see me, and I baptized them both, and they went back rejoicing, like the eunuch of old. I sent brothers G. C. Riser and J. Secrist there. I have not yet heard from them.

Brother G. Mayer is here. If I can stay here we can do a great work; the seed is sown, and it breaks out on the right hand and on the left.

I see an account in the papers, that the different powers of Germany are going to suppress all other religions but Lutherism and Catholicism; the order is throughout Germany to increase their soldiery, and be ready for an attack any day.

This week the printer will get the "Voice of Warning" out. I am afraid when that begins to circulate it will drive me out of the country; but if they will drive me out of one place, it only puts me into another.

Brothers Hogan and Peterson left here on the 9th.

My love to you and all the brethren.

DANIEL CARN.

REFORM IN THE CHURCH OF ENGLAND.

A society consisting of a large number of influential clergymen and laymen, has been formed for the purpose of effecting a "thoroughly Conservative reformation" in the government of the Church of England. The principal objects sought to be accomplished are as follow:—That no clergyman shall hold more than one living, and that he shall be resident thereon; that every attempt to sell a presentation to a living shall be punished by confiscation of the said patronage to the parish, and every attempt to purchase a nomination shall be visited, on the clerical delinquent, by a deprivation of holy orders; that no clergyman shall fill the office of a civil magistrate; that all canonries, deaneries, and prebendal stalls be abolished, and their revenues applied to the general purposes of the Church, that the property of the Church shall be administered by a board of commissioners, composed exclusively of lay-churchmen, appointed by the Government, and subject, on all points, to the jurisdiction and investigation of Parliament; that patrons shall submit the names of six persons to the congregation, that one may be chosen therefrom as the incumbent—each of the six so nominated, to perform duty one whole Sunday before the election; that all livings now in the gift of the crown, bishops, and other church dignitaries shall be withdrawn

from the same, and the future occupiers of the said livings be chosen by the communicant members of the congregation; that there shall be 100 dioceses, the same to be divided as equally as possible; that each diocese shall be divided into four districts, each district to be presided over by an arch-deacon, as an assistant bishop; that an annual meeting shall take place of the clergy and churchwardens in each diocese, in the proportion of one-half of each, presided over by the bishop to take into consideration the spiritual state of the diocese; a report of the same to be submitted to a general council of the church meeting, in June, every year, and consisting of the archbishops, bishops, and lay-delegates from each diocesan synod, who shall decide upon all matters of doctrine and discipline. It is also proposed that curates shall be paid £150 a year; country incumbents, £250 a year; town incumbents, £350 a year; archdeacons, £750 a year; bishops, £2,000 a year; the Archbishop of York £4,000, and the Archbishop of Canterbury £5,000 a year; that church-rates, marriage and baptismal fees, and Easter-offerings, be abolished; and that the bishops shall cease their attendance in the House of Lords. The new society is to bear the name of "The Ecclesiastical Reform League."—*Family Herald*.

VARIETIES.

A PAMPHLET has lately been published in France instigating Louis Napoleon to a war of extermination with England.

IN America there are 350, and in England only 10, daily papers.

AT Brandenburg, tiles are manufactured of green glass, about a quarter of an inch thick, which are said to answer the purpose of roofing very admirably.

ADVICES from California announce the arrival of forty or fifty "Mormons" at San Pedro, thirty-three of whom are reported as "Elders and Missionaries sent to Calcutta, Siam, Sandwich Islands, &c., to promulgate their peculiar doctrines."

A MEMBER in alluding to a bill for the benefit of married women, before the Missouri legislature, asked if it would not be better for the members to do something for the benefit of single ladies, and not trouble themselves with other men's wives.—*American Paper*.

TELEGRAPH FROM ST. LOUIS TO THE PACIFIC.—A telegraphic line is proposed between St. Louis and San Francisco, via Salt Lake city. The projectors contemplate the construction of a subterranean line, with testing tubes every five, and working stations every one hundred miles throughout the route.

MARRIAGE OF LOUIS NAPOLEON.—There is a little incident connected with the marriage of the emperor, which has not been mentioned. When the emperor and empress were returning to the Tuilleries from Notre Dame, the huge imperial crown, which was placed on the top of the carriage, came against the *auvent* of the Pavillon d'Horloge, the principal entrance to the palace. The consequence was that the crown fell to the ground, and was broken to pieces. Louis Napoleon is said to be superstitious; and if so, he will hardly consider the omen a good.—Paris Correspondent of *Lloyd's News*.

A Mr. VAN HOOGEN, an adopted U. S. citizen, was at Coesfeld, Prussian Westphalia, in the latter part of December, 1852, when he was arrested on three or four frivolous charges, his property taken from him, and every line of his papers read by the police; he was then kept for seven days in a miserable, filthy hole, full of vagabonds, and swarming with vermin. In the end he was released, and told that the charges against him were not true. Mr. V. H. went to Hamburg, and made affidavit on the 7th of February, 1853, at the U. S. Consul office; his affidavit was at once sent to the U. S. Legation, Berlin, for them to obtain redress.

THE GOLDEN AGE AT MELBOURNE, AUSTRALIA.—Murders, robberies, outrages of every kind, and the most suffocating over-population, are the main features of the golden age at Melbourne. It is said that the quietest and most peace-loving individuals in the community cannot now stir out of their houses after dark, without carrying with them the protection of revolver, dagger, or life-preserver. "A party of five or six armed bushrangers, actually, on a fine sunshiny afternoon, took possession of the public road leading from Melbourne to St. Kilda and Brighton, within three miles of the metropolis, and for upwards of two hours robbed every individual (upwards of thirty) who passed up and down the road; taking them afterwards into the bush, tying them together, and detaining them as prisoners, until they had brought their day's operations to a satisfactory conclusion."

SIGNS OF THE TIMES.—It cannot be disguised that a general spirit of disquietude is again beginning to manifest itself over a considerable portion of Continental Europe. Symptoms of a revolutionary character, have for some time past been very plainly exhibiting themselves in Spain, and within the last few days an actual insurrection has occurred at Milan. * * * On Sunday last, the very day on which the Milanese were resisting the brutal power of Austria, upwards of fifty gentlemen connected generally with the press of Europe, but not with that of England, were suddenly arrested at their residences in Paris, and thrown into prison, upon the pretext that they had spoken injuriously of the emperor and his bride. We are informed that this proceeding on the part of the emperor has excited an indignation, and a sentiment of disgust, infinitely stronger and deeper than that which has arisen from any preceding act of his arbitrary and despotic will. Even the gagged press of Paris has, upon this occasion, found men amongst its members courageous enough to raise a voice of protestation against a proceeding at once so odious, so tyrannical, and, as it appears upon investigation, so wholly unprovoked. Not a particle of evidence has been obtained to show that any one of the gentlemen so summarily arrested had ever offended in the way ascribed to him. Nevertheless, the greater number of them are still detained in prison.—*News of the World* of Feb. 13th.

FAREWELL !

Farewell my kind parents who lie near my heart,
The time has now come that from you I must part !
Though frail human nature should oftentimes say nay,
Yet God, the *Creator*, forbids me to stay.

Your acts of benev'lence in years that are past,
Will ne'er be forgotten while mem'ry doth last ;
And while breath is in me, for you I will pray ;
But Christ, the Redeemer, forbids me to stay.

Farewell to my brethren and sisters most dear,
How oft your sweet voices my spirits have cheer'd ;
But now I must leave you and go far away ;
The voice of the Spirit forbids me to stay.

Farewell to this country—the place of my birth ;
Farewell to my neighbours and all friends of worth ;
Oh ! do be persuaded—the Gospel obey ;
The voice of the Prophet forbids me to stay.

I heartily say to old Bab'lon, farewell ;
No longer within it do I wish to dwell,
For God in His anger the wicked will slay ;
His judgments impending forbid me to stay.

To my kindred and brethren, God bless you, adieu,
The course I'm pursuing I hope you'll pursue ;
And if you should do this, you gladly will say,
'Tis glory, 'tis heaven in Zion to stay.

Hemel Hempstead.

SAMUEL CLARIDGE.

DEPARTURES.—Elders Jesse Haven, Leonard I. Smith, and William Walker, sailed from London for the Cape of Good Hope, on the 5th of February.

ADDRESSES.—John Mayer, 3, Upper Kent Street, Humberstone Road, Leicester.

Charles Smith, 13, Byrom St., New Snenton, Notts.

Joseph Westwood, Barnshaw Buildings, Higginbottom Street, Macclesfield, Cheshire.

Moses Thurstin, Mr. Edward Weaver's, Malt Hill, Little Gonerby, Grantham, Lincolnshire.

LIST OF MONIES RECEIVED FROM THE 10TH TO THE 17TH FEBRUARY, 1853.

T. C. Armstrong	£71	0	0	Brought forward...	£101	3	0
John Memmott	5	0	0	James Robson	5	0	0
Charles Peat	4	13	0	Henry Savage	10	0	0
C. R. Savage	10	0	0	James Linforth	5	0	0
George Simpson.....	5	0	0	Pratt and Horner (San Francisco)	54	2	8½
Richard Tilt	5	10	0	Joseph Akers	2	0	0
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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

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POLYGAMY,

IS IT CONSISTENT WITH THE BIBLE, THE BOOK OF MORMON, AND THE DOCTRINE AND
COVENANTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(Being a Letter from Elder John Jaques to Mr. J— G—.)

(Concluded from page 149.)

Second.—*If polygamy be a Scriptural doctrine, how can it be reconciled with what is found on the 132nd and 133rd pages of the Book of Mormon, with the remarks in the Doctrine and Covenants, Section on Marriage, and with the denials which the Latter-day Saints have given to various newspaper reports upon the subject?*

The passage referred to in the Book of Mormon, reads as follows:—"For behold, thus saith the Lord, this people begin to wax in iniquity—they understand not the Scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon, his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none; for I, the Lord

God, delighteth in the chastity of women, and whoredoms are an abomination before me; thus saith the Lord of Hosts. Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sakes."

The above quotation, at first glance, without reading the context, certainly appears to strongly condemn the practice of polygamy. If there be nothing in the context to qualify the above passage, then we must come to the conclusion that polygamy is not pleasing in the sight of God; and if we arrive at this conclusion, then the Book of Mormon cannot harmonize with the Scriptures—as I have already proved, incontestibly, that God approbated polygamy, according to the Bible—and if they do not harmonize, they cannot both be true, but one must be wrong. If the Lord intended the above quotation to apply in an unqualified manner to His people, then it is certain that the Bible is false, for the Bible represents the Lord as approbating polygamy, and even Himself giving a plurality of wives to one of His servants—and this quotation, if unqualified, represents Him abominating the principle, and commanding His people to abstain from it.

The Christian will at once boldly say that the Bible is true, and that the Book

of Mormon is false, and if so, his position is a most awkward one—the very Book that he professes to regard as his standard of faith and practice—that very Book, most unequivocally states that the Lord Himself anciently honoured the principle of plurality of wives, and greatly blessed those good men who practised it; and that Book contains no record of His prohibiting it. Therefore—for the sake of argument, allowing the Book of Mormon to be false—the man who professes to be a Christian, and at the same time deprecates polygamy, is notoriously inconsistent, for his Bible teaches the principle. Allowing Joseph Smith to have been an impostor, the Book of Mormon to be a romance, and “Mormonism” to be a farce, still the position of the Christian is the same—he is under the strictest necessity to believe polygamy to be in accordance with the mind and will of God. The Christian does not believe in the Book of Mormon, consequently it is perfectly immaterial to him whether that Book contains anything upon the subject before us, pro or con. But he professes to place the most implicit credence in the Bible, believing it to be the very word of God, dictated to Holy men by the revelations of the Holy Ghost—therefore he is without excuse—he has not the slightest ground for rejecting the doctrine of polygamy—he is bound to believe it, and receive it as a righteous principle. If he call himself a child of Abraham, and despise the principle, he belies his words and deceives himself, for the children of Abraham will have the faith and do the works of Abraham. No matter what the Latter-day Saint believes or practises, the Christian must either give up his Bible or believe in the doctrine of plurality of wives—he has no other alternative—his cheek ought to burn with shame, when he rises up and opens his mouth to oppose the principle. In Roman Catholic countries, where the free circulation of the Bible is prohibited, there may be some excuse for the mass of the people who feel opposed to the doctrine—the responsibility lies upon the priest, who has access to the Bible; but Roman Catholic authorities, who forbid the general reading of the Bible, have also a peculiar faculty in “forbidding to marry,” not only several wives, but even one wife. However if the people in Catholic countries have a shadow of an excuse for their faith in this matter, the

people in Protestant countries have not the least, especially in this “land of Bibles.” Here ignorance of the Bible cannot be urged—if Christians oppose the doctrine, it is very certain that the traditions of their forefathers have more weight with them than the declarations of Scripture have.

Perhaps you will pardon this digression. I will now show to you that the Lord did not intend that this passage should apply in an unqualified manner. Let us look at the nature of man, and then consider the position of God’s people about the time this command was given. Temporal things may illustrate spiritual things. When your children were very young, you were very careful what you allowed them to handle. A very blunt knife—a knife that would have been a burden to you—for the boy, was as much as you dare trust him with. As he grew older and more capable, you allowed him to handle a sharper one for his own advantage, until he could use the keen edged razor with perfect impunity. Just so does the Lord deal towards His Church. Polygamy is not the first principle of the Gospel—it is not the first principle the Church of God is entrusted with. It is a sharp instrument—for good or evil, according to its using—only suitable for a certain degree of maturity. If your son, even now he has grown up, should recklessly use the sharp instruments within his reach, and work evil instead of good with them, you would take them from him, at least for a time. Jehovah acts so. And in this position were the people to whom this command was given. David and Solomon, whilst they were kings in Jerusalem, set the example of abusing the principle of plurality of wives, the former in the case of Bathsheba the wife of Uriah, (2 Sam. xi); the latter in taking to his bosom of the “women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you, for surely they will turn away your heart after their gods.” 1 Kings xi. 1, 2. The third and fourth verses of the same chapter say, that Solomon “had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other

gods," &c. The example thus being set to the nation by those in high places, it is no wonder that the mass of the people corrupted themselves, until, in the reign of Zedekiah, the Lord sent Prophets to Jerusalem to testify that the city should be destroyed, and the people carried captive to Babylon, unless they repented.—Book of Mormon, page 2.

At this critical period the Lord revealed Himself to Lehi, and commanded him to depart from Jerusalem, and journey to another land, even the continent of America. Seeing that the Jewish nation had abused the principle of polygamy to such an extent, and not being willing that the same corruptions and abominations should prevail in the land which is now called America, it appears that the Lord gave Lehi commandment that he and his male posterity should only have one wife each. And it also appears that many of the people disregarded this commandment, and took many wives and concubines, and committed whoredom too, for the Prophet Jacob addressed himself to the Nephites as follows:—"For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem; yea, and in all the lands of my people; because of the wickedness and abominations of their husbands. And I will not suffer, saith the Lord of Hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me, against the men of my people, saith the Lord of Hosts; for they shall not carry away captive the daughters of my people because of their tenderness, save I shall visit them with a sore curse, even unto destruction; for they shall not commit whoredoms, like unto them of old, saith the Lord of Hosts. And now behold, my brethren, ye know that these commandments were given to our father Lehi; wherefore, ye have known them before; and ye have come unto great condemnation; for ye have done these things, which ye ought not to have done. Behold, ye have done greater iniquities than the Lamanites, our brethren. Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you. * * * And the time speedily cometh, that except ye repent, they shall possess the land of your

inheritance, and the Lord God will lead away the righteous out from among you. Behold, the Lamanites your brethren, whom ye hate, because of their filthiness, and the cursings which hath come upon their skins, are more righteous than you; for they have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it were one wife; and concubines they should have none; and there should not be whoredoms committed among them. And now this commandment they observe to keep; wherefore, because of this observance, in keeping this commandment, the Lord God will not destroy them, but will be merciful unto them; and one day they shall become a blessed people." Pages 133, 134.

Nevertheless, this commandment to Lehi and his posterity was not an unconditional or irrevocable one, for at the end of the commandment are the words, "For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; *otherwise*, they shall hearken unto these things." The sum and substance of the matter is this:—God did not abominate David's and Solomon's taking more wives than one each, according to His law—for the Lord Himself gave David several—but He abominated their abusing the privileges He gave them, in taking women when and where they pleased, without consulting Him in the matter. And in order that the same things might not prevail on the American Continent, as they did at Jerusalem, the Lord gave a general commandment that all His people upon it should have only one wife each, excepting He wished to speedily raise up a people to Himself—then He would command them; *otherwise*, they were required to observe the one wife system. This was a very wise arrangement; for we can very readily imagine that profligacy and recklessness in the head of a family, would produce manifold more misery if that family were of the polygamic order, than if it were of the monogamic, because of the greater responsibility and the greater number of dependents in a polygamic family. In the Book of Mormon we read of persons taking a plurality of wives, though we do not read of the Lord commanding any one so to do, though He had the power. But there is nothing further in that Book even apparently opposed

to the principle, consequently we cannot come to any other conclusion than that Polygamy is perfectly consistent with the Book of Mormon.

The passage you refer to in the Doctrine and Covenants, section cix., par 4, reads as follows:—"Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy; we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again." In the lxxv. section, par. 3, there is a passage similar to part of the above; besides these, the Doctrine and Covenants is silent upon the matter.

Now the Revelation on Plurality of Wives is published, I can imagine you are ready to say, Why was polygamy in this quotation called a crime, and the application of the term polygamy to your Church esteemed a reproach? Polygamy is not called a crime there—it reads, "the crime of fornication, and polygamy." Observe, the word "crime" is of the singular number, and consequently can not refer to both the following nouns. It can only refer to one, and that is "fornication." If it read, "the crimes of fornication and polygamy," then you might justly have said that polygamy was designated a crime; but as the passage now stands, you cannot reasonably say so.

As to polygamy being termed a "reproach" to this Church, that term was true enough when this passage in the Doctrine and Covenants was written. The Book of Mormon, as I have shown before, states that the Lord's people were not to have more wives than one, except they received special commandment from Him otherwise. The Elders in the infancy of the Church, believing in the Book of Mormon, of course practised the one wife system, until they were commanded to adopt a plurality of wives. Almost from the foundation of the Church have its enemies declared that polygamy was practised by the Elders; and the term polygamy, being contemptuously applied to the Church whilst its members were monogamists, was very justly considered nothing less than a "reproach" upon it.

You may ask, But does not the passage read, "that one man should have one wife, and one woman but one husband?" Certainly it does; but that is hard upon

bachelors only, like Paul's instructions to Timothy and Titus on the ordination of officers. It says positively that "one man should have one wife,"—it does not say positively that a man *should not have more than one wife*, but it does say positively that *one woman should have but one husband*. The reason is obvious. If one woman had more than one husband—as is the case among some of the inhabitants of the regions of the Himalaya, and also of Malabar, and Ceylon, who practise polyandry—the seed would be mixed, which is an abomination to the Lord; but a man's having more wives than one only increases his posterity, which is not abomination to the Lord; on the contrary, it is the fulfilling of the first great law of life.

No doubt you are filled with admiration at the manner in which the passages I have quoted from the Book of Mormon and the Doctrine and Covenants, were rendered—conveying the truth, yet in such a manner that none but those who had the spirit of truth could understand, and yet so plain withal, when pointed out, that men wonder why they erred. But this is a characteristic of many of the revelations of the Almighty; and thus oftentimes does the "foolishness" of God bring to naught the wisdom of the wise. No doubt you can now see, plainly, that the doctrine of plurality of wives is perfectly consistent with the Doctrine and Covenants.

Newspaper reports are queer things to handle, because we can scarcely see two alike. If the Latter-day Saints were to flatly deny all newspaper stories concerning them, they would scarcely go amiss. Sometime ago the *Family Herald* stated that Utah Territory contained a population of 300,000 souls, which I have no doubt would be surprising information even in Utah itself. The other week I saw a statement in the *Tablet*, a Catholic newspaper, that seven thousand German "Mormons" were about emigrating for Salt Lake Valley—which certainly was a feature of "Mormonism" in Germany that was quite startling to the authorities of the Church of Latter-day Saints. Some time last winter or spring, Elder Cyrus H. Wheelock, while replying to a "Lecture on Mormonism," in the Music Hall, Liverpool, stated that during the exodus of the Saints from Nauvoo, his wife was laid in the grave, and that she was

the only wife he had. From this declaration the Liverpool papers published far and wide that Elder Wheelock had denied that a plurality of wives prevailed among the Latter-day Saints. Respecting this doctrine there has probably been more misrepresentation in newspaper and public reports, than any other believed by the Saints. Some have represented that a promiscuous intercourse of the sexes was practised among the Saints—some, that a relation, denominated “spiritual wifeism,” which allowed carnal privileges, was countenanced among them—others, that a species of spiritual plurality, which did not include sexual intercourse, was entered into.

But to the question—Have not the Latter-day Saints denied that a plurality of wives existed in their midst, when such was actually the case? Doubtless some have, because they did not know that such was the case. If they were ignorant that the Lord had given a commandment upon the matter, and they formed their conclusions from the Book of Mormon, which you will still recollect forbids it, except by commandment, then they are not culpable for denying it, because, to the best of their knowledge, such was not the case.

Probably you may wish to put the question still closer to me—Have not some Elders of the Latter-day Saints denied that Polygamy was practised in the Church, when at the same time they positively knew that it was? That is a personal question, and must be answered accordingly. I can only answer for myself—I have not, neither have I heard any other Elder.

The question may arise in your mind—If a plurality of wives has been prevalent in the Church so long, why have not the Elders publicly preached the doctrine? The answer is very plain. Because neither the body of the Saints nor Christendom were prepared for it. There is a time for all things. God does not reveal to His Church all knowledge at once, but gives “line upon line, and precept upon precept.” Neither is it wisdom in His Elders to publish all knowledge the moment it is revealed to them. Permit me again to remind you that man’s spiritual growth is strictly analagous to his mortal growth. Your little child asks you various questions respecting its origin, or its course when it shall arrive at maturity, and

makes most amusing remarks on the subject. You sit and smile at it—you do not tell it the truth about these things, because it would be folly so to do, but you consider it perfectly proper and wise to evade its interrogations, or to refuse to answer them, and direct its discourse to other subjects. It is just so in God’s dealings with His Church. And if God acts so, His servants to be like Him must do so too, and if they do otherwise, they are not wise, nor free from condemnation. St. Paul was caught up into the third heavens, and heard things that it was not lawful he should utter on the earth.—2 Corinthians xii. And if it had been lawful to utter them, perhaps it would not have been expedient. Now, if St. Paul had been questioned to the day of his death, respecting what he saw, it would have been his positive duty to have refused to tell, and to have done this he must have evaded the subject when questions were put directly to him. By reading the Doctrine and Covenants, sec. xx., par. 16, sec. xxxvi., pars. 6, 7, sec. xlviii., par. 1, and sec. lxxvi., par. 4, you will learn that many things were and are to be withheld from the Saints and the world, and only to be revealed at the fitting times and seasons. If the doctrine of polygamy had been publicly preached by the Elders when the Church was in its infancy, and when the Saints were comparatively ignorant and weak in the faith, it is probable that very few indeed would have been able to endure, for this principle comes so directly opposite to the traditions of Christendom, that even good men are shocked by it, although they can find no solid argument in the Scriptures, or out of them, to oppose it. And not only would the weak Saints have had to endure a fearful struggle in their own minds, but they would have had, at the same time, to endure the galling opposition and derision of the Christian world. For Christendom considers it less criminal for a man to commit whoredom, than for him to publicly marry more wives than one, and honourably support them and their offspring. Consequently the Christian nations have enacted laws to punish polygamy, but have not enacted laws to punish adultery, or if they have, they are inaccessible to all but a privileged few. Some of these Christian governments actually license houses for the purpose of female prostitution, and all wink at them.

A vast field of contemplation now lies open before me, wherein I might consider the advantages of the plurality system, and the objections that might be urged against it. But I have already extended far—very far beyond the limits I originally designed, and lest I should weary your patience, I now bring my letter to a close. I trust what I have written will be a source of satisfaction to you, and convince you that polygamy is perfectly consistent with the word of God contained either in the Bible, Book of Mormon, or the Doctrine and Covenants. I have shown that the most noted men of God in ancient times practised a plurality of wives, under the express sanction of the Almighty—that on one occasion He Himself gave a man several wives, whilst that same man previously had a plurality—that the whole tenor of the Old Testament supports the doctrine, and indicates its prevalence among the righteous in the last days—that the New Testament favours it—that the Book of Mormon is not opposed to it—that the

Doctrine and Covenants does not disallow it—and that wisdom was manifested by the Elders in refusing to preach the doctrine publicly, previous to its recent publication.

Now, sir, shall you and I receive the doctrine or reject it? Shall we acknowledge that the ways of God are everlasting, and return Him thanks for the revelations of His will? Or shall we lift our puny arms in opposition to His high and mighty purposes? Sir, whatever may have been our previous notions upon the matter, let us cast them all aside as far as they oppose the word and will of the Almighty. However contrary the doctrine of plurality of wives may be to our education, and to the ideas and feelings our education has engendered, let us individually bow ourselves in all humility before the throne of our Father in heaven, and say—Not my will, but Thine be done!

Meantime I remain, my dear Sir,

Yours respectfully,

JOHN JAKES.

EXTRAORDINARY MANIFESTATION OF THE POWER OF GOD.

EXPULSION OF AN EVIL SPIRIT—LETTER FROM ELDER WILLIAM M'GHIE.

Derby, February 19, 1853.

Dear Brother S. W. Richards,—A case has occurred here of such a remarkable nature, and exhibits such a miraculous manifestation of the power of God, that I do not think I should be doing justice to the cause of Christ, to withhold it from you.

A member of the Church here, named John Ward, who also holds the office of Teacher, has a son who, for some years past, has been wholly under the power of an evil spirit. Previous to the time that he became possessed, he was a remarkably clever, intelligent, well-educated boy. But so completely was he overpowered by this evil demon, that he was reduced to a state of idiocy, sitting whole days in the midst of his family without knowing, to all outward appearance, any thing that was passing around, never evincing any desire to do anything for himself, they had even to put his food in his mouth, else he would not have sought any. But what is more remarkable than all the rest is, during all this time his body never grew, so that though he is

now nineteen years old, he retains all the appearance of a boy of between fourteen and fifteen, and just the same, of course, with all his intellectual faculties.

About a year ago, some Elders were called upon to lay hands upon him, but the Devil resisted them that time, and no more notice was taken of him till a few weeks ago. The occasion was this:—Elders C. Smith, Levi Riter, and your humble servant, arrived here about the same time, on our several missions. Brother Riste suggested to the boy's father that it was a noble opportunity for having the boy restored to himself. We, having the case laid before us, and being further reinforced with the company of Travelling Elder Knight, and Elder Read, President of the Branch, proceeded in a body to brother Ward's house. The boy did not appear to take the slightest notice of us, nor even to know that we were in the house. We first prayed together, then anointed him with oil, and laying hands upon him, rebuked the Devil, commanding him to depart instantly. He obeyed the mandate

that moment, and what is better, he has never returned.

The boy is now as rational and intelligent as ever he was, and has since become a member by baptism. It would do your heart good to see him stand up in the congregation of the Lord, turn to the proper page of his Hymn Book, and mingle his voice with his brethren, praising the Lord.

Perhaps it might be interesting to some, to be told, that though so long deprived of his senses, he can still read as fluently as before.

These are the true facts of this most extraordinary case, and I lay them before you, to use them as it seemeth you good.

With sentiments of the highest esteem and consideration,

I am, dear brother, yours in much love,
WILLIAM MCGHIE.

TESTIMONY OF WITNESSES.

The foregoing is a true and faithful narration of the previous condition and complete restoration of Thomas Ward, for which we return God all the praise and glory.

JOHN WARD, } The parents of
ELIZABETH WARD, } the boy.

THOMAS READ,

JAMES RISTE.

John Ward, Court No. 2, Baker's Buildings, London-road, Derby.

THE GOSPEL IN HINDOSTAN.

SPREAD OF THE WORK IN BOMBAY AND VICINITY—INTEREST OF THE BRAHMINS IN THE WORK
—BAPTISMS—LETTER FROM ELDER HUGH FINDLAY.

Bombay, January 9, 1853.

Beloved President S. W. Richards,—I arrived here on the 5th inst., for the purpose of arranging a few matters for the future prosperity of the work in Bombay.

By the mismanagement of our overland agent, we have had no *Star*-light of later date than June, 1852, but having now changed our agent, we may expect a regular monthly supply from London. From those *Stars* received, I learn that President L. Snow had made a demand upon England, for an Elder to my assistance here. Of this matter I know nothing more, but sincerely hope that it has been acceded to.

By the removal of troops from Poona, as also of Elder Hewett and family to Bombay, we have quite a little Branch of the Church here, as well as at Poona, and an interesting opening in both places, for more extensive operations, than we have hitherto been master of in these parts. Under these circumstances, and having no one at liberty to launch into the field, it must be apparent that another Elder would be of great service here. This, no one need be afraid to undertake—a little experience, with a firm resolve to endure a little self-denial for the Kingdom of heaven's sake, will accomplish great things. And wherein there may be any lack of the above ingredients, this is the very place to gain them.

As for Poona, since our extermination from military cantonments, through the influence of hireling priestcraft, I have turned my attention more immediately to the native population, amongst whom I have met with warm reception, so far, as when a few intelligent Brahmins had learned the nature of my mission, and a little of our principles, they first advertised our whereabouts in their weekly paper, published in the Mahratta language, with a few remarks to the effect, that our claims were superior to those of the other missionary systems. After this, by considerable exertion on their part, they found me a large room in the centre of the city, free of rent or trouble, in which to lecture to them. The greatest difficulty to be surmounted in finding such a place, arose from the circumstance that the Brahmins consider their houses defiled by the entrance of a European into them. However, this being overcome, our first lecture was noticed in the same paper, and a hope expressed that such lectures would be continued.

The same parties for some time have formed themselves into a society in quest of religious instruction, and have been urging upon a Scotch missionary, who has laboured amongst them for many years, to meet with me before them, and answer for himself, in having taught, from

the same Bible, so many opposite doctrines. This has drawn forth many strange equivocations from the old gentleman. To refuse them altogether, would be to shut his establishment in that city—and to come to the light, he is unwilling. His prevarications only tend to wind him the tighter in the meshes of his dilemma, all of which I have no hand in, only promising an accession to their arrangements. Thus they only pay his *Reverence* back, for his good services as military chaplain, towards me, and I doubt not, but that he now feels the last end to be worse than the first.

I purpose to leave this for Poona tomorrow, and expect to find our Meeting-house completed, and shall open it on Sunday, with prospects somewhat flattering for a goodly increase. Although our obstacles have been many, and our progress somewhat tardy, still the reflection is pleasing, that in no circumstance have we cause of regret, they having each tended to give us

a stronger and more extended claim upon the sympathy and attention of the considerate—to strike our roots deeper and stronger, preparatory to bearing numerous branches with abundant foliage, to bring forth fruit for the garner of the Lord.

Since my last, we have baptized six in Poona, and one in Bombay; cut off two in Poona, determined that those who are not of us, shall not walk with us, neither bear our name—even this has its good consequences. Here, the Messiah's words are in force, "Ye are as a city set on a hill, which cannot be hid;" but our works are not in the dark; hence, we care not who seeth us.

Brothers Davis and Hewett, with their families, desire their love and regard to the Saints.

With sentiments of the highest esteem, I remain, yours in the Gospel,

H. FINDLAY.

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 12, 1853.

POLYGAMY.—With this Number is concluded the communication of Elder Jaques, to Mr. J. G., upon the subject of Polygamy. The simplicity and perspicuity in which the doctrine is set forth, as not only being Scriptural, but one of the prominent characteristics of the Latter-day work, will, no doubt, render it most agreeably interesting to our numerous readers, who have Truth the object of their search.

One certainly must be very ignorant of the Sacred Book, to suppose for a moment that polygamy is not a Scriptural doctrine, and the fact that it has been directly sanctioned of God, under both the Gospel and Mosaic dispensations, proves that it is an eternal principle—an institution as perpetual as God, who has thus affixed His seal and sanction to it.

Whenever God forbid the practice of this institution among His people, it was because He was displeased with them for their abuse of it, which signifies to us that it is one of His greatest blessings unto man—one of so sacred a nature, that He will not suffer it to be dishonoured by those to whom it is committed, without their conduct becoming an abomination in His sight.

This principle was the ruling faith and practice of holy men in former times, who held a familiar relationship to God, and learned His will at pleasure. It is opposed to the faith and practice of modern Christians, who never hear the voice of God; and now the question seems to be, Who shall decide the controversy? An overwhelming majority of the human family would this day decide in favour of the principle. Prophets and Holy Men from the earliest ages of the world, have declared it, practised it, and maintained it to be an Eternal truth. Once again, the voice of Prophets is heard with a "thus saith the Lord" in harmony with the Prophets of old, together with the testimony of thousands, to whose feelings and consciences it

was once as repulsive as it now is to a professedly Christian people, who so utterly disregard the truth—the testimony of Prophets, both of ancient and modern times—the testimony of such a cloud of witnesses as the vast majority of men would produce—as to require further evidence upon the subject.

The Lord has set His hand to restore that which has been lost, and bring in the dispensation of the *fulness* of times, and in so doing, every principle that ever was revealed which has a tendency to exalt man, will be brought forth, and made to bear in the most effectual manner upon the salvation of those who become perfect in Christ. This grand association of Truth will be no less than the gathering together of all things that be, *in Christ*, even all principles having power to bless or redeem, that ever came forth from him. This gathering will not only include every principle, but every being who has received those principles, and thereby has become Christ's. If this doctrine were ever revealed by God, in any former age of the world, as an eternal truth, then it must form a part of the great and last dispensation upon the earth. That it has been revealed and practised, no one who is a believer in the Sacred Scriptures can doubt for a moment. The same may be said of many other principles, which have been revealed, and many which have not been revealed, but are reserved to come forth; and Saints will be under the necessity of laying aside many of the traditions of their fathers, and the conscience that has been formed by them, or they will prove a barrier to their perfection in truth. On the other hand, many whose hearts are open, and ever ready to receive the truth, may not fully appreciate it, but suffer their conduct to become an abomination in the sight of God, and, in a lustful moment, forfeit for ever their right to inherit eternal lives.

When the institutions of God are revealed to men, they are made obligatory upon them; and if used by men for other purposes than those for which they are ordained of Him, they bring cursings, wrath, and indignation. The wise will therefore take heed how they have to do with the sacred things of God, either in word or in deed.

NEW WORK BY ELDER ORSON PRATT.—Soon to be published, THE PROGENITORS OF JOSEPH SMITH, THE PROPHET, for many generations. This work will also include many remarkable events connected with the discovery and translation of the Book of Mormon, and the early history of the Church of Jesus Christ of Latter-day Saints, never before published. The manuscripts containing this information, with the exception of the portion relating to his martyrdom, were written by the direction and under the inspection of the Prophet. This work will be exceedingly interesting to the Saints, and will be a most convincing evidence, to all nations, of the divinity of this great and last Gospel message. It will most likely contain about 200 pages of the same size as the *Star*.

“PRUSSIAN MISSION,” BY ELDER ORSON SPENCER.—Elder Spencer, knowing the deep interest which the British Saints take in the Foreign Missions, has concluded to publish a small edition of his Report to President Brigham Young, which is now ready for sale. Price, 2d. Its perusal will afford the Saints considerable gratification.

DEPARTURES.—The *International*, Captain Brown, with a company of 425 souls, under the presidency of Elder Christopher Arthur, sailed for New Orleans, February 28th. Elders John Lyon, author of *The Harp of Zion*, and late President of the Glasgow Conference, and R. G. Frazer, late President of the work in Londonderry, after labouring faithfully in these lands, have emigrated by the above vessel.

HISTORY OF JOSEPH SMITH.

(Continued from page 156.)

Kirtland, Ohio, August 28, 1834. This day the High Council assembled, according to the direction of Bishop Whitney, to try brother Sylvester Smith, charged with a misdemeanor. The following is a copy of the complaint:—

To Newel K. Whitney, Bishop of the Church of Latter-day Saints in Kirtland.

Sir, I prefer the following charges against Sylvester Smith, a High Priest of said Church:—

1st. He has refused to submit to the decision of a Council of the High Priests and Elders of this Church, held in this place on the 11th of this month, given in a case of difficulty between said Sylvester Smith and Joseph Smith, jun.

2nd. He continues to charge said Joseph Smith, contrary to the decision of the before-mentioned Council, with improper conduct in his proceedings as President of the Church of the Latter-day Saints, during his journey the past season to the state of Missouri. As these things are exceedingly grievous to many of the Saints in Kirtland, and very prejudicial to the cause of truth in general, I therefore require that you summon the High Council of this Church, to investigate this case, that a final decision may be had upon the same. I say the High Council, because it is a case affecting the Presidency of said Church.

SIDNEY RIGDON.

Kirtland, Ohio, August 23, 1834.

Kirtland, Ohio, August 27, 1834.

Brother Sylvester Smith,—Whereas complaint has been made to me, by Counsellor Sidney Rigdon, setting forth that you have been violating the laws of the Church of the Latter-day Saints, you are, therefore, hereby notified to appear before the High Council of High Priests, to be held in the Council house, in Kirtland, on the 28th day of August, instant, at ten o'clock, A.M., to answer to said charges, agreeable to the laws of the Church.

N. K. WHITNEY, Bishop.

The President proceeded to nominate a High Priest to fill the vacancy in the Council, occasioned by the death of Elder John S. Carter, viz : Orson Johnson—which was carried unanimously, and he was ordained High Counsellor under the hands of Counsellor Sidney Rigdon.

Counsellor Luke Johnson, said he wish-

ed to be excused from sitting on this Council, because he had been previously tempted on some matters, and that he had sinned, and wished to make a more public confession than he could make here.

After some remarks from the Counsellors, it was decided that Elder Johnson continue his seat in the Council.

Elder John P. Green was appointed to act in the place of Sylvester Smith; also Elder Amos Durfee in the place of John Johnson, sen., who was absent; also Lyman Johnson in the place of Martin Harris.

The Council was organized and complaint read. It was agreed that six Counsellors speak on the case. The Bishop then charged the Council in the name of the Lord, to act according to truth and righteousness.

Elder Reynolds Cahoon testified that the testimony given before a Council, on the eleventh instant, was, that President Joseph Smith, junior, had conducted himself in a proper manner, while journeying to and from Missouri; and that the Council considered that Sylvester Smith had accused President Joseph Smith wrongfully, and was entirely in the fault. He further considered, that everything bearing or relating to this affair, was had before the Council, and from this they gave their decision.

Elder John P. Green concurred in the foregoing statements, and he supposed that brother Sylvester saw the affair in the same light on the 11th instant, in consequence of his (Sylvester's) saying at the time, that he was not previously aware of the spirit that possessed him at the time he made his charges against President Joseph Smith.

Elder A. Cutler said, that he considered the evidence given before the Council, on the 11th, sufficient to prove that President Joseph had conducted himself in an honourable manner, during his late journey to and from Missouri; and that he considered that the evidence there given, was such that it could not be invalidated.

Elder Jacob Bump said, that previous to the Council, on the 11th, his mind had

been agitated; and it was in consequence, in part, of reports which had been put in circulation respecting President Joseph Smith's conduct, during his late journey to and from Missouri; but when he heard the case investigated before that Council, his mind was satisfied that he had been misinformed, and was fully satisfied that President Joseph Smith had not acted in any respect contrary to righteousness before the Lord.

Elder Asa Lyman said, that previous to the Council, his mind had been agitated also, but was satisfied at the Council; and he verily believed from the evidences there given, that President Joseph had not acted contrary to justice.

Elder Jacob Bump said, that his mind was excited still further, after conversing with brother Sylvester, previous to the 11th, which served in a degree to excite his mind further.

Elder Edward Bosley said, that he understood the case on the 11th, in the same light as stated by the brethren Cahoon and Whitney.

Elders John Rudd, Ezekiel Rider, and Samuel H. Smith, viewed the case in the same light.

Elder O. Hyde said, that he considered that brother Sylvester was to send a confession in the *Star*, that he himself had been in the fault, and that President Smith had not committed fault, as he (Sylvester) had previously stated.

Elders A. Cutler, J. P. Green, E. Rider, J. Bump, S. H. Smith, J. Rudd, and F. G. Williams, concurred.

Elder O. Cowdery said, that after listening to all the reports and evidences, from the beginning up to the decision on the 11th instant, he considered that brother Sylvester was to acknowledge that all the charges previously preferred in public against President Joseph Smith were ungrounded, and that he (Sylvester) was the one, and the only one, in the fault, touching all circumstances transpiring between himself and President Joseph Smith; and that the other charges indirectly preferred as grievances of others, were also without a foundation.

Elder John Smith concurred in the above.

Elder C. Durfee said, that he considered that President Smith was acquitted, as being guilty of any misdemeanor before the Council on the 11th.

Elder O. Hyde said, that he had ac-

companied President Smith to Missouri, from Mansfield in Ohio, except leaving him for a short time, to visit the Governor of Missouri. He was present when brother Sylvester reproved President Smith concerning a certain difficulty, arising from a complaint concerning a certain dog; that he considered the President's reproofs were just at the time, as he will recollect stating the same in substance to President Smith. He said he did not consider this reproof had any tendency to lessen the esteem of the brethren for President Smith; but if it had, in consequence of a confession in general terms from President Smith about that time, he thought that sufficient to heal any hard feeling then existing against him, or that might exist; and that during his journey to the west, he could not say that he had seen anything in President Smith's conduct, contrary to the true principles of his profession as a man of God.

Elder Luke Johnson said, that he fell in company with President Joseph Smith at Mansfield, Ohio, and accompanied him most of the way to Missouri; and that during the whole course of the journey, he did not see anything in his conduct to lessen his esteem of him as a man of God. But he said he heard President Joseph Smith reprove Sylvester, concerning a certain something respecting some bread; he did not hear the whole, and thought at the time, the reproofs were rather severe, but had learned since, they were not any more severe than just.

President Joseph Smith was then called upon to make a statement concerning the transactions, as they transpired at the time these reproofs were given. He said that brother John S. Carter came to him, to know whether brother Sylvester had conducted right in the affair between him and brother P. P. Pratt, when brother Pratt called upon brother Sylvester for some bread for supper. He learned from brother Pratt's mouth, that brother Sylvester had more bread than he needed at the time, and directed him to some one else, who, he (brother Sylvester) said, had sufficient. He then went with brethren Pratt and J. S. Carter, to brother Sylvester's tent, where brother Sylvester justified himself in not imparting a part of his bread to brother Pratt. He then rebuked brother Sylvester, for contending that he had done right in this case, because, if this was so, brethren

might frequently retire to rest without food, and as long as he (brother Sylvester) had bread, he was bound to impart to those who had none; and that, under these circumstances, brother Sylvester had conducted himself contrary to the principles of Christ; and that his (Sylvester's) mind was darkened in consequence of this covetous spirit.

The Moderator then adjourned the Council, to 9 o'clock to-morrow, at this place.

Elder H. Smith closed by prayer.

August 29th, nine o'clock in the morning, Council being organized in due form, the testimony was continued as follows:—

Elder Luke Johnson said, in relation to a circumstance that transpired on the twenty-five mile prairie (so called) in Missouri, that by a direction from the leader of the camp, he had been back to inspect the crossing at a certain creek; that when he came up with the camp, he found it moving, and as he was behind, he went on till he came up with brother Wight's and Sylvester's company, and found them out of the road, building a fire to cook supper. As the teams passed on, brother Sylvester called to the leaders of companies (those who were yet behind,) and asked them who they were following; whether General Wight or some other man. Some hesitated a little, and went on. After taking supper, he (Luke) went on with his company.

When he came up with the camp from the creek, he found that the ensign or flag commonly carried ahead for the camp to follow, was then moving forward. He further said that he understood that Joseph was appointed to lead the camp; that he always, or generally gave orders when the camp should move forward, and when it should stop; that when on his way to the creek the second time, he met President Smith, who told him that he (Joseph) should order the camp to move into the prairie. When the camp came to order on the prairie in the evening, brethren Wight and Sylvester were called upon to give an account of themselves, why they had sought to divide the camp. They both acknowledged that they had been out of the way by so doing, and were reprov'd for their conduct. Relative to an assertion heretofore made, that President Smith did at the time throw a trumpet or horn at brother Sylvester, he did not consider at the time, that President Smith had any intention of throwing it at brother Sylvester, because he might have hit him with it, being so near to him as he was; it only fell to the ground near to them, (himself and brother Sylvester) but supposed that he had had it in his hand,

and only threw it down as usual, or as another man would. He further said, that the reproofs given by President Smith at the time, were no more severe than he had often heard him give previously; that he did not consider him mad, as has been represented.

Elder Hyrum Smith said, that when the camp first came to the creek, himself and his brother Joseph were forward; that while the teams were crossing, brother Joseph asked whether it was advisable to move into the prairie to camp. After consultation it was first advised to camp in the bushes near the edge of the prairie. While making preparations to encamp, they were informed that a mob intended to make an attack upon them that night. They further consulted upon their situation, and himself and brother Thayer were requested by brother Joseph to go unto the edge of the prairie, where they might encamp. They looked out a place, but it was near the bushes, and brother Joseph gave an order to go forward on to the prairie. Some complained of the order, because they could not find fuel to cook their supper. They were told that it would be advisable to carry wood for that purpose. Some further remarks were offered on the subject of a visit from the mob; and preparations were made with the guns, &c. Some fears were entertained for the teams and families yet crossing the creek, and it was thought advisable to send back a company to guard and assist them over, among whom was Luke Johnson. He then took the flag or standard—as he had previously carried it—and gave the word to move forward, and the teams immediately began to follow. After the company had come upon the prairie, himself and Elder Rodger Orton received an order to call on Lyman Wight to place a strong guard around the camp that night; but he refused doing anything further, because he supposed that he (Hyrum) had ordered the camp on to the prairie, without an order from the commander of the company. He was then informed by brother Joseph, that it was by his (Joseph's) order that the camp moved on to the prairie. He was present when brother Joseph reprov'd Lyman Wight and Sylvester Smith, and saw the transactions concerning the trumpet or horn; and as to brother Joseph's intention or design to throw it at Sylvester, he had no such thought at the time, nor could he have since; that at the time when he (Joseph) had finished his remarks to Lyman Wight and Sylvester Smith, he threw the horn on the ground; that brother Wight told him, the next day, that he had had a jealousy existing in his mind against him (Hyrum) for some days, but now his mind was satisfied, and he now had no hardness or jealousy. He further

said, that when he received the order for moving the camp on to the prairie, brothers Sylvester and Lyman were near by.

Adjourned to one o'clock, P.M.

Council met according to adjournment. The Clerk called the names of the Counselors and parties, when business was resumed.

Elder B. Young said, that he was in company with President Joseph Smith, jun., from about twenty-seven miles off this place, till they arrived in Clay county, Missouri; that at the time the difficulty occurred on the prairie, when the camp was divided, he concurred in what brother Hyrum had said, and that he could not relate it any more particularly than he had done. He further said that he had not seen anything in President Joseph's conduct to justify the charge previously made by brother Sylvester, "that his heart was corrupt." So far from this, he had not seen the least shadow of anything of the kind. He had not seen anything in his (Joseph's) conduct, during his journey to the west, unbecoming his profession as a man of God.

Question by Sylvester—Did you not think that my character was injured in the minds of the weaker part of the camp in consequence of those reproofs and chastisements which were given me by brother Joseph?

Answer—I did not.

Elder Young further said in relation to a certain difficulty which took place relative to a dog, that on a certain evening after crossing the Mississippi river, brother Sylvester came up with the remaining part of the camp, when the dog came out and insulted him; he knew not whether he touched him or not. The next morning, after hearing considerable complaint and murmuring concerning the dog, President Smith spoke to several brethren and said, "I will descend to that spirit that is in the camp, to show you the spirit you are of, for I want to drive it from the camp. *The first man that kills that dog, (or my dog,) I will whip him.*" He thought that about this time brother Sylvester came up, and said, "*If that dog bites me I will kill him.*" Joseph replied, "If you do, I will whip you." Sylvester said, "If you do, I shall defend myself the best way that I can!" Brother Joseph then said that he "could in the name of the Lord."

The President then asked the brethren if they were not ashamed of such a spirit. Said he, "*I am.*"

He then proceeded to reprove them for condescending to that spirit; that they ought to be above it; that it was the spirit of a dog; and men ought never to place themselves on a level with the beasts; but be possessed of a more noble disposition. He

(Joseph) then said, he had "condescended to that spirit, in order to shew the spirit which was among them."

Elder Young further said, that this explanation gave general satisfaction, and the most of them saw that he had only made these remarks for the purpose of instructing them, and warning them against such a spirit or disposition.

Elders Lyman Johnson and Heber C. Kimball concurred.

Elder D. Elliott said he was not present when those reproofs were given in the morning; that the circumstances were related to him afterwards, which disaffected his mind, and gave him some disagreeable feelings; that at noon he heard President Joseph give a further explanation, which perfectly satisfied his mind.

He further said, that during the forenoon there were many of the brethren dissatisfied with President Smith's remarks concerning the dog, in the morning, but that after the explanation at noon was so generally given, he thought that every one in the camp might have known it.

Elder Lorenzo Booth concurred in the statement of Elder Young; though he was not present in the morning when the reproofs were given concerning the dog, that he was with President Smith from twenty-seven miles from this place to Missouri, and a part of the way home; that he did not see anything in President Smith's character derogatory to a man professing religion; that he was present during a certain transaction which occurred during their journey home, respecting certain articles of bedding; that he had heard since his return, that President Smith and Ezra Thayer had fought; that he was present during the whole transaction, and there was no fighting.

He further said, in relation to a certain report, which had come to his knowledge, since his return from Missouri, that President Smith had taken a bed-quilt which was not his property; that while at New Portage, Ohio, on their way to Missouri, one of the brethren gave him (Joseph) two bed-quilts, which he (Booth) had charge of, as he was the individual who drove the team for President Smith, and had charge of the baggage; that before leaving Clay county, Missouri, he (Booth) took them to be washed, and after starting for home, he put them on board of the wagon, the baggage of which he had the charge during their journey home; that he brought the same back with him, has seen them since, and knows that the one which was said to be the property of another individual, is the one which was given President Smith, at Norton.

Counsellor F. G. Williams said, while at Norton, certain articles were handed him to

mark, among which were two bed-quilts, which he marked with common ink; has seen certain bed-quilts since his return, and has no doubt but this one in question is the one he marked.

Elder B. Young further said relative to a certain difficulty, arising out of a certain circumstance concerning some bread, that Elder John S. Carter, on their journey to Missouri, on the line between Ohio and Indiana, said to President Joseph, "Is this thing right?" "What thing?" "Concerning P. P. Pratt's asking brother Sylvester for some bread for supper."

He then learned that brother Pratt had asked brother Sylvester for some bread; that Sylvester had bread at the time, but directed him to some one else, who he (Sylvester) said had sufficient; that Elder Pratt called upon that individual, and could not obtain any; that he was present when President Smith told brother Sylvester that he had not conducted rightly in the matter, that he ought to impart when he had, in preference to directing one where he was not certain he could obtain, that by so doing some might be deprived of food at times.

He further said, that brother Sylvester contended he had been right, and justified his own conduct in the matter; that Joseph reasoned with Sylvester to convince him that he (Sylvester) was in fault; but he continued to justify his course till President Joseph reproved him sharply.

He frequently heard the brethren speak of this circumstance, and all whom he had heard say anything on the subject, manifested a satisfaction with President Smith, and thought his observations correct, and the principles which he advanced, to be just.

Elder Lyman Sherman said that he concurred in Elder Young's statement concerning the bread; that he thought that it was generally known that Elder Pratt, in consequence of brother Sylvester's not furnishing him with bread, was deprived of bread that night; that at the time, he (Joseph) told him (Sylvester) that brother Parley did not obtain any bread in consequence of the same.

Elder Jacob Bump said, that since the brethren's return from the west, he went with Sylvester to Elder Rigdon to advise concerning the adjusting of certain complaints which were in circulation respecting President Joseph Smith's conduct to and from Missouri; that brother Sylvester told brother Rigdon that Elder Pratt did obtain bread of the individual to whom he sent him.

Elder O. Hyde said, that he concurred in the statements of Elder Brigham Young, concerning the circumstances which transpired at the time the difficulty arose about the bread.

Elders Lyman Johnson, and Heber C. Kimball concurred in the same statement.

Elder O. Hyde then exhibited an account current, taken from the receipts of monies and other properties expended during their late journey to and from Missouri.

This account was taken from documents kept during the journey by Counsellor Frederick G. Williams, who said that the account exhibited was correctly taken from his accounts, as he had the charge of the monies, and attended to paying them out, &c.

The case was then submitted to the Council, and the Counsellors severally spoke in their turns, followed by the complainant and accused, as follows:—First, the Counsellors; Jared Carter commenced fifteen minutes before 6 o'clock, P.M., and spoke twenty-five minutes. Joseph Smith, sen., commenced ten minutes past 6 o'clock, and spoke five minutes. John Smith commenced fifteen minutes past 6 o'clock, and spoke ten minutes. Lyman Johnson commenced twenty-five minutes past 6 o'clock, and spoke one minute. Oliver Cowdery commenced twenty-eight minutes past six, and spoke two hours and twelve minutes. Joseph Coe commenced twenty minutes before 9 o'clock, and spoke five minutes.

The accuser, Sidney Rigdon, commenced fifteen minutes before 9 o'clock, and spoke fifty minutes. Oliver Cowdery spoke seven minutes.

The accused, Sylvester Smith, commenced eighteen minutes before 10 o'clock, and spoke one hour and eighteen minutes.

The Moderator then gave the following decision:—

"That if brother Sylvester Smith will acknowledge the following items of complaint before this Council, and publish the same in print; that he can remain yet a member of this Church; otherwise he is expelled from the same, viz.:—First, he is to acknowledge that he has wickedly and maliciously accused our President, Joseph Smith, jun., with prophesying lies in the name of the Lord, once on the line between Ohio and Indiana, and at another time after crossing the Mississippi river, and at another time, after leaving the Church in Missouri, at Florida; that he is to acknowledge, that in making these charges against President Joseph Smith, jun., he has himself wilfully and maliciously lied; that he has maliciously told falsehoods in saying that President Joseph Smith, jun. has abused him with insulting and abusive language, and also in injuring his character and standing before the brethren while journeying to Missouri; that he further cast out insinuations concerning President Joseph Smith's character, which was also an evil and malicious design to in-

jure President Smith's standing in the Church; that he further acknowledge, that he has abused the former Councils which have sat upon his case, and wickedly and maliciously insulted their just and righteous decisions; that he has further tantalized this present Council, in seeking to excuse himself contrary to the counselling of the Counsellors, after acknowledging that it was organized by revelation; and farther, that he has wilfully and maliciously lied, by saying that brother Joseph Smith, jun., had prohibited the liberty of speech on their journey to Missouri; that he also acknowledge that he has wickedly and maliciously lied, by charging President Joseph Smith, jun., of being possessed of a heart as corrupt as hell."

The Counsellors were then called upon to give their assent to the foregoing decision; and concurred unanimously.

"I hereby certify, that the foregoing

(To be continued.)

charges or complaint are just and true, and hereby acknowledge the same, as set forth in the decisions of this Council, by signing my own proper name to their minutes, with my own hand.

"(Signed,) SYLVESTER SMITH."

The above was signed for fear of punishment.

The Council then proceeded to other business, President Joseph Smith presiding.

Council agreed that the Church in Kirtland be instructed in their particular duties, &c., on Sunday next, by President Joseph Smith, jun. It was further decided, that Elder Brigham Young be appointed to take the lead in singing in our meetings.

The Council then closed. Brother Reynolds Cahoon prayed.

Fifteen minutes before three o'clock, A.M., on the 30th of August, 1834.

OLIVER COWDERY, } Clerks.
ORSON HYDE. }

VARIETIES.

DOMESTIC peace can never be preserved in family jars.

WE gain as much in avoiding the failings of others as we do in imitating their virtues.

A CONTRAST.—The Grand Sultan has two hundred and fifty wives, the Pope has none.

AN old toper chancing to drink a glass of water for want of something stronger, smacked his lips, and turned to one of his companions, remarking:—"Why, it don't taste badly. I have no doubt 'tis wholesome for females and tender children." No doubt it is.

DISCOVERY OF AN ANCIENT CITY.—Letters from Egypt report the discovery, in that country, of a buried city. It is situated about five hours' journey from Cairo, near the first cataract. An Arab having observed what appeared to be the head of a sphynx appearing above the ground, drew the attention of a French gentleman to the circumstance. He commenced excavating, and laid open a long-buried street, which contained 38 granite sarcophagi, each of which weighed about 68 tons, and which formerly held evidently the ashes of sacred animals. The French gentleman has got a grant of the spot from the Egyptian Pacha, and has exhumed great quantities of curiosities, some of them ancient earthenware vessels of a diminutive size. This street, when lighted up at night, forms a magnificent sight. It is upwards of 1600 yards in length. Many of the curiosities dug out have to be kept buried in sand to preserve them from perishing.—*Family Herald*.

EXTRAORDINARY MARINE CONVULSION.—Information has been received at Lloyd's, under date Liverpool, Feb. 4, of an extraordinary marine convulsion experienced by the *Maries*, on her passage thence to Caldera. On the morning of the 13th of Oct., the ship being twelve miles from the equator, in longitude 19 deg. west, a rumbling noise appeared to issue from the ocean, which gradually increased in sound till the uproar became deafening. The sea rose in mountainous waves; the wind blowing from all quarters, the control over the ship was lost, and she pitched and rose frightfully, all on board expecting each moment to be their last. This continued fifteen minutes; the water then gradually subsided, when several vessels in sight at the commencement of the convulsion were found to have disappeared. Shortly afterwards a quantity of wreck, a part of a screw steamer, was passed, so that some vessels and lives were lost.—*Lloyd's Newspaper*.

EXTENDING THE AREA OF FREEDOM.—In the senate of Ohio a series of resolutions have been recently introduced, from which we take the following as the most important:—*Resolved*, That if it be Heaven's will, as we think it is, to consecrate the whole continent, with the islands of the sea adjacent thereto, to freedom, and to place them under the protection of our flag, true American citizens will not murmur at the decrees of Providence, but, on the contrary, with all other good Christians, will say, "God's will be done."—*New York Herald*.

STRIKE THE LYRE.

(From the Harp of Zion.)

Come holy fire, with faith inspire
The 'rapt angelic strain,
To sing in praise of Latter-days,
To strike the lyre again, again;
So strike the lyre again.

Life's trials soon will have their noon;
It's night, the coming morn;
Then patient love will all things prove,
The opposites we've borne.
Why should the Saint in trials faint,
Though pressed with grief and pain,
When he believes, seeks, and receives?
So strike the lyre again, again;
So strike the lyre again.

Poor outcasts we, still forced to flee,
By mad Sectarians driven,

Condemned, despised, robbed and reviled,
Without an insult given.
For many years we've sown in tears,
Yet dauntless we'll remain!
With Ephraim blest, we soon shall rest;
So strike the lyre again, again;
So strike the lyre again.

Blest Gospel sound, the world around
Thy saving truth shall know:
Till every clime the word sublime
Shall hear for weal or woe!
And when received or disbelieved,
Their choice shall then remain,
Truth shall be free—eternally!
So strike the lyre again, again;
So strike the lyre again.

ADDRESSES.—John C Hall, Mr. Robert Stennett's, Birmingham Street, Stourbridge, Worcestershire.

Job Smith, Chapel Street, Hemel Hempstead, Herts.

Robert Evans, 8, Lower Clarence Street, Swansea.

John Van Cott, 56, Hurst Street, Birmingham.

Thomas Williams, 3, Griffin Street, Newport, Mon.

William Empy, 42, Egan Street, Preston.

LIST OF MONIES RECEIVED FROM THE 17TH TO THE 24TH FEBRUARY, 1853.

James Walker	£15 0 0	Brought forward.....	£57 10 0
H. McCreery.....	20 10 0	John Hyde.....	5 0 0
George Picton	8 0 0	James Robson	5 0 0
R. Kirkwood	10 0 0	A. Smith.....	5 0 0
J. Linforth.....	4 0 0	Joseph Chapman.....	8 0 0
Carried forward	£57 10 0		£80 10 0

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THE LATTER-DAY SAINTS'

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

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FIRST EPISTLE OF ORSON PRATT,

TO THE SAINTS SCATTERED THROUGHOUT THE UNITED STATES AND BRITISH PROVINCES—

GREETING :

(From the Seer.)

Dear Brethren,—Having been appointed by the First Presidency, with the sanction of a Special Conference of the Church of Jesus Christ of Latter-day Saints, held in Great Salt Lake City on the 28th of August, 1852, to preside over the Saints throughout the United States and British Provinces in North America; in accordance therewith, I have left my family and my home in the peaceful vales of the mountains; and, after crossing the wild desert plains which intervene between the happy land of the Saints and the Gentile lands of strife and wickedness, I find myself within the field of my mission.

That the Saints may more fully learn the nature of my mission among them, I will insert the following:—

[Here follows Elder Pratt's "Letter of Appointment," which may be found in "Star" No. 3, page 42.]

The principal features of my mission are contained in the foregoing letter; but ever feeling a deep interest in the welfare of the Saints, you will permit me, through the medium of this Epistle, to impart to you such instructions as the Holy Spirit may whisper to my mind. I wish to ask the Saints who still remain scattered abroad, Do you enjoy as great a measure of the Spirit of God as when you were first baptized into this Kingdom? Or, are your minds barren? your understandings unfruitful? your souls in darkness?

and your feelings cold and indifferent towards the great work which you have embraced, and which once made you joyful and happy? If this be your condition, it is of the utmost importance that you know the causes of these unhappy changes in your feelings. Is it because the Lord has changed, and forgotten to be gracious? Is it because the fulness of His Gospel does not produce the same effects or happiness now, as it did in ancient times? Is it because the Book of Mormon, or any of the Revelations given through Joseph the Seer, have failed to accomplish those purposes for which they were sent? Is it because the Saints have passed through great tribulation, and have been driven from city to city, from state to state, and finally banished from this great Republic to seek a home in the wild glens of the Rocky Mountains? Is it because God has forsaken His people, and will no longer show them mercy? No, verily, no; none of these causes have conspired to drive away the Comforter from your hearts, or to envelope you in darkness, or to make you cold, and indifferent, and unhappy. But the principal cause of your unpleasant and unhappy state of mind, is your own disobedience to one of the most important commands which God has given to His people in this last dispensation, namely: to flee out of Babylon, and gather themselves together, and stand

in holy places, that they may escape the plagues and desolating scourges which the Lord has decreed to pour out upon the nations, because of their great sins and wickedness which continually cry unto the heavens for vengeance. Can any Saint neglect so important a command, when it is within their power to keep it, and still be justified and retain the peaceable Spirit of the Lord? No; the Spirit of the Lord is grieved with such, and will, by degrees, withdraw from them, and they will grope in the dark, and be liable to be overcome by temptation, and be led captive by the will of the Devil: such ones, not having the Spirit that leads into all truth, are liable to be deceived by the doctrines of men and Devils; for the Lord will frequently suffer strong delusions to overpower such, that their damnation may be the greater, because they profess to know the Lord, and yet will not obey Him. Remember the word of the Lord which came by the mouth of Joseph the Seer, saying, "Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessings, ye that hear me; and ye that hear me not, will I curse, that have professed my name, with the heaviest of all cursings." Have you hearkened to the word of God? Have you exerted yourselves to the utmost to flee from Babylon? If not, no wonder that you are in darkness—no wonder that the peaceable Spirit has been grieved from your bosom. Repent, therefore, speedily, and obey the voice of the Lord, and gather yourselves among His people, lest the destroyer lay hold upon you in an hour you think not, and you perish in disobedience, and your name be cut off from the generations of Zion. If you will awake from the slumber of death, which has seized upon you, and use every exertion to obey the voice of the Lord your God, His anger shall be turned away from you, and He will show you mercy, and His Spirit shall be restored unto you again, and His hand shall be stretched out over you to shield and protect you, and to gather you even as a hen gathereth her chickens under her wings to save them from the approaching storms; so shall the Lord your God save you, and comfort your hearts, and make you to sing with joy and gladness, and you shall be His people, and He will be the Lord your God. Awake then, O, awake! flee to the mountains for refuge!

For a day of trouble is at hand—a day of fierce battle and war—a day of mourning and lamentation for widows and orphans whose husbands and fathers shall fall in battle: it shall be the day of the Lord's controversy for His people—a day of recompense for the innocent blood of Prophets and Saints, which has been shed among this nation.

The time is drawing nigh for these things to be fulfilled; for this nation have rejected the Book of Mormon, which the Lord brought forth by the ministering of Angels, and sent unto them by the hands of His servants; they have rejected the Church of Christ, which the Lord God in mercy established in their midst; they have suffered His Saints to be trampled upon by mobs, to be scourged, afflicted, abused, driven from their homes, deprived of the most sacred rights of American citizenship, and finally to be banished from their midst, and obliged to seek refuge in the solitary wilds and deserts of the Rocky Mountains. They have closed their doors, their synagogues, their eyes, and their hearts against one of the most glorious and important messages that ever saluted the ears of mortals; they have suffered one of the greatest, most renowned, and most celebrated Prophets that ever lived upon the earth to be murdered in cold blood, without bringing the murderers to justice; they have suffered scores of innocent men, women, and children to be tortured, shot down, and butchered, in open day, by beings who afterwards boasted of their horrid deeds; and yet, no means are instituted to bring these guilty wretches to punishment. Does not the blood of the Saints and of Prophets cry aloud to the heavens for vengeance? And shall this nation escape the judgments decreed against them? And will the Almighty forbear to execute the vengeance written? Verily, no; for in December, 1833, the word of the Lord came through JOSEPH the SEER, concerning His Saints who had been driven from their homes in Jackson county, Missouri, saying:—

"Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the governor; and if the governor heed them not, let them importune at the feet of the president; and if the president heed them not, then will the Lord arise and come forth out of His hiding place, and in His fury vex the nation, and in His hot displeasure,

and in His fierce anger, in His time, will cut off those wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites and unbelievers, even in outer darkness, where there is weeping, and wailing, and gnashing of teeth. Pray ye, therefore, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them." (Doctrine and Covenants, page 282, English edition.)

For nineteen years the Saints have importuned, according to this commandment. But have they obtained redress? No. The Judges and the Governor of the State of Missouri, instead of redressing our wrongs, suffered us, under the force of arms, to be killed, immured in dungeons, and banished from the State. The President, instead of restoring us to our homes and lands, which we purchased of the National Government, suffered us to be deprived of the dearest rights of American citizenship, and to be banished by the force of arms from this great Republic, to seek refuge among hostile savages in the barren wastes of the snowy mountains. The cries and importunities of the Saints for redress and protection, were met with the cold reply, "Your cause is just, but we have no power to protect you." The Saints have long cried unto the Lord that He would open the ears and soften the hearts of the Rulers and Authorities of our country, that they might execute justice and right in behalf of the suffering, down-trodden, exiled citizens of this great Republic, who have been, by the force of arms, driven into banishment. But their ears are closed to our cries, their eyes are shut to our sufferings, and their hearts hardened against the mourning and lamentations of widows and orphans whose husbands and fathers have been cruelly martyred for the testimony of Jesus, and for the word of God. The cup of the iniquity of this nation is nearly full; and woe unto them when the time shall come that they are fully ripe in their abominations, for they shall utterly perish from off the face of this choice land, and the land shall be left empty and desolate—yea, their cities shall be destroyed, and their houses shall be desolate. "For the Lord shall rise up as in Mount Perazim; He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to

pass His act, His strange act." (Isaiah xxviii, 21.) Yea, He shall destroy and lay waste, and none shall hinder.

I will again say to the Saints scattered abroad in this land, do you wish deliverance in the day of trouble? If you do, arise and flee to the mountains, and prepare for the day of the Lord, for it is near. Let all the children of Zion go up into the mountains; for thus said the Prophet Isaiah, in his prophetic exhortation to the Zion of the last days, "*O Zion, that bringest good tidings, get thee up into the high mountain.*" For, "behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom." (Isaiah xl. 9—11.) Isaiah clearly saw that, before the second coming of the Lord, to rule "*with strong hand,*" Zion would be required to "*get up into the high mountain.*" Many of the children of Zion have fulfilled this exhortation of Isaiah; and I now say to the balance of her children, "**GET THEE UP INTO THE HIGH MOUNTAIN,**" and sanctify yourselves, that you may be as an ensign upon the mountains—a standard for the people, unto whom the meek and virtuous of all nations shall flow. For thus said the Prophet Isaiah, "He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isaiah xi. 12.) This ensign, remember, was not to be set up in Palestine, where Isaiah lived at the time he delivered the prophecy, but it was to be set up "*from afar,*" or at a great distance from that country: hence he says, again, "And he will lift up an ensign to the nations *from afar,* and will hiss unto them from the end of the earth: and behold, they shall come with speed swiftly," (Isaiah v. 26.) Four things are clearly predicted in this passage: First, an ensign is to be lifted up to the nations by the Lord Himself; secondly, this ensign was to be lifted up, not in the country where Isaiah dwelt, but in a far country; thirdly, when this ensign should be set up, the Lord should hiss unto the nations, not from Palestine, but "*from the ends of the earth,*" clearly indicating a message that should hiss forth from that distant country for the benefit of all na-

tions; and lastly, a people from among these nations should "come with speed swiftly," not by the slow process of travelling to which the ancients were accustomed, but "*they shall come with speed swiftly*," indicating, no doubt, the powerful agency of steam, by which that people should be gathered from among the nations *speedily, swiftly*, unto the standard or ensign lifted up. This standard or ensign was not to be raised among Judah or Israel, but among the Gentiles, for the benefit of both Israel and Judah; for then, as Isaiah says in the foregoing quotation, both Israel and Judah will be gathered. That this standard was to be raised among the Gentiles, instead of Israel, is clearly predicted in another passage, as follows:—"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." (Isaiah xlix. 22.) That this standard or ensign was not only to be set up by the Lord God, among the Gentiles, but that it was also to be lifted up on the mountains, is also predicted by Isaiah as follows:—"All ye inhabitants of the world, and dwellers on the earth, SEE YE, WHEN HE LIFTETH UP AN ENSIGN ON THE MOUNTAINS; and when He bloweth a trumpet, hear ye. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, He shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them. In that time shall the present be brought unto the Lord of Hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out, and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of Hosts, the Mount Zion." (Isaiah xviii. 3, 5, 6, 7.) The place, then, for the lifting up of the ensign, is to be "*on the mountains*," and that, too, just before "*the harvest*," or the end of the wicked world, when the Lord is to destroy a certain nation under the name of the sour grape, and they are to be left unburied for the fowls and beasts to summer and winter upon them.

It will be perceived also, that "*all the inhabitants of the world, and the dwellers on the earth*," are called upon to both see and hear, when the Lord lifts up that ensign on the mountains.

Under a deep sense of the important events which await this generation, I beg of Zion to bear with me, while I repeat again the prophetic exhortation of Isaiah:—"O Zion, that bringest good tidings, get thee up into the high mountain." Tarry not, lest you fall among the wicked, and are deprived of the blessings which the Lord has decreed to pour out upon Zion.

That Zion was to occupy an elevated position on the earth, is still further evident from the word of the Lord which came through Joseph the Seer, in September, 1831, saying:—"Behold, I, the Lord, have made my Church in these last days like unto a judge sitting on a HILL, or in a HIGH PLACE, to judge the nations; for it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion: and liars and hypocrites shall be proved by them, and they who are not Apostles and Prophets shall be known. And even the Bishop, who is a judge, and his Counsellors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead; for behold, I say unto you, that Zion shall flourish, and the glory of the Lord shall be upon her, *and she shall be an Ensign unto the people*, and there shall come unto her out of every nation under heaven. And the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it. Amen." (Doctrine and Covenants, page 156.)

In this extract the Lord predicted that Zion should "be an Ensign unto the people," "sitting on a hill or in a High Place," and that she should flourish. In another revelation, given through Joseph the Seer, to James Covill, in January, 1831, the Lord says, "Thou art called to labour in my vineyard, and to build up my Church, and to bring forth Zion, *that it may rejoice upon the HILLS and flourish*." (Doc. and Cov., page 212.) And in March, 1831, the word of the Lord again came unto Joseph the Seer, saying, "Before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites [meaning the American

Indians] shall blossom as the rose. *Zion shall flourish upon the hills, and rejoice upon the mountains*, and shall be assembled together unto the place which I have appointed." (Page 218.) Thus we see that twenty-two years ago, it was foretold in great plainness that Zion should flourish and rejoice upon the hills and mountains: when these prophecies were given, we did not know, for many years, how nor when the Lord intended to fulfil them; but fifteen years after the prediction, the Lord suffered our enemies to rise against us, and we were driven by the force of arms from these States, and were obliged to flee to the mountains for refuge; thus, in an unexpected manner, Zion is placed in her appropriate position, and is truly beginning to flourish and rejoice upon the hills and mountains, according to the predictions of Joseph the Prophet, and according to many predictions of the ancient Prophets. Oh, how wonderful are the dealings of God with His people! And how marvellously does He fulfil the words of inspiration! Though the Heavens and Earth pass away, yet the word of the Lord spoken through Joseph the Seer, shall not pass away, but every jot and tittle that has not already come to pass, shall be fulfilled in its time and season.

The Saints in the States and British Provinces are respectfully invited to become subscribers to this periodical, that,

through its pages, they may learn more perfectly their duties, and have a knowledge of the times, and seasons, and purposes of the Most High, in regard to the generation in which they live. Those who intend emigrating to the mountains, during the coming season, can, by notifying us of their intentions, have their paper sent by the mail to Utah. Where there are Branches of the Church, we suggest that they appoint among themselves an agent, and have the whole number, taken in their Branch, sent in one package to their agent; this arrangement will save us much trouble which would otherwise arise by being obliged to forward it to each individual.

The Saints are likewise informed, that we shall have constantly on hand for sale, at wholesale and retail, all the various works mentioned in the catalogue, published on the last page of the *Seer*. All these publications should be in the houses of all the Saints, and should be diligently read, that they may be well instructed in all the great principles of eternal salvation, that, through their faithfulness to the same, they may enter into the fulness of celestial glory.

With the most anxious desire for your welfare, I subscribe myself your humble servant, and brother in the bonds of the Gospel Covenant,

ORSON PRATT.

Washington, Dec. 20, 1852.

HISTORY OF JOSEPH SMITH.

(Continued from page 175.)

The excitement of the people began to repose, and the Saints, both in Missouri and Ohio, began to enjoy a little peace. The Elders began to go forth, two and two, preaching the word to all that would hear, and many were added to the Church monthly.

September 1st, 1834. I continued to preside over the Church in Kirtland, and in forwarding the building of the house of the Lord. I acted as foreman in the Temple stone quarry, and when other duties would permit, laboured with my own hands.

September 2nd. Conference wrote brother Cherry, by Orson Hyde, Clerk, to correct a report that "he had been cut off

from the Church;" advising the brethren not to find fault one with another, after having returned home from such an arduous journey, and their offerings accepted of the Lord; also encouraging him and others to move west.

On the 4th, Elder Edmund Bosley said that, if he could obtain the management of his property, in one year, he would put it in for the printing of the word of the Lord.

Minutes of a Conference of Elders, at New Portage, Ohio.

Sept. 8th, 1834. After prayer, President Joseph Smith, jun., and Oliver Cowdery united in anointing with oil and laying hands upon a sick sister, who said she was healed;

but requested us to pray that her faith fail not, saying, if she did not doubt, she should not be afflicted any more.

President Joseph Smith then made remarks upon the subject of false spirits.

Elder Ambrose Palmer presented a case, which had previously occasioned some difficulty in the Church; which was, that brother Carpenter had been tried for a fault before the Church, and the Church gave him a certain time to reflect whether he would acknowledge or not. Brother Gordon, at the time, spoke in tongues, and declared that brother Carpenter should not have any lenity. Elder Palmer wished instruction on this point, whether they had proceeded right or not, as brother Carpenter was dissatisfied, &c.

President Joseph Smith then gave an explanation of the gift of tongues; that it was particularly instituted for the preaching of the Gospel to other nations and languages, but it was not given for the government of the Church.

He further said, if brother Gordon introduced the gift of tongues as a testimony against brother Carpenter, it was contrary to the rules and regulations of the Church; because in all our decisions, we must judge from actual testimony.

Elder Gordon said, the testimony was had, and the decision given before the gift of tongues was manifested.

President Smith advised, that we speak in our own language, in all such matters, and then the adversary cannot lead our minds astray.

Elder Palmer stated, that when he was presiding in a Conference, several of the brethren spake out of order, and Elder J. B. Bosworth refused to submit to order according to his request; and he wished instructions on this point, whether he, or some one else should preside over this Branch of the Church; and also whether such conduct could be approbated in Conferences.

Brother Gordon made some remarks on the same subject.

President Smith said, relative to the first question, that brother Gordon's tongues in the end did operate as testimony, as, by his remarks in tongues, the former decision was set aside, and his taken; that it was his decision, that brother Gordon's manifestation was incorrect, and from a suspicious heart. He approved the first decision, but discarded the second.

Brother Joseph Keeler acknowledged, that in the former decision he had acted hastily himself, in urging brother Carpenter to make acknowledgment without having time to reflect; and asked forgiveness wherein he had erred.

Brother Gordon said he discovered that

he was in an error, and was satisfied with the Council, and was willing to ask forgiveness of the brethren and of the Lord.

Decision was then given on the second question, that Elder Bosworth was out of his place, in opposing Elder Palmer when he presided in the Council.

The two decisions were confirmed by unanimous vote of the Conference.

A motion was then made and passed by unanimous vote, that a letter be written to brother J. B. Bosworth, informing him of the last decision—that he has acted out of place in opposing Elder Palmer in a former Council, when requested to take his seat, that the business might proceed according to order: and that such letter be signed by the clerk of this Conference.

The case of Elder Milton Stow was then presented, when it was proved that he had delivered prophecies, at two different times, that were not true; at one time in saying that Zion was redeemed; and at another in saying that brother Carpenter was cut off for ever, and also in saying that sister Carpenter was dead.

It was decided by vote, that brother Milton Stow be, and by the decision of this Conference is, suspended from the privileges of this Church of Latter-day Saints, and from acting in the authority of an Elder in said Church of Latter-day Saints, till he appear before the Bishop's Council in Kirtland, and make proper satisfaction.

Conference closed by prayer.

OLIVER COWDERY, Clerk of Conference.

The following letter was written according to the instruction of the Conference, as recorded in the foregoing minutes:—

To Joseph B. Bosworth, a High Priest in the Church of Latter-day Saints.

New Portage, Ohio, Sept. 8, 1834.

Dear Brother,—By a decision of this Conference I am directed to inform you, that a previous difficulty has been presented to this body, which arose in a former Council, between yourself and Elder Ambrose Palmer, informing us, that in a Council where Elder Palmer presided, according to the office of his appointment, as President of this Branch of the Church of the Latter-day Saints, you, when requested by him to be seated, refused to submit to his decision, and spoke disrespectfully of our brother while acting in his calling, which has occasioned a wound in this Conference. It is the decision of this Conference, that you come before the Church, (as you are not present to do it at this Conference) and make the proper confession required in the Law of the Lord. Why I say disrespectfully, is, because when you were requested to be

seated and desist speaking, you said you had as much right to speak as he (Elder Palmer) had.

OLIVER COWDERY, { Clerk of
Conference.

Extracts from the minutes of the High Council of Zion, assembled in Clay county, September 10, 1834.

The following were chosen to fill the place of absent members:—Zebedee Coltrin for P. P. Pratt, Hazen Aldrich for Solomon Hancock, Elias Higbee for Newel Knight, Isaac Higbee for William E. McLellin, Peter Dustin for Orson Pratt.

Elisha H. Groves was ordained to the High Priesthood.

A letter was read from President Joseph Smith to W. W. Phelps, dated 16th of August; also a petition, written by W. W. Phelps, to the governor of the state of Missouri, was read and accepted.

Calvin Beebe and Levi Jackman were nominated as first Elders to go forth to Kirtland, preaching by the way; and if approved by the Revelator, should be accounted worthy, and numbered as such.

Decided by the President, and sanctioned by the Council, that the first Elders go forth as soon as they can get ready, and preach by the way to Kirtland.

Voted, that those Elders that came up in the camp, apply for a dismissal from Lyman Wight, and a recommend to Bishop Partridge, to go forth to preach the Gospel.

THOMAS B. MARSH, Secretary, pro tem.

Minutes of the High Council, Kirtland, September 24, 1834.

Joseph Smith, jun., presiding, assisted by Sidney Rigdon, and Frederick G. Williams, Counsellors.

Jared Carter and Martin Harris were absent.

After prayer, the President made some remarks; when the case of Sylvester Smith was called up, to inquire whether, under existing circumstances, he can fill the office of High Counsellor.

It was decided that four Counsellors speak on the case, viz.: Samuel H. Smith and Orson Johnson, Luke Johnson and Orson Hyde.

The Counsellors severally spoke in their course, followed by brother Sylvester; after which the Assistant Presidents spoke; when the President gave a decision, that brother Sylvester stand no longer a High Counsellor; but that he retain the office of High Priest, and continue to lift up his voice in the name of Jesus, in preaching the Gospel—to which the Council assented, and brother Sylvester gave his assent with thankfulness.

The President nominated Hyrum Smith,

to fill the office vacated by Sylvester, which was seconded by the Clerk. The Counsellors voted for the nomination, as also the Conference present.

The President led in prayer, and then he ordained Hyrum to the office of High Counsellor, pronouncing blessings upon him in the name of the Lord; after which Joseph Smith, sen., blessed his son Hyrum in the name of the Lord, confirming the same blessing.

Elders John P. Green and Brigham Young were then appointed to fill the vacancies occasioned by absence of Counsellors Jared Carter and Martin Harris.

The Council then proceeded to appoint a committee to arrange the items of the doctrine of Jesus Christ, for the government of the Church of Latter-day Saints, which Church was organized, and commenced its rise, on the 6th of April, 1830. These items are to be taken from the Bible, Book of Mormon, and the revelations which have been given to the Church, up to this date, or shall be until such arrangements are made.

Counsellor Samuel H. Smith nominated President Joseph Smith, jun., Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams, to compose said committee, which was seconded by Counsellor Hyrum Smith. The Counsellors then gave their vote in the affirmative, which was also agreed to by the whole Conference.

The Council then decided that said committee, after arranging and publishing said Book of Covenants, have the avails of the same.

The Council then decided that a notice be published to the Churches and Conferences abroad, that High Priests be ordained hereafter, in the High Council at Kirtland, and receive license, signed by the Clerk of the Council.

The Council decided that Bishop Whitney be privileged to make such arrangements with his store as he shall deem most advisable, considering his present embarrassed circumstances.

Closed by prayer.

OLIVER COWDERY, } Clerks.
ORSON HYDE.

Great exertions were made to expedite the work of the Lord's house; and notwithstanding it was commenced, as it were, with nothing, as to means, yet the way opened as we proceeded, and the Saints rejoiced.

October. The former part of October was spent in arranging matters respecting the Lord's house and the printing office: for it had previously been published that the *Evening and Morning Star*

would be discontinued, and a new paper, entitled *The Latter-day Saints' Messenger and Advocate*, issued in its place.

Having accomplished all that could be done at present, on the 16th of the month, I, in company with my brother Hyrum Smith, and Elders David Whitmer, F. G. Williams, Oliver Cowdery, and Roger Orton, left Kirtland for the purpose of visiting some Saints in the state of Michigan, where, after a tolerably pleasant journey, we arrived at Pontiac on the 20th.

While on our way up the Lake, on board the steamer *Monroe*, Elder Cowdery had a short discourse with a man calling his name Elmer. He said he was "personally acquainted with Joe Smith; had heard him preach his lies, and now, since he was dead, he was glad! He had heard Joe Smith preach in Bainbridge, Chenango county, New York, five years since; he knew it to be him, that he was a dark complexioned man," &c. He appeared to exult the most in that *Joe was dead*, and made his observations in my presence. I concluded he had learned it from the popular priests of the day, who, through fear that their craft will be injured, if their systems are compared with the truth, seek to ridicule those that teach it; and thus am I suffering under the tongue of slander, for Christ's sake, unceasingly. God have mercy on such, if they will quit their lying. I need not state my complexion to those that have seen me; and those who have read my history thus far, will recollect that five years ago, I was not a preacher, as Elmer represented; neither was I ever in Bainbridge.

After preaching, and teaching the Saints, as long as our time would allow, we returned to Kirtland, greatly refreshed from our journey; and much pleased with our friends in that section of the Lord's vineyard.

It now being the last of the month, and the Elders beginning to come in, it was necessary to make preparations for the school for the Elders, wherein they might be more perfectly instructed in the great things of God, during the coming winter. A building for a printing office was nearly finished, and the lower story of this building was set apart for that purpose, (the school) when it was completed. So the Lord opened the way according to our faith and works—and blessed be His name.

No month ever found me more busily engaged than November; but as my life consisted of activity and unyielding exertions, I made this my rule—*when the Lord commands, do it*. Among other matters, the following letter was sent to George James, Brownhelm, Ohio, by order of the High Council.

Kirtland, November 10, 1834.

Dear Brother,—There having been serious complaints presented to us against you, we sincerely request you to come to Kirtland immediately, as it will be necessary that a proper notice be taken of the same. We do not write the above with the view to accuse, ourselves; but you know the great responsibility resting upon us, and the propriety of noticing charges, especially when they are preferred against men in important and interesting stations in the Church of the Saints. We have truly written the above with feelings of deep interest for your own welfare and standing in the Church; and we do hope you will not fail to come down immediately, as the representations made to us will require immediate notice. It is necessary for us to inform you, that until you appear and make the satisfaction requisite, you are suspended from acting in the authority of the office to which you have been previously ordained.

With feelings of respect we subscribe ourselves, your brethren in the New Covenant,

JOSEPH SMITH, jun.,

SIDNEY RIGDON.

OLIVER COWDERY, { Clerk of the
High Council.

I continued my labours daily, preparing for the school, &c.; and received the following:—

Revelation, given November 25, 1834.

It is my will that my servant, Warren A. Cowdery, should be appointed and ordained a presiding High Priest over my Church in the land of Freedom, and the regions round about, and should preach my Everlasting Gospel, and lift up his voice and warn the people, not only in his own place, but in the adjoining countries, and devote his whole time in this high and holy calling which I now give unto him, seeking diligently the Kingdom of heaven and its righteousness; and all things necessary shall be added thereunto, for the labourer is worthy of his hire.

And again, verily I say unto you, the coming of the Lord draweth nigh, and it overtaketh the world as a thief in the night; therefore, gird up your loins, that you may be the children of the light, and that day shall not overtake you as a thief.

And again, verily I say unto you, there was joy in heaven when my servant Warren bowed to my sceptre, and separated himself from the crafts of men; therefore, blessed is my servant Warren, for I will have mercy on him; and notwithstanding the vanity of his heart, I will lift him up, inasmuch as he will humble himself before me: and I will give him grace and assurance wherewith he may stand; and if he continues to be a faithful witness, and a light unto the Church, I have prepared a crown for him in the mansions of my Father. Even so. Amen.

The same day, Hon. J. T. V. Thompson, Missouri state senator, wrote Elder Phelps, at Liberty, as follows:—

Jefferson City.

Dear Sir,—I will say to you, that your case with the Jackson people has been mentioned to the highest officer of the state, the governor. He speaks of it in his message, and so much of his message will be referred to a committee. I am not able to say what will be their report, but I will write you again.

I have the honour, &c.

J. T. V. THOMPSON.

The following is that portion of the

(To be continued.)

governor's message referred to in the foregoing letter:—

In July, 1833, a large portion of the citizens of Jackson county organized themselves, and entered into resolutions to expel from that county a religious sect called Mormons, who had become obnoxious to them. In November following, they effected their object; not, however, without the loss of several lives.

In the judicial inquiry into these outrages, the civil authorities who had cognizance of them, deemed it proper to have a military guard for the purpose of giving protection during the progress of the trials. This was ordered, and the attorney-general was requested to give his attention during the investigation, both of which were performed; but all to no purpose. As yet, none have been punished for these outrages, and it is believed that, under our present laws, *conviction for any violence committed against a Mormon, cannot be had in Jackson county.* These unfortunate people are now forbidden to take possession of their homes, and the principal part of them, I am informed, are at this time living in an adjoining county, in a great measure upon the charity of its citizens. It is for you to determine what amendments the laws may require, so as to guard against such acts of violence for the future.

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 19, 1853.

THE GOSPEL IN THE NORTH.—Notwithstanding the sharp and brutal opposition which is offered to the spread of Gospel truth in Scandinavia, it affords us no little satisfaction to learn that its course is onward, and that the people fall in with the terms of salvation by the dozen and the score. The blood of martyrs is said to be the seed of the Church. And it is certain, that when the people of God meet with a little smart opposition, it wakes them up to a truer sense of their duties, their responsibilities, and their privileges, and also arouses the public mind and urges it to contemplate on the principles which the Saints present to the world. This may explain why, in and immediately after seasons of opposition and persecution, the numbers of the Church increase with greater rapidity than in times when the luxury of peace and quietness has lulled the Saints and the world into a state of unheeding lethargy. Amid all their trials and persecutions, we trust the Scandinavian Saints may ever realize the approving and refreshing influences of the Spirit of the Almighty resting down upon them in great power.

DESERET — THE LAMANITES, &c. — The brief letter of Elder George A. Smith, from Iron County, Deseret, is very welcome at the present time, when a dearth of intelligence from the Valley of Salt Lake is inflicted upon us. The blessings of health, peace, and prosperity appear to be poured out upon the Saints there.

in a soul-cheering degree. The circumstance, too, of seventy-five Lamanites forsaking their former habits in a great measure, and entering into the new and everlasting Covenant, by the waters of baptism, is peculiarly gratifying to us, and inspires us with a fervent desire that the time may be speedily hastened, when not only scores but thousands of their red brethren will turn to the knowledge and Priesthood of their forefathers, and become a "white and a delightsome people."

It appears, from various authorities, that the snows among the mountains are deeper, and the water on the plains more abundant, than have been known for years. If so, we may not receive any further intelligence from Deseret for another month or two. If we should chance to get any in a shorter time, it will be very welcome—if not, it will be still more welcome when it does come.

THE ITALIAN MISSION.—We have received an interesting letter from Elder Thomas Margetts, dated Genoa, February 22nd. Although gross darkness enshrouds the minds of the majority of the people in that City, and its vicinity, yet Elder Margetts states that a spirit of inquiry is manifest on the part of some, and he trusts that ere long he will have the privilege of reporting additions to the Church.

DEPARTURE.—Elder Edward Stevenson embarked at Southampton, February 28th, on board the steam-ship *Iberia*, for Gibraltar.

THE SCANDINAVIAN MISSION.

MOBBINGS AND NUMEROUS BAPTISMS—ORGANIZATION OF A BRANCH OF ABOUT THIRTY MEMBERS IN SLESWICK—EXTRACTS OF A LETTER FROM ELDER WILLARD SNOW.

Copenhagen, February 20th, 1853.

Beloved Brother S. W. Richards,—Having returned with brother P. O. Hanson, from our trip to England, in safety to this city, accompanied by brother George Piersey, who has been sent from Salt Lake to our assistance in Denmark, and having rested ourselves a little, I again resume my pen to give you some further information respecting the mission in which we are engaged.

I left Liverpool, as you will recollect, about the 21st of January, and arrived in Hull the same evening, where I found brothers Piersey and Hanson waiting for me. We were unavoidably detained at Hull until the 27th. We had a pleasant but slow voyage across the North Sea. On arriving at Hamburg, we found that the steamer had stopped running to Copenhagen, so we were obliged to travel by land.

After spending one night very agreeably with brother Carn, we took the car for Rendsburg—the next morning from thence by stage, through Sleswig and Eyen, to Praeskilde—thence by rail to Copenhagen, where we arrived on the 4th

February, quite weary with travelling three days and nights, without rest or sleep.

Upon reaching home, and looking round about me a little, I find that "Mormonism" is not yet dead in Scandinavia, but, like leaven, continues to work upon the hearts of some of the people, and from time to time bursts out and manifests itself like a blazing light in different directions, notwithstanding all the efforts made to smother it out, and prevent it from spreading.

A new Branch of the Church, consisting of twenty-eight or thirty members, has arisen up in a new place, in Sleswig, since I left for England. In this place the people have seemed to be particularly jealous hitherto—the police have taken every precaution to prevent the Elders from travelling and preaching among the people, and some have been sent out of the country. Elder H. P. Jensen, on his way from Hamburg to Copenhagen, called to see his wife, who resides in Sleswig, and obtained permission to stop in the place a few days, during which time he baptized them, but had only time to or-

ganize them, and set them in order, before the police were for hurrying him out again.

There have also been about fifteen baptized, by Elder Bruhn, in another new place, in Westselland, and about the same number in Fredericia.

In Falster, also, twenty more have been baptized, and about the same number in Bornholm. In the last-mentioned place, they have had another mobbing scrape, the particulars of which I do not consider necessary to write. Suffice it to say, a lot of rude fellows assembled, secreted themselves, rushed upon the house where the brethren and sisters were holding a little meeting, broke up the meeting, drove the Elders out of the house, and beat them with clubs and sticks till they could scarcely see out of their eyes. They finally had to flee for their lives, covered with blood. They hid in a grove of timber, where they had the privilege of washing themselves and binding up their bruises, and then went their way, rejoicing that no bones were broken, nor any of their lives lost. This transaction resembled the one acted out in Selling, just before I left for England—two of the Elders visited that Branch to bid them farewell, before leaving there for America, and as they were about sitting down to the table, to take some refreshment, after holding a little private meeting, about a dozen men came in, enquired who they were, and what they were there for, commenced beating them, drove them out of doors, dragged them through the mud, and continued to harass them, till about twelve o'clock at night, when they were taken into another house, all covered with mud and blood, and the women were called up to see how "Mormons" looked. After offering them tobacco, adding they would have to take such food as they had, they gave them into the hand of the "Amtman," who told them that he could not protect them.

But you must excuse me for troubling you so often by relating such disgraceful outrages. It is very difficult for me to get along through this world without noticing the evil once in a while, as well as the good.

There have been about fifty baptized in Copenhagen, during my absence, so that the Branch here now numbers as many as it did before our emigration left, if not more, which, I assure you, is a source of no small gratification and consolation to

me. We have a large and respectable hall now to preach in. The first Sabbath after my return, we had, I think, the largest congregation I have ever seen assembled since I have been here. I have felt my spirit hover over this office and this city ever since I have been here, and I still am in hopes that many of the good people who reside here, will yet come to the knowledge of the truth, and obey the fulness of the Gospel.

On the 12th, brothers Canute Peterson and E. G. M. Hogan, who have been appointed to the Norwegian mission, arrived in this city in good health and spirits. I can assure you, my heart rejoices in receiving the timely assistance of these three brethren from Zion. I have felt and deeply felt the need of more faithful Elders from Salt Lake, who could speak, in Danish and the other languages of these countries, what I can think of, but cannot speak, for want of language to convey my feelings intelligibly to the good people of this country.

Last Sabbath we had a good day. Brothers Hogan and Peterson preached in the Norwegian language, brother Piersey in Fanco, brother Jensen in the Jylland tongue, brother Hanson in Danish, and others in the Swedish. My sermon, I suppose, was a little mixed, but we had a splendid meeting, since which time six more have been baptized.

On the 11th instant, very cold and stormy weather commenced; the Sound is completely frozen up, and it is thought that a more severe cold spell has not been witnessed in this country for twenty years. Brothers Peterson and Hogan are therefore obliged to stop here for the present. When the weather becomes sufficiently mild they will continue their journey on to Norway.

Since my return I have received letters from those eight Elders who were imprisoned at or near Fredericstadt last October, giving accounts up to Feb. 4th, from which I learn that they were all then in confinement, excepting Elder Peter Brekstiöm, who had been liberated on condition that he would not preach the "Mormon" doctrine. These Elders have now been in confinement over four months—have been examined time after time, charged with administering the Sacrament and the ordinance of Baptism in the name of Jesus, till their accusers seem to be at a loss what to do with them. Some think

they had better have let them alone in the first place; others are calling to have them let out, that their priests may put the delusion down in open combat; while the Lutheran bishops and clergy seem to be in a very great quandary whether it will do to acknowledge that the "Mormons" are a "Christian Church" or not. If they do, it is lawful for the Elders to preach and baptize as well as the clergymen of the State Church. To me it is really amusing to see how hard professed Christians and Christian nations are trying to make it out a crime worthy of death, bonds, and banishment, for an Elder of Israel to administer the ordinances of the Gospel of Christ, in his name, when the Christians themselves do not even profess to be called of God as was Aaron.

I am informed that this case has gone from the church department, before the king; and I hope it will be acted upon before long, for many now stand ready to be baptized as soon as the Elders are let

out of prison, and it becomes lawful for them to administer the ordinances without being fined, imprisoned, or sent out of the country for doing it. I am certain, if the veil could once be rent from the eyes of the common people, and their ears be gained, that thousands would flock into the fold, like doves to their windows, with songs of rejoicing. But darkness covers the earth and gross darkness the minds of the people according to the words of the Prophet—they are in a deep sleep, their rulers are covered, their bands are made strong, no man can loose them.

I do not know what turn affairs may take for the future, but I shall continue to hope for the best, and provide for the worst, as well as I can, and leave the rest for the Lord to work out according to the counsel of His own will.

The brethren here all join me in love to you and all the English Saints and Elders of Israel.

WILLARD SNOW.

PROSPERITY OF IRON COUNTY, DESERET.

ARRIVAL OF ADDITIONAL SETTLERS—THE MISSIONARY ELDERS—BAPTISM OF NEARLY ONE HUNDRED LAMANITES—LETTER FROM ELDER G. A. SMITH.

Cedar city, November 7th, 1852.

Brother Samuel W. Richards, — As there are thirty-eight Elders to leave this city to-morrow morning, on foreign missions, I take the opportunity to say that the settlements of this county are in a very prosperous condition—crops have been very fine.

New discoveries of mineral resources are being made.

A few brethren have arrived here to settle, this fall. The city plot has been surveyed. The new comers will settle on lots, instead of forting. Two small forts for the protection of cattle are being established—one on Ash creek, a tributary of the Rio Virgin.

The Saints have been remarkably healthy—there has not been a death in Cedar city since the commencement of the settlement, which now contains upwards of seventy families. They enjoy the Spirit of the Lord—better meetings I never attended.

Oiuwonup, the Pyede chief, in connec-

tion with fifty-seven others of Pyede parvente Indians, have been baptized at Parowan. They are becoming more industrious, and are learning to work for their bread—in the language of the chief—"we will quit stealing, and work and get an honest living." Seventeen Pyedes have been baptized at this place.

The missionaries have preached in the several towns, beginning at Lehi city, Utah county. They have comforted, edified, and instructed the brethren on their way. To-morrow they start on the desert.

Yours, &c., GEORGE A. SMITH.

P.S.—I am at the house of brother Matthew Carruthers, who, in connection with his wife, wishes to be remembered to you. They are well and in good spirits.

Brothers Franklin Richards and Erasmus Snow are expected here every day.

G. A. S.

SHIP CANAL ACROSS THE ISTHMUS OF DARIEN.

A prospectus emanating from men of the highest commercial eminence, and of long-trying practical experience, has been issued for the formation of a company to construct a ship canal, navigable for vessels of all burthens, across the Isthmus of Darien, from the haven of the Savannah river on the Atlantic side to the mouth of the San Miguel on the side of the Pacific. The distance upon actual survey is found not to exceed thirty miles—excellent natural harbours already exist at both ends of the contemplated work—and no engineering difficulties of any amount are found to stand in the way of its construction. The sum proposed to be raised for the accomplishment of this great enterprise is, it must be confessed, somewhat startling—it is neither more nor less than £15,000,000 sterling. * * * The nature of the work may be gathered from the following passage in the report of Mr. Lionel Gisborne, the very eminent civil engineer, who was employed by the projectors to survey the country, and to give his opinion as to the practicability of constructing a canal to connect the two seas:—"It is recommended to form a navigation between the two oceans, which will, without locks, at all times permit the passage of the largest vessels, having 150 feet breadth at mid water, and 30 feet depth at low tide. In consequence of the Pacific rising above, and falling below, the level of the Atlantic, there will during every tide be a current flowing each way, whose greatest velocity will not exceed three miles an hour. This is a most important point; the direction of the trade will naturally follow the flow of the tide, so that the meeting of vessels will be obviated, and the navigation kept free from deposits." Mr. Gisborne further states that the only engineering difficulties that present themselves, are those involved in the removal of the material excavated. These, however, he believes, would be easily overcome; and he does not anticipate that the time occupied in the formation and completion of the work would exceed five years.—*News of the World*.

A lecture on the advantages of the proposed route across the Isthmus of Darien was delivered on Wednesday evening (Feb. 16,) by Dr. Cullen, at the Globe, in Lei-

cester square. There was a crowded attendance.

The lecturer stated that he was about to depart on his fifth expedition to the Isthmus of Darien. In pointing out the advantages of a ship-canal across the Isthmus, he showed that ships bound for the northern parts of the west coast of South America would save about 15,000 miles in their voyage out and home. Great advantage would also be reaped by vessels bound for India and China. In the voyage to Australia, vessels might take advantage of the trade winds; and the length of the passage might thus be calculated on with something like certainty. The project was worthy the energies and resources of Great Britain, and would be the greatest achievement of the age. With a steam communication to Australia via Panama, we should be provided against every interruption of the ordinary communication with the East Indies. This route to Australia would be the shortest of any, being only 12,690 miles. The lecturer then pointed out, by means of a large map, the various projects which had been made for crossing the isthmus, and showed that the route he proposed, from Port Escosces, on the Atlantic, to the Gulf of St. Miguel, on the Pacific coast, was much more direct than any that had been suggested, being only thirty-nine miles, through a country nearly level. In Caledonia bay, near Port Escosces, there was plenty of water close to the shore, averaging five or six fathoms, and affording good harbourage. On the other side, in the Gulf of St. Miguel, the depth of water was nine fathoms; there was excellent anchorage, and a harbour completely landlocked. The river Savannah was navigable up to its junction with the Lara; and this point was only thirty miles from Port Escosces. The ground was so favourable that there would be no greater cutting than one of 150 feet for about two miles in extent; the remainder of the route was a complete plain. It would only be necessary to cut a canal of thirty miles, and no locks would be necessary, as the vessels might be carried either one way or the other by the ebbing or the flowing tide. Sir Charles Fox, with his usual discrimination, has studied this

route, and immediately adopted it; and there was no doubt of its being carried out. With two locks on the canal, it might be constructed for half the money; but if it were made without locks, the works would be more permanent and valuable. By the Nicaragua route, no fewer than twenty-eight locks would be necessary, and upwards of 130 miles of cutting would be necessary. While the passage by this route would occupy six days, that by the Darien canal might be effected in six hours. The difference of level of the two oceans has been variously estimated, and it was doubtful whether

there really was any difference. The different heights to which the tide rose on the Atlantic and the Pacific coasts—two feet on the former, and sixteen feet on the latter—would be a great advantage, by causing a current alternately each way twice a day. Vessels would thus be carried through from one ocean to the other in about $6\frac{1}{2}$ hours, for the width of the canal would admit a speed of six miles an hour.

At the close, several explanations were asked and given, and the lecture elicited much applause.—*Lloyd's News*.

[It must afford peculiar satisfaction to the Saints to learn that the two most enterprising nations of the earth are simultaneously contemplating the construction of land and water thoroughfares, which, when completed, will prove of vast importance in facilitating the onward progress of the Kingdom of God. The proposition for a railway and electric telegraph, uniting the Atlantic and Pacific slopes of the Continent of America, is again being agitated in the United States, by men of energy, information, and standing in society. In Britain the project for a ship canal across the Isthmus of Darien is exciting considerable interest amongst the enterprising classes of the community. The Atlantic and Pacific railway will afford remarkable facilities for the gathering of the Saints from Europe, whilst the ship canal by the Isthmus of Darien, will afford still more remarkable facilities for the furtherance of the same object, especially in case the United States should be distracted by the horrors of civil war. We trust that both those projects will speedily be taken up in a practical manner, and energetically pushed on to completion. The Kingdom of God will be the greatest gainer by them.—ED.]

"AMERICAN PROGRESS."

(From the New York Tribune.)

I have no sympathy with those who are so impatient to grasp the territory of our neighbours, nor do my opinions at all accord with those who tell us, with such a confident and self-satisfied air, that it is time this Government had a foreign policy. I believe we have always had a foreign policy—nay, more, the very best that it was possible to adopt, the policy of attending to our own business, without attempting a sort of general guardianship over all mankind. The period of trial and danger does not threaten us from abroad. In that quarter the skies are clear and bright. It is at home that the symptoms of our approaching hurricane are manifested. These symptoms are everywhere—about us and around us. They may be found in the restless and disturbed state of the public mind—in the speeches of dinner orators, dignifying war with the name of progress, and clothing wholesale robbery in the mantle of pa-

triotism. They might have been seen in the frenzied enthusiasm which followed the footsteps of that sturdy beggar, Louis Kossuth—in the wild and reckless attempts of Americans to take possession of Cuba. I deplore their fate as much as any one, and condemn as strongly the cruel and barbarous conduct of the Spanish Government. I but refer to them as evidence of a state of things to which all eyes ought to be directed. And last, but not least, the signs of this danger may be found in the ill-regulated but fierce and strenuous efforts of Young America, to bring about a war with anybody or upon any pretext. These things indicate a spirit of change. I may be told that that word is written upon every earthly thing, but justice, honour, mercy, are the children of God, and know no change. In the sublime morality of the Christian's creed, we may find a guide which cannot lead to error—~~to do unto~~

others as ye would they should do unto you." It is not in the Book of Revelation that we are taught to covet our neighbour's goods, or indulge a spirit of careless conquest, nor do we learn there the duty of progressing backwards from a peaceful age to a period of barbarism, where the strong hand was law, and the steel blade the sole arbiter of disputed questions.

This thing called progress, in the eyes of many, covers all defects, and makes atonement for every error. If it mean that glorious spirit which sweeps abroad upon the wings of peace, shedding life and light and happiness over the land and on the sea—which sends the missionary among the heathen, and gathers the infidel and unbeliever beneath the Gospel's ample shield—which doubles the productions of the earth, and lays bare the treasures of the ocean—which plants the Church of God in the wilderness of the West, and substitutes the Sabbath bell for the howl of the panther—which carries literature and science to the log cabin of the pioneer, and connects every part of this wide Republic by links so strong and so close, that the traveller feels every spot he treads his home, and every hand he grasps a brother's hand; if this be the progress that is meant, most gladly do I enlist under its banner. But I am not permitted so to understand it. Progress, as interpreted by modern politicians, is quite a different thing. The first lesson they inculcate is a spirit of general de-

fiance to all mankind, and the imitation of the worst practice of old chivalry, the practice of hanging up a glove as a challenge to every passer by to engage in mortal combat—a practice based in no degree upon wrongs to be redressed, or injuries to be revenged, but upon a pure unmitigated love of blood and strife. They propose to grasp the territory of an old and faithful ally, not only without a shadow of claim, but even without the robber's plea of necessity.

I wish to engage in no exaggerated statements, but let us, in the cant phraseology of the day, establish a foreign policy—let us set about convincing the world that we are indeed a power on earth—let us rob Spain of Cuba, England of Canada, and Mexico of her remaining possessions—and this continent will be too small a theatre upon which to enact the bloody drama of American progress. Like the prophet of the East, who carried the sword in one hand and the Koran in the other, American armies will be sent forth to proclaim freedom to the serf. But if he should happen to love the land in which he was born, and exhibit some manly attachment to the institutions with which he is familiar—his life's blood would saturate the soil, and his wife and children be driven forth as houseless wanderers, in proof of our tender consideration for the rights of humanity. This is a species of progress with which Satan himself might fall in love.—*Senator Clemens.*

VARIETIES.

FAMINE and destitution prevail extensively in California, and earthquakes have lately become frequent upon the Pacific coast.

FELIX M'CARTHY, of the Kerry militia, was generally late on parade. "Ah! Felix," said the sergeant, "you are always last." "Be aisy, Sergeant Sullivan," was his reply; "sure some one must be last."

ROMAN CATHOLICISM IN GREAT BRITAIN.—The following statistics are from the *Catholic Directory* for 1853:—Totals of churches, chapels, and stations, in England and Wales, 648; ditto in Scotland, 133: colleges; England 10; ditto in Scotland, 1: religious houses of men in England, 17; convents, 75: grand total of priests in Great Britain, including bishops and unattached, 1,039.—*Family Herald.*

It seems that in Boston the American public do not countenance the clergy if they attend concerts. Now, many of the clergy wanted to hear Madame Sontag; and Madame Sontag, like a good, lady-like creature as she is, wanted to be heard by the clergy. How was this to be managed? How should the German nightingale trill and jug-jug to the Church blackbirds? Why, madame invited them all to a "rehearsal," and the casuists went. The iniquity, it seems, is in the real concert; but there can be no sin in the rehearsal of the wickedness.—*Punch.*

STANZAS.

Ye Saints of Latter-days, arise,
Your cheerful tribute bring,
And shout hosannahs, to the skies,
In honour of your King.

For you, he left his Father's throne,
And put your nature on;
And now he claims you as his own,
For works that he has done.

Your helpless state, his pity rose
T' appease his Father's laws;
The hosts of hell, he did oppose,
And down full pardon draws.

He bids you due obedience pay
To Gospel laws he's given—
They point you out the narrow way
That leads the Saint to Heaven.

C. A. WHITLEY.

ERRATUM.—In *Star*, No. 9, Page 144, the Saints are cautioned against "William Henry Mills," &c.; it should have been, William Henry Hills.

WORKS RECENTLY PUBLISHED.—The *Harp of Zion*, a Collection of Poems, &c., by Elder John Lyon, with Notes, and a Steel Portrait of the Author. Published for the benefit of the Perpetual Emigrating Fund. Price, morocco gilt extra, 6s. 6d.; cloth extra, gilt edges, 3s. 6d.; cloth embossed, 2s. 6d.

Plate of Portraits of the First Presidency and Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Fifteen Portraits—engraved on Steel. Price, half-graud eagle India proofs, £1 10s.; India proofs, £1; plain, 10s.

Patriarchal Order, or Plurality of Wives, by Elder Orson Spencer, A.B., being his Fifteenth Letter in correspondence with the Rev. William Crowel, A.M., Editor of the *Western Watchman*, St. Louis, U. S. A., (late Editor of the *Christian Watchman*, Boston, Massachusetts.) Price 2d.

The Prussian Mission of the Church of Jesus Christ of Latter-day Saints. Report of Elder Orson Spencer, A.B., to President Brigham Young. Price 2d.

The Seer, Nos. 1 and 2, Vol. 1, a new monthly Periodical, Edited by Orson Pratt, one of the Twelve Apostles. Contents of No. 1.—Prospectus of *The Seer*—First Epistle of Orson Pratt to the Saints scattered throughout the United States and British Provinces—Celestial Marriage, or the Patriarchal Order of Matrimony. Contents of No. 2.—The Pre-existence of Man—Celestial Marriage, or the Patriarchal Order of Matrimony. Price 2d. each.

ADDRESSES.—Noah T. Guyman, 15, Townsend Street, Cheltenham.

Thomas Lyon, care of John Bell, 15, Church Lane, Belfast.

LIST OF MONIES RECEIVED FROM THE 24TH FEB. TO THE 3RD MARCH, 1853.

J. B. Pears	£10 0 0	Brought forward.....	£28 10 0
Richard Tilt	2 10 0	H. Savage.....	5 0 0
R. Morris.....	3 0 0	John Memmott	6 10 0
John Holsall	7 0 0	W. Richards	5 0 0
James Frewin	2 0 0	G. Roberts	1 0 0
Thomas Lyon	1 0 0	Thomas Kempin	2 0 0
M. G. D. Phillips (N.B.)	1 0 0	S. Roskelly	3 12 0
George Simpson.....	2 0 0		
Carried forward	£28 10 0		£51 12 0

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The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 13.—Vol. XV. Saturday, March 26, 1853. Price One Penny.

THE MEASURE OF CREATION.

When God creates anything, He creates it for some specific purpose—and when it accomplishes that purpose, it fulfils the measure of its creation.

When God created this earth, He had a definite purpose in view. Finding Himself the Father of multitudes of bodiless spirits, He organized the materials of which this world is composed, into a habitable globe, that those spirits might take to themselves fleshly bodies upon it—work out a short probation in the midst of evil, that they might learn to properly appreciate and enjoy the good—and, if they proved themselves worthy, reside upon it eternally when their bodies and it were immortalized.

The Almighty did not send them all to work out their probation upon the earth at one and the same time, but, first forming, from the dust of the ground, a male body, and afterwards forming a female one from the male, He ordained that these two should generate, from their own loins, other bodies for other spirits, who, in turn, were to follow the same example—that, by successive generation, all the spirits that He designed should dwell on this globe, might be provided with bodies, and thus have the privilege of working out their probation, and proving whether they were worthy to receive more glorious bodies, and eternal inheritances upon this earth after their probatory state came to an end.

As the period of the probatory residence of these beings upon the earth, though a short one, is one of suffering and woe, tribulation and anguish, finished by a painful dissolution of the body, and as the

Scriptures assure us that, after their probatory state, all these spirits who are worthy, are to receive an eternal residence here, in the enjoyment of the highest and most ecstatic bliss, the question may be asked—Why did not the Almighty Himself create bodies for all the spirits, and send them upon the earth at one and the same time, and thus shorten the period of probation and suffering, and hasten the period of exaltation and enjoyment? Two reasons appear conspicuous. First—If he had done so, it would have been productive of disorder—so many beings entering on a new state of existence, having new sensations and feelings, and being destitute of all experience in the exercise of the same, might have run into endless excesses, unless they had the personal teaching of the Father of their spirits, to impart to them a competent knowledge of their true position, that they might ever keep in view the great end for which they received their bodies; for though God can delegate his power to others, yet he did not do so in the creation. Now if so many millions of beings on this earth had required the personal instructions of the Almighty, at one time, they would have engrossed His personal attention so completely as to have withdrawn it from others of His children, who might have been waiting His organizing worlds in other parts of His vast dominions, where they might work out their probations—or the set times for new dispensations or restitutions in other worlds, might have arrived ere He had given personal instructions to one hundredth part of the spirits pertaining to

this world. The Almighty has so many worlds to look after, that Scripture informs us of very few individuals, indeed, who have received personal instructions from Him. He may be personally present at the opening and close of the probatory state of a world, and He may pay a visit to the opener of a dispensation and speak face to face with him, as He did to Moses, but His family of spirits is too numerous for Him to personally instruct all of them during their probation. By creating bodies for one pair of spirits, Himself, and instructing them personally, and sending the other spirits in succession to receive bodies by generation, and enjoining upon the earthly parents to properly instruct their earthly children, all the beings can receive the necessary instruction, and all profit by the experience of their predecessors. Second—By the spirits taking bodies through successive generation, connections are formed which infuse sensations of mutual dependence, love, and gratitude; and which constitute a grand connecting chain that holds them together in enduring bonds, and proves a great preventative of disorder, confusion, and strife.

As God has appointed generation to be the means whereby spirits should receive fleshly bodies, we naturally conclude that the procreation of their species is one of the greatest and most important laws binding upon the human family. And as God created this earth to be the residence of man, and organized it in such a manner that it was capable of producing all things necessary for his sustenance, comfort, and happiness during his probatory state, we also conclude that another of the greatest duties devolving upon the human family is to spread themselves abroad upon the earth, and cultivate it, and supply themselves with every necessary and comfort during their sojourn here. And we conclude rightly in this matter, for the first great commandment, pertaining to this world, given to man, was "to be fruitful, and multiply, and replenish the earth." Gen. i, 28.

All men and women, then, on arriving at maturity, if they have the power and are not commanded otherwise, are under a responsibility to procreate their species upon the earth, not by promiscuous connection, but according to the law of God. And all human traditions, customs, usages, laws, and enactments, that prevent men and women doing this, are in violation of

this great responsibility. Whilst so many spirits are eagerly waiting to be clothed upon with earthly bodies, it is wrong in any man or woman to conduct themselves in such a manner as to delay the probation of any of the spirits. But it is a notorious fact that multitudes of men and women fail to fulfil the royal law of increase—some by refusing or forbidding marriage—some by disabling their systems through extreme lust—and some by abortively destroying the fruit of their loins. These things are exceedingly prevalent amongst modern nations, and they produce an incalculable amount of disorder, wretchedness, and woe. Indeed, most of the evils which prevail in the world at the present time are the result of the violation, for centuries on centuries, of the command to increase, and replenish the earth. Any man that could lead a nation to rightly observe this great command, would prove himself one of the greatest of preachers, philosophers, and statesmen of the age, because that nation would be fulfilling the measure of man's creation, and, as far as the influence of that nation would extend, the earth too would be fulfilling the measure of its creation.

The artificial state of society at the present time, prevents many from procreating their species as soon as they otherwise would, and debars some from doing it at all. Persons of limited means are expected to make a certain "appearance" which their income is wholly inadequate to justify, but if they do not sustain the "appearance," they must lose caste, and, perhaps, the little income they do realize, also—and thus they are diverted from fulfilling a fundamental law, and their means are wasted on outside show. Some, from pride, endeavour to appear finer, give more splendid parties, keep larger establishments, and sport more gaudy equipages, than their neighbours. The children brought up with these examples before them continually, feel exceedingly fearful to "commit matrimony" until they have some prospect of keeping up the show, and in finer style, too, if possible, than their parents do. Some, from uncertainty of sufficiently remunerative employment, whereby they can hope to maintain a family, postpone marriage for years; and, some from the same cause, never have the fortune or the courage to contract it at all. Most of these evils are the result of overpopulation—which is

caused by bodies of men and women congregating in particular spots of the earth, and refusing to spread abroad upon its face to replenish it—and the absence of pure laws to regulate such a state of society. Indeed, the law of increase cannot be fully fulfilled unless men do obey the other great law to replenish the earth—and to do this, they must scatter themselves upon its surface. The Almighty knew that the first of these laws could not be magnified independent of the other, and therefore He coupled them together when He first gave them unto man, as a sign that one was imperfect without the other, and that He intended them to go hand in hand.

Not only have the nations of the earth violated the law of increase, but many governments have enacted laws restricting their subjects from spreading themselves abroad upon the face of the earth, and replenishing it—forbidding them, upon pain of certain penalties, to quit the land that gave them birth. In all nations, the people have strong feelings in favour of the place of their earthly nativity—this feeling is not to be despised, providing it be not so strong as to cause them to disobey any of the laws of God. So powerful is this feeling in many people, that they cannot endure the thought of journeying to a strange country. It does not appear that the Patriarchs of old gave way to such a feeling, for many of them sojourned in strange lands, and Abraham went, by the direction of God, he knew not whither. But this may be accounted for—the Patriarchs knew the purposes of God and respected His laws, whilst the modern nations neither understand His purposes nor appreciate His laws. The Saints, however, are learning better, and accordingly we find them leaving the country of their birth, by hundreds and thousands, and spreading themselves upon vacant portions of the earth, to replenish it, that they may be sustained while they magnify the law of increase in such a full and hearty manner as will astonish the world, and render them justified in the sight of God. But the love of fatherland burns so deeply, even in the bosom of the Saints, that they often can exclaim—

Oh! were it not Jehovah's voice,
Waking the nations from their sleep,
In mercy bids His Saints arise,
And journey o'er the mighty deep;
But for this thought—Should I neglect

God's counsel, He will me reject,
Nor stay His swift avenging arm
When direful judgments spread alarm;
Flatt'ring as all the visions are
Of competence in climes afar,
I could not break the magic spell
To bid my native land farewell!

Although many of the human family do not procreate their species so fast as they would do providing the state of society were different, yet the desire of the sexes for each other—which the Lord wisely planted in their bosoms as an incentive to their obeying His law—still burns within them, and many give full scope to it. As they cannot do this legally without marriage, and as marriage would naturally bring on the responsibility of offspring, which must be provided for, illicit intercourse is the alternative. To afford further facilities for this practice, in most if not all of the large cities and towns of the civilized world, there exists a class of females whose profession is to yield their persons to promiscuous intercourse. Doubtless many if not most of these persons originally fell in the snare of the heartless seducer. In London, the public prostitute class is variously estimated at from thirty thousand to one hundred thousand. If that city contain such a fearful number of persons who live in such a state, what must be the aggregate number of public prostitutes in the whole civilized world. To say nothing of the vast amount of private intrigue and prostitution, what a depth of depravity is here displayed! What an awful recklessness of the consequences of violating the law of God! What a prodigal waste of human seed! Surely the fierce anger of the Father of spirits is kindled against His disobedient children upon the earth, and will fall upon them without measure unless they repent and obey His laws.

Men imagine that crowding together vast masses of human beings on small spots of the earth, and building up monster cities where the wealthy can roll in all the splendour and magnificence which the collected skill and the competition of these masses can afford, whilst the majority are cooped up in filthy dens of pestiferous courts and alleys—men imagine that this constitutes human greatness and prosperity. Most egregious mistake! "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Human greatness and prosperity consist

in keeping the laws of God, and so fulfilling the measure of creation.

Look at that young woman with pale and haggard countenance and emaciated frame, stitching shirts by the gloomy glimmer of the rushlight, for a mere acknowledgement. How does she live? She barely exists. Can she fulfil the measure of her creation by procreating her species? If she do, it must be in the deepest poverty, or at the expense of purity and virtue, for her male acquaintance are too poor or too vile to think of honourable marriage. Were she properly provided with the comforts or even necessities of life, and honourably united to the man of her choice, her pale and hollow cheeks would give place to the bloom and fulness of vigorous womanhood; and doubtless, within twelve months, in place of deep-drawn sighs and faltering speech, she would be making her husband's habitation ring with her "extravagant and hyperbolical encomiums" on the first innocent pledge of their mutual affection. Were it possible for her and one of her sober male acquaintances to be suddenly transplanted to a new country, where they might freely "replenish the earth," comfort and happiness would be the result of their complying with the command to "be fruitful and multiply;" but, so long as they are imprisoned in a dingy court or alley of a Christian city, they cannot "replenish the earth," and if they do "be fruitful and multiply," they must do it in the midst of the most abject poverty, and consequent heart-rending wretchedness, or in the midst of crime.

Wherever large cities abound, there seduction, adultery, prostitution, and every conceivable violation of the law of increase, may be found—and, as the cities grow in density of population, these evils increase, because the greater part of the inhabitants of these cities ought to be cultivating the earth, and they are not engaged in that work. All the efforts of the nations to stem the torrents of evil amongst them, will be futile, so long as some spots of the earth are so densely populated, and others remain in primitive solitude. As if to spur mankind on to "replenish the earth," and as a consequence of their neglecting to do it, the Almighty has wisely ordained that the hand of tyranny and oppression should fall in a great measure upon those who fail to obey this law—while, at the same time, a corresponding degree of liberty and happiness should rest upon

those who magnify it. To leave the thickly populated cities that gave them birth, and to "replenish the earth," though solely induced to it by the shining gold of Australia or California, is vastly preferable to dragging out a miserable existence in the paternal chimney corner; for by and bye the gold frenzy is over, the people settle down, cultivate the soil, and multiply their species. Where gold is the sole cause of the dispersion of bodies of men over previously vacant portions of the earth, a much greater amount of liberty and happiness is enjoyed than in the closely packed cities of old nations; yet much more real liberty, comfort, and happiness, still, is enjoyed by those who quit their native land with the express God-like purpose of settling and cultivating new portions of the earth, and securing, for themselves and their posterity, inheritances whereon they may, without fear of starvation, "be fruitful and multiply."

The nations have been following the imaginations of their own hearts, for centuries, but God has taken matters in hand now. Men have disobeyed the laws of God with perfect impunity, but He has now arisen to call the world to account, and put an end to wickedness and the seed of evil doers. He now requires men to obey His laws without trifling, and His people to fulfil the measure of their creation. He has now commanded them to raise up a righteous seed unto Him, and if they do not, His judgments will be upon them, and they will not escape. When God gives a talent or privilege to the sons of men, He likes to see it used for the advancement of His glory. He has given a talent to many of the sons of men—they have hid it in a napkin, or abused it. Now He will take the one talent from them, and give it to them that have ten talents. He gave men and women the power and privilege to increase their kind. They have done so in a measure, but not to anything like the extent they might have done. He gave them the power and privilege to "replenish the earth." They have cultivated it to some extent, but to nothing like the extent they might have done, for they have made many parts of it little less than sinks of iniquity, which will require the fervent heat of the day of the Lord to purify again.

He gave men a commandment to generate bodies for the numerous spirits wait-

ing for their probation, but many have abused the privilege. Now He is about to take it away from them and give it to whom He will. He gave this earth as a vineyard to be replenished by the children of men, but many of them have eaten, and drunken, and have smitten their fellow-servants, and neglected the vineyard. He will shortly come and slay those wicked husbandmen, and give the vineyard to others.

We have seen that the great object of the devil and wicked men is to prevent or destroy life. Now we may learn that the great object of the Lord and all good men is to increase and multiply life. As there are doubtless many spirits waiting to be clothed upon with bodies—as God is about to remove many of the male sex from the earth, by judgments, for their wickedness in neglecting to keep His commands—and as He designs to make a short work upon the earth in the last days—we may naturally conclude that He will require every deserving man and woman living upon the face of the earth, after they have arrived at proper maturity, to “be fruitful, and multiply, and replenish the earth”—and this cannot be done except upon the ancient order of plurality of wives, which the Lord has

seen fit to restore in these last days. The day may reasonably be anticipated when every man among God’s people will have a wife, if he deserve one, and every woman a husband, and all the adult inhabitants of Zion will obey the command to “be fruitful, and multiply, and replenish the earth.” Then “the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose”—“then shall the virgin rejoice in the dance, both young men and old together”—then “corn shall make the young men cheerful, and new wine the maids”—then shall be heard “the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of Hosts, for the Lord is good, for His mercy endureth for ever; and of them that shall bring the sacrifice of praise into the House of the Lord”—then shall seduction, and fornication, and adultery, and whoredom, and poverty, and wretchedness, have no place in Zion—then shall a prostitute not be found in the land—then shall the mother no more destroy the fruit of her womb—but the earth shall be replenished, and, with its inhabitants, fulfil the end for which it was created.

JOHN JAKES.

LITTLE S—; OR, THE HAPPY EXCHANGE!

Little S— was one of those female rarities that illustrate the unseen yet angelic guardianship of unsuspecting innocence. Upright herself, her ever buoyant spirit and cheerful face indicated that she expected her unhesitating kindness and hearty confidence would find a reciprocal return from every one with whom she mingled. While she was young and small, her innocent simplicity and childish loveliness made her many friends. And such was the excursive character of her love, that she readily made acquaintance with all she met in human form. She was blithe, merry, and happy as the lark; and her prattle and child-like caresses to her parents would for a season even arrest their already alarming and way-ward tendency. In spite of the insidious efforts of a lurking foe to undermine the sobriety of her parents, still this juvenile idol would often command their hearty embrace, with tears of paternal ecstasy for having in their possession

such a precious flower of Paradise. Then her bosom would throb with conscious triumph and delight; her premature toils seemed like pastime, so long as home could be sweetened with the sober order and affection of her parents.

But her parents being naturally generous and obliging, their susceptibility soon drew them into the vortex of dissipation, which many of the higher classes of society in England encourage, in order to keep their thumb more easily upon the poor, and make them more irresistibly contented with their hard servitude and poverty; still, while a single relic of self-government remained in their breasts, and while parental fondness could be only occasionally enjoyed by the affectionate children, S— and her sisters and brothers continued to love their home—she loved her parents, for she knew no others. But the paternal lips, that she would most fondly have kissed, became used to language so unpaternal, that famili-

arity even with those who brought her into life was at length obliged to be restrained. The eyes that should have sparkled with joyful pride over the fond loyalty and tender affection of five dutiful children, were often reddened and swollen from the potations of the gin and the ale. Soon the careful earnings of these industrious children, instead of being converted into sustenance and the comforts of home, were consumed in destroying the peace and competence of home. The inebriating passions could not be satiated till the peaceful delights of home were distracted and utterly banished. Filial affection struggled hard and long to keep its wonted place around the paternal fireside. But all efforts were in vain: the demon of intoxication, urged on by spirit-vaults and dram-shops, was merciless and cruel as the grave. It had no ears to listen to the cries of innocence or helplessness. It broke up the family, and compelled the children one after another to abandon their home. But where should they go? Ask the tender birds of unfledged wings, that are prematurely driven from their warm nests! Ask those who have been compelled to leave the burning ship upon the wide ocean, and take to floating planks and spars, amid sharks and raging elements! Where could these now orphan children go? When they looked abroad, pinching avarice was on the one hand—seduction vile was on the other—work-houses and infirmaries, like Pharaoh's hosts, were in the rear! We answer, where they were to go! They were to go forth as lambs among wolves, but not without an attendant angel from the celestial courts. They were to go and prove the heart of the oppressor, who has thousands under his employ; they were to go and prove the conduct of the seducer—who are like land pirates that take advantage of shipwrecked passengers, to rob them of what little the cruel elements have not taken. They were to go in order to prove their guardian angels and the servants of God, whether they would stoop to pick up precious gold when it lay in rubbish and ruins, and pearls and diamonds when raging elements had buried them! For these purposes they were to go, in order that their ultimate glory might contrast with their extreme lowliness, even as Mary rose from poverty to the matronly glory of the Highest.

The two sons even, who were approach-

ing to manhood, felt in a measure forlorn to be thrust away from those who gave them birth. But their masculine spirits could better brook the enterprize of separation than the three daughters, two of whom were quite young. Little S—, the second daughter, followed her oldest sister to the factory, and wrought there till the bloom began to fade from her cheek, and the buoyancy of her volatile spirit was most sensibly declining. When she rose early before the morning dawn, to go to her hard toil, her appetite refused to comply with her bodily necessity. She had no relish for the food which nature demanded. The seducer stood ready to offer a remedy for this hard work that was now evidently wasting her strength, and driving cheerfulness from her bosom; but heaven-born virtue being planted in her bosom, she recoiled at the sight of the distant whirlpool where female innocence had often been made a wild and fearful wreck. The master of the bank, accustomed to put his greedy eye upon the fairest lambs of the flock as a spoil, stood ready to decoy, and to bribe, and to detain to a later hour under some specious pretence. He had plenty of money, though not his own, for his dependant operatives had earned for him much more than he had ever paid back to them. Among this number, the youthful S— was one who had sacrificed her time and health.

But, as the richest grapes often grow in a cluster, so it seems that choice spirits are sometimes sent from celestial abodes into this telestial vale in kindred groups, in order to assist each other to surmount the difficulties and snares of life's thorny paths. But as the time of extremity is often the time of heaven's richest mercy, so it proved in this case. S—'s oldest sister had discovered the secret of her first parentage before the world was. She had learnt that their heavenly parents were kind-hearted, and were only waiting to see the dominant bias of their minds to virtue and truth, when they would assist them, and reveal a queenly inheritance for the pure in heart, however low and obscure their condition might be upon the earth. Still the sisters were poor, yet shared their pittance together, and interchanged savoury instructions among the family group; even as the union of lambs, when they are clustered together in the attitude of defence, proves a shield, forbidding the encroachment of the wolf. S—

and her oldest sister soon made a safe retreat to a beautiful vale, which the first parents had fortified with the munition of rocks, which the vulture's eye had not seen, nor the lion's whelp ever trodden. There the first parents caressed them with all the fondness which their childish nature had sought for in vain from their earthly parents. S— soon assumed her wonted buoyancy of spirit and bloom of countenance, and the full orb of her black eyes was lighted up with intelligence and joy. Her symmetrical person, which hard work had not permitted to reach to its natural height, perceptibly grew taller; her royal origin and ultimate destination to some throne in her father's wide dominion, soon became apparent to all the heirs of the royal family; and her hereditary title was soon acknowledged and ratified by the King's Prime Minister on earth. S— soon found a sympathizing, kindred spirit in the heart and hand of a prince of royal birth, and an old mate and celestial acquaintance, with whom she formed affinity in marriage for time and all eternity; and the seal and blessing of the Highest crowned their happy union. The former toil, destitution, temptation, and oppression, which she had just passed through, seemed to her now like some mazy speck which she had left behind at some great distance, the recollection of which was obscured by the pure intellectual joys and affluent splendours and glories that now surrounded her. But occasionally a tear would suddenly start from her eye, over the unruffled surface of her fair cheek, like a pearly rain-drop from a flitting cloud, in the bright sunshine of noon-day, which nobody was looking for, in a vale where prosperity and celestial peace rarely felt an adverse cloud. The secret cause of this grief could not be suppressed or withheld from her royal lord. It was this: the youngest twin-like sister to herself still remained in a far distant land, like an

olive leaf which the general deluge had been threatening to destroy. It was waiting for some kind messenger to transfer it to the ark of safety, as a token that innocence should never be forgotten. That maidenly sister was toiling upon the bank where the seducer's net had caught many an unwary, blooming lass. Her wages were scanty; and opiates were deceptively administered to her in various ways, lest she should wake up to a sense of her rightful heirship to a throne, along with her other sisters. S—'s young and lovely sister was left there, like an unpiloted boat within full sound of the dreadful, roaring maelstrom, almost in the outer circle; and many, very many men and women, both pious and impious, were inviting her to fear no danger, telling her that the whirlpool was even on the other side. "Come," say they to her, "into these inner circles where we are. Here is fast sailing, and fine music in the distance. We don't intend to go so far into the eddy as those wrecks of prostitution and drunkenness, oppression and insurrection, infirmaries and workhouses, illegitimacies and murders." Now, S—'s sister, being like a lonely lamb among prowling wolves, constitutes an occasional countercheck to her bliss—a hazy mist occasionally in the sunshine of her glory. Otherwise, she is happy among honourable women, the law of kindness is continually upon her lips, and, with other fair daughters of Zion, she is becoming polished after the similitude of a palace.

Now, ye whom poverty pinches, and oppressors defraud and grind in the dust, and the paternal roof does not shelter, and the seducer's arts are ready to decoy and ruin, remember the virtue, and fidelity, and triumphal blessings of the lovely S—, and secure the praise and glory which is also laid up for you in worlds without end.

L.

A cheerful and benign temper, that buds forth pleasant blossoms, and bears sweet fruit for those who live within its influence, is sure to produce an undying growth of green remembrances that shall flourish immortally after the present stock is decayed and gone.

"MORMONISM" IN NORWAY.—A persecution of persons professing Mormonism is resolved upon by the government. They have agreed that the Mormons are not dissenters, and shall consequently not be tolerated in any public act of worship or instruction in the Norwegian kingdom, or be allowed to make oath before any court.—*Lloyd's Newspaper.*

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 26, 1853.

TITHING.—The subject of *Tithing* or *Temple Offering*, the object of which was set forth in the Editorial of *Star* No. 1, Vol. XIV, by President F. D. Richards, has been before the British Saints the year past, and received their faithful and prompt attention. The call which was then made upon the Saints, by the direction of the First Presidency in Zion, has been fully answered during the past year. And having been asked the question—Is the Temple Offering to continue? we feel disposed to answer it in its true spirit by quoting from a letter from President Young upon the subject:—

“We know the Saints in the British Isles, generally, are not full of gold or silver, but they have warm hearts and liberal hands, and, if they could, would do much in a pecuniary way to move the cause of Zion; but as it is, we ask but little. There are now in those Islands between 30,000 and 40,000 Saints, who, should they tithe themselves at eighteen pence per annum, would raise more than ten thousand dollars towards building the House of the Lord, a place as sacred to them and as much needed by them as though they were already here; and that amount—small as it is compared with what we annually spend to move forward the Public Works—coming in gold or silver, would be of immense worth, at this time of depression in our money market, in procuring such things as money alone would buy.

“Suppose that half the Saints have all they can do to live from day to day, the other half may double their eighteen pence, keep the amount good, and be none the poorer, for God blesses and prospers those who strive in all things to do His will; and there are those who can add their pounds, and do themselves no harm. And if the Saints would prosper in collecting funds with which to remove themselves to Zion, they must not forget the funds necessary to make preparations for their advancement and exaltation after their arrival.

“I wish you to bring this subject before the Saints, and open to their view the object and its necessity, and the blessings that will accrue to themselves by raising the ten thousand dollars per annum for the advancement of the Public Works, which is as little as I can feel to name for an *annual* offering for so great a people, and which, if they do with cheerfulness, will be to them a great blessing, for they will live better and easier, and grow rich faster than they will to do nothing for the temporal welfare of the Kingdom of God.”

From the foregoing, the Saints will learn that the sum raised by them last year is called for as an *Annual Tithe*, that the Saints abroad may manifest by their works that they truly feel an interest in the prosperity of Zion. If the Pastors and Presidents of Conferences and Branches will give this subject their attention, as they are hereby called upon to do, that the Saints may understand their own true interests in the Kingdom of God, we are satisfied that the voluntary subscriptions to this offering will far exceed the amount expected. There are many Elders now labouring in these lands who have been blessed with ordinances and privileges belonging to the Lord's House, and to a goodly extent can appreciate not only their worth, but the actual necessity of them, and to all such especially it will be a pleasing duty to inspire the upright with a just sense of the blessings reserved for the faithful, only to be revealed in the sanctuary of the Lord.

In the Sixth General Epistle of the First Presidency, published in *Star* No. 2,

Vol. XIV, the Saints throughout the earth are informed that "from henceforth the living may not expect the blessings of the Temple, unless they help to build it. Your tithing we value not, only as it affects your salvation and the salvation of the dead." Now, every faithful Saint who desires to go up unto Zion and inherit her blessings, is interested in this matter; that when he appears there, he may have a legal claim, and his children after him, to the Keys which shall admit them to all the blessings of their father Abraham, who paid tithes of *all he possessed*.

The Saints in the mountains have been labouring for years, not to increase their gold, but to multiply their flocks and their herds, their houses and their cultivated lands, their grain and their fruits, that the wants of gathering thousands may be supplied, depending on those afar off to furnish them with a necessary amount of circulating medium with which to supply such things as they could not raise nor manufacture, but essential to the interests and advancement of the community. The Saints abroad can conveniently supply any deficiency in this respect, by paying their tithing in cash, and thereby co-operate with those who are gathered, and secure to themselves an equal right to the greater blessings.

To those who keep the law of tithing, will be secured blessings and privileges which others cannot attain unto. It is the seed of such that will not be forsaken, neither will their children be found begging bread. If the rich among God's people would bequeath a lasting legacy to their posterity, we would say to them, Fail not to pay your tithing, that your generations after you may have a just and lasting claim upon the rich store-house of God.

Independent of the annual offering that is now called for from the British Saints, we trust those who possess liberal means, will avail themselves of the earliest opportunity to tithe their substance as they gather it up to take with them to Zion.

The set time to favour Zion has come; yea, the Lord is favouring her exceedingly, and He is pouring out His spirit upon the Saints scattered abroad, and causing them to favour her also; and when they will honour their relationship to her, as her sons and daughters, God will cause kings and rulers to honour her with their gold and their silver, and their precious things. Then let the Saints everywhere set their hearts upon the Zion of our God, who has declared she shall become the joy of the whole earth, and unite as one in offering their prayers, their most fervent desires, their gold and their silver, to build her Temple and adorn her palaces; so shall the salvation of God be round about His people to build them up, that they may dwell secure within her borders.

Every Saint should feel that their greatest and most durable interests are in Zion; that without the blessings of the Lord's House they cannot be prepared to enter into His presence to receive of His fulness. Then will they delight to send their gold and their silver where the purest affections of the heart can fondly linger with blissful assurance of their possessing the unfading riches of eternity.

If example can preach louder than precept, let this be the example set before the inhabitants of the earth, and very many converts will soon follow in the train. Let the Saints manifest in all their ways that the welfare of Zion is more dear to them than fine gold, and her allurements more fascinating than the grandeur of many nations, and then will the Lord honour His people before the world, and give unto them dominion, while the haughtiness of the proud shall be brought low.

As heretofore, the Presidents of Conferences will see that the offerings of the Saints are forwarded *quarterly* to our office, and that a faithful record is kept in each Branch and Conference where such offerings are made.

ARRIVAL OF ELDER BELL AT MALTA.—We have received a very agreeable letter from Elder James F. Bell, dated Malta, February 12, from which we learn that after a remarkably short passage of seventeen days from Liverpool, he landed at Malta, on the 10th February, in good spirits. He was received in a very hearty manner by Elder William Obray, and the little band of Saints under his watch-care, who, for some time had been anxiously expecting Elder Bell's arrival.

We also learn indirectly from Elder Obray, that a few have recently been baptized, and the Saints are living in the enjoyment of the good Spirit of their Heavenly Father, and in the exercise of the Gifts of the Gospel.

We trust that Elders Obray and Bell may have the influence of the Holy Spirit and the power of the Holy Priesthood ever with them, that they may be able to accomplish a great and mighty work in that little island, which shall extend its savoury influence to the surrounding nations.

ARRIVAL.—Elder William Pitt, from Salt Lake valley, arrived at Liverpool, March 9th, on a mission to these lands. He sailed from New Orleans, Jan 21st, on board the *William Nelson*.

DEPARTURES.—Elder Nathan T. Porter embarked at Southampton, on his mission to Gibraltar, Feb 28, on board the steamship *Iberia*.

By letter from Elder William Woodward, we learn that Elder William Taylor embarked March 2nd, on board the steam-ship *Wilberforce*, from London for Hamburg.

Elder George D. Keaton sailed from Southampton, March 7th, on a mission to Italy. His route was via Paris.

HISTORY OF JOSEPH SMITH.

(Continued from page 185.)

Minutes of a Council.

Kirtland, November 28. A Council convened this evening to transact business according to the regulations of the Church; Joseph Smith, jun., S. Rigdon and F. G. Williams, presiding. Eight Counsellors present.

John Johnson and Hyrum Smith were appointed to speak.

A letter from the Church in Lewis, Essex county, New York, was presented by brethren John H. Tippits and Joseph H. Tippits, and read by the Clerk. Said letter contained an account of money and other property sent by the Church in Lewis, in the care of said brethren, to carry to Missouri, to purchase land. These Elders wished the advice of the Council, whether they had better pursue their journey or not.

The two Counsellors spoke on the case, followed by President Williams, Counsellor O. Hyde, and the Clerk; after which President Rigdon gave a decision—that our brethren be advised to tarry in this place during the winter; in which the Council concurred.

The two brethren then arose respectively

and said they were perfectly satisfied with the decision of the Council.

The amount donated by the Church in Lewis, is, according to their letter, in cash, 473 dols. 29c. The amount in *Star* property is 375 dols. 11c. Aggregate, 848 dols. 40c.

The Council then decided, that President Joseph Smith jun., take such amount of said money as those brethren can part with for the present, by giving sufficient security, to be paid with interest by the 15th April, 1835.

It was ascertained by the Council, that sister Caroline Tippits held 149 dols. 75c. of the money mentioned in said letter; she was accordingly called into the Council, and expressed a willingness to loan the same.

One note of 280 dols. was drawn in favour of John H. Tippits; and another of 150 dols. in favour of Caroline Tippits, due, each, April 15, 1835. Signed by JOSEPH SMITH, jun., OLIVER COWDERY, F. G. WILLIAMS.

OLIVER COWDERY, Clerk.

The following letter was presented by John H. Tippits, and formed the subject of

the preceding Council, written to President Joseph Smith, jun., and the High Council in Kirtland, by Alvah L. Tippits, to be sent greeting:—

President Smith will recollect the time I left Kirtland last winter, in order to come for to dispose of the property I had in possession, which I have been striving to do from that time till about the first of September last; but I have felt very uneasy while the commandment has gone forth for the eastern Churches to flee unto the west.

The 1st, or about the 1st of September, I, with two of my brethren, took the revelation concerning the redemption of Zion, and read it, and then we agreed to ask God to enable us to obey the same. As we live in the Eastern States, our minds lit over these important lines:—"Therefore a commandment I give unto all the Churches, that they shall continue to gather together unto the places which I have appointed; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste nor by flight; but let all things be prepared before you. Observe the commandments which I have given concerning these things, which saith or teacheth to purchase all the lands, by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my Saints; all the land which can be purchased in Jackson county and the counties round about, and leave the residue in mine hand. Now, verily I say unto you, let all the Churches gather together all their monies; let these things be done in their time; be not in haste, and observe to have all things prepared before you; and let honourable men be appointed, even wise men, and send them to purchase these lands; and every Church in the eastern countries, when they are built up, if they will hearken unto the counsel, they may buy lands and gather together upon them; and in this way they may establish Zion."

And after further consideration and much prayer, we carried the case before the Church in this place, which met the approbation of the same.

Accordingly, we strove to become of one heart and one mind, and appointed a day for fasting and prayer; and asked the Lord to enable us to collect all our monies; and appointed a day for the Church to come together for Council.

Accordingly we came together, and after conversation, chose a Moderator, and Clerk to keep the records of the Church; counselled together concerning property owned by the Church, and commenced to make sale and collect pay according to the voice of

the Church, in order to collect all monies owned by the Church, and send by the hands of wise men, who were appointed by the voice of the Church; one Elder and one Priest, according to the will of God.

ALVAH L. TIPPITS,

County of Essex,

New York, October 20, 1834.

A Branch of the Church of the Latter-day Saints, agreeable to the requirement of heaven, have strove to unite their hearts and views, in order to be found spotless before the blazing throne of the Great Jehovah, when he comes to make up His jewels; and for this end do send property by the hands of wise men, appointed by the voice of the Church—agreeable to the revelation concerning the redemption of Zion—for the purpose of purchasing land in Jackson county, or counties round about, for the inheritance of the Church. Agreeable to this, we give our names with the affixed sums, annexed:—

	Cash	Property
Joseph H. Tippits	dols. 98,67	120,37
Alvah Tippits	34,63	80,00
John H. Tippits	171,05	51,93
Henry Adams	11,13	8,75
Zebulon Adams	1,75	
Caroline Tippits. . . .	151,06	107,00
David Bragg. . . .	5,00	1,06
Gustavus A. Perry. . . .		6,00

Aggregate, 848 dols. 40c.; 100 dols. to be left in Kirtland in boots and shoes.

The wise men appointed are John H. Tippits and Joseph H. Tippits.

On the evening of the 29th of November, I united in prayer with brother Oliver, for the continuance of blessings. After giving thanks for the relief which the Lord had lately sent us by opening the hearts of the brethren from the east, to loan us 430 dols.; after commencing and rejoicing before the Lord on this occasion, we agreed to enter into the following covenant with the Lord, viz.:—

That if the Lord will prosper us in our business, and open the way before us, that we may obtain means to pay our debts, that we be not troubled nor brought into disrepute before the world, nor His people; after that, of all that He shall give us, we will give a tenth, to be bestowed upon the poor in His Church, or as He shall command; and that we will be faithful over that which He has entrusted to our care, that we may obtain much; and that our children after us, shall remember to observe *this sacred and holy covenant*; and that our children, and our children's children, may know of the

same, we have subscribed our names with our own hands.

JOSEPH SMITH, jun.,
OLIVER COWDERY.

And now, O Father, as thou didst prosper our father Jacob, and bless him with protection and prosperity wherever he went, from the time he made a like covenant before and with thee; as thou didst, even the same night, open the heavens unto him, and manifest great mercy and power, and give him promises, so wilt thou do with us his sons; and as his blessings prevailed above his progenitors unto the utmost bounds of the everlasting hills, even so may our blessings prevail like his; and may thy servants be preserved from the power and influence of wicked and unrighteous men; may every weapon formed against us fall upon the head of him who shall form it; may we be blessed with a name and a place among thy Saints here, and thy sanctified when they shall rest. Amen.

While reflecting upon the goodness and mercy of God this evening, (November 30) a prophecy was put into our hearts, that in a short time the Lord would arrange His Providences in a merciful manner, and send us assistance to deliver us from debt and bondage.

December 1st. Our school for the Elders was now well attended, and with the lectures on theology, which were regularly delivered, absorbed for the time being everything else of a temporal nature. The classes being mostly Elders, gave the most studious attention to the all-important object of qualifying themselves, as messengers of Jesus Christ, to be ready to do his will in carrying glad tidings to all that would open their eyes, ears, and hearts.

According to the direction of the Holy Spirit, on the evening of the 5th, while assembled with Sidney Rigdon, Frederick G. Williams, and Oliver Cowdery, conversing upon the welfare of the Church, I laid my hands on brother Oliver Cowdery, and ordained him an assistant President, saying these words:—"In the name of Jesus Christ, who was crucified for the sins of the world, I lay my hands upon thee, and ordain thee an assistant President to the High and Holy Priesthood, in the Church of the Latter-day Saints."

On the 11th, Elder Phelps wrote from Liberty, Clay county, to J. T. V. Thompson, Jefferson City—in reply to his letter of the 25th November—expressive of

thankfulness to his Excellency, for introducing the sufferings of the Saints in his message; also asking counsel "whether it would avail anything for the society to petition his honorable body (the legislature) for an act to reinstate them in their rights," &c.; and requesting him to confer with his friends and his Excellency on the subject, and give an early answer.

About the middle of the month, the message of Governor Dunklin, of Missouri, to the legislature, arrived at Kirtland, was read with great interest, and revived the hopes of the Church for the scattered brethren of Jackson county.

Elder Phelps wrote again to Esquire Thompson, on the 18th, as follows:

Dear Sir,—By this mail I have forwarded to Captain Atchison, of the lower house, a petition and documents, on the subject of our rights in Jackson county. He will hand them to you for the senate, when through in the house. I shall be greatly obliged, if you will lay them before your honourable body; and any information you may require, or even personal attendance, write, and you shall have it if in my power. As a people, all we ask, is our rights.

With esteem, &c.,

W. W. PHELPS.

On the 20th, Messrs. Thompson and Atchison wrote Elder Phelps from the "Senate Chamber," acknowledging the receipt of his letter, stating that the committee on the Governor's message had not reported, and recommending the Saints to get up a petition to the Legislature, with as many signatures as possible, promising their assistance and influence to obtain redress of grievance. A petition was accordingly forwarded; but, without bringing anything to pass for the relief of the Saints in Missouri, the year closed.

1835.—During the month of January, I was engaged in the school of the Elders, and in preparing the Lectures on Theology for publication in the Book of Doctrine and Covenants, which the committee appointed last September were now compiling.

Certain brethren from Bolton, New York, came for counsel, relative to their proceeding to the west; and the High Council assembled on the 18th. After a long investigation, I decided that Elder Tanner assist with his might to build up the cause by tarrying in Kirtland; which

decision received the unanimous vote of the Council.

The school still continued, and arrangements were also made, according to the revelation of June, 1829, for choosing "the Twelve" to be especial messengers to bear the Gospel among all nations.

On the Sabbath previous to the 14th of February, brothers Joseph and Brigham Young came to my house after meeting, and sung for me; the Spirit of the Lord was poured out upon us, and I told them I wanted to see those brethren together, who went up to Zion in the camp, the previous summer, for I had a blessing for them; and a meeting was notified, of which the following are the minutes:—

Kirtland, February 14th, 1835. This day, a meeting was called of those who journeyed to Zion for the purpose of laying the foundation of its redemption, last season, together with as many others of the brethren and sisters as were disposed to attend.

President Joseph Smith, jun., presiding, read the 15th chapter of John, and said—Let us endeavour to solemnize our minds that we may receive a blessing, by calling on the Lord. After an appropriate and affecting prayer, the brethren who went to Zion were requested to take their seats together in a part of the house by themselves.

President Smith then stated that the meeting had been called, because God had commanded it; and it was made known to him by vision and by the Holy Spirit. He then gave a relation of some of the circumstances attending us while journeying to Zion—our trials, sufferings, &c., &c.; and said God had not designed all this for nothing, but He had it in remembrance yet; and those who went to Zion, with a determination to lay down their lives, if necessary, it was the will of God that they should be ordained to the ministry, and go forth to prune the vineyard for the last time, or the coming of the Lord, which was nigh—even fifty-six years should wind up the scene.

The President also said many things; such as the weak things, even the smallest and weakest among us, shall be powerful and mighty, and great things shall be accomplished by you from this hour; and you shall begin to feel the whisperings of the Spirit of God; and the work of God shall begin to break forth from this time; and you shall be endowed with power from on high.

President Smith then called upon all those who went to Zion, if they were agreed with him in the statement which he had made, to

arise; and they all arose and stood upon their feet.

He then called upon the remainder of the congregation, to know if they also sanctioned the movements, and they all raised the right hand.

The names of those who went to Zion in the camp, are, in part, as follows:—

- | | |
|------------------------|------------------------|
| 1. Joseph Smith, jr., | 30. Lewis Robbins, |
| 2. F. G. Williams, | 31. Darwin Richardson, |
| 3. Hyrum Smith, | 32. Joseph Young, |
| 4. Martin Harris, | 33. Alex. Badlam, |
| 5. Roger Orton, | 34. Solomon Angell, |
| 6. Jesse B. Smith, | 35. John D. Parker, |
| 7. William Smith, | 36. Levi Hancock, |
| 8. Harvey Stanley, | 37. Daniel Stevens, |
| 9. Jedediah M. Grant, | 38. Bradford Elliot, |
| 10. Lyman E. Johnson, | 39. Hiram Stratton, |
| 11. Lyman Sherman, | 40. David Elliot, |
| 12. Joseph Hancock, | 41. Luke Johnson, |
| 13. Brigham Young, | 42. Almon W. Babbitt, |
| 14. Lyman Smith, | 43. Orson Hyde, |
| 15. Heber C. Kimball, | 44. Sylvester Smith, |
| 16. Lorenzo Booth, | 45. David W. Patten, |
| 17. Zera S. Cole, | 46. William Pratt, |
| 18. Leonard Rich, | 47. Sol. W. Denton, |
| 19. Harrison Burgess, | 48. Jos. Bates Nobles, |
| 20. Alden Burdick, | 49. Elias Hutchins, |
| 21. Hiram Winters, | 50. Charles Kelley, |
| 22. William F. Cahoon, | 51. Ezra Thayre, |
| 23. Harpin Riggs, | 52. John Murdock, |
| 24. Libeus T. Coon, | 53. Hazen Aldrich, |
| 25. Nthn. B. Baldwin, | 54. Jenkins Salisbury, |
| 26. Benj. Winchester, | 55. Peter Buchanan, |
| 27. Jas. L. Thompson, | 56. Parley P. Pratt, |
| 28. Henry Shibley, | |
| 29. Burr Riggs, | |

President Joseph Smith, jun., after making many remarks on the subject of choosing the Twelve, wanted an expression from the brethren, if they would be satisfied to have the Spirit of the Lord dictate in the choice of the Elders to be Apostles; whereupon all the Elders present expressed their anxious desire to have it so.

A hymn was then sung, "Hark, listen to the trumpeters," &c. President Hyrum Smith prayed, and meeting was dismissed for one hour.

Assembled pursuant to adjournment, and commenced with prayer.

President Joseph Smith, jun., said that the first business of the meeting was, for the three witnesses of the Book of Mormon, to pray, each one, and then proceed to choose twelve men from the Church, as Apostles, to go to all nations, kindreds, tongues, and people.

The three witnesses, viz., Oliver Cowdery, David Whitmer, and Martin Harris, united in prayer.

These three witnesses were then blessed

by the laying on of the hands of the Presidency.

The witnesses then, according to a former commandment, proceeded to make choice of the Twelve. Their names are as follows:—

- | | |
|----------------------|----------------------|
| 1. Lyman E. Johnson, | 7. Wm. E. McLellin, |
| 2. Brigham Young, | 8. John F. Boyton, |
| 3. Heber C. Kimball, | 9. Orson Pratt, |
| 4. Orson Hyde, | 10. William Smith, |
| 5. David W. Patten, | 11. Thos. B. Marsh, |
| 6. Luke Johnson, | 12. Parley P. Pratt. |

Lyman E. Johnson, Brigham Young and Heber C. Kimball came forward; and the three witnesses laid their hands upon each one's head and prayed, separately.

The blessing of Lyman E. Johnson was, in the name of Jesus Christ, that he should bear the tidings of salvation to nations, tongues, and people, until the utmost corners of the earth shall hear the tidings; and that he shall be a witness of the things of God to nations and tongues, and that holy angels shall administer to him occasionally; and that no power of the enemy shall prevent him from going forth and doing the work of the Lord; and that he shall live until the gathering is accomplished, according to the holy Prophets; and he shall be like unto Enoch; and his faith shall be like unto his; and he shall be called great among all the living; and Satan shall tremble before him; and he shall see the Saviour come and stand upon the earth with power and great glory.

The blessing of Brigham Young was, that he should be strong in body, that he might go forth and gather the elect, preparatory to the great day of the coming of the Lord; and that he might be strong and mighty, declaring the tidings to nations that know not God; that he may add ten talents; that he may come to Zion with many sheaves. He shall go forth from land to land, and from sea to sea; and shall behold heavenly messengers going forth; and his life shall be prolonged; and the holy Priesthood is conferred on him, that he may do wonders in the name of Jesus; that he may cast out devils, heal the sick, raise the dead, open the eyes of the blind, go forth from land to land and from sea to sea; and that heathen nations shall even call him God himself, if he do not rebuke them.

Heber C. Kimball's blessing was, in substance, that he shall be made like unto those who have been blessed before him; and be favoured with the same blessing. That he might receive visions; the ministration of angels, and hear their voice; and even come into the presence of God; that many millions may be converted by his instrumentality; that angels may waft him from place to place, and that he may stand unto the

coming of our Lord, and receive a crown in the Kingdom of our Lord; that he be made acquainted with the day when Christ shall come; that he shall be made perfect in faith; and that the deaf shall hear, the lame shall walk, the blind shall see, and greater things than these shall he do: that he shall have boldness of speech before the nations, and great power, &c.

A hymn was then sung, "Glorious things of thee are spoken," &c.; and the congregation dismissed by President Joseph Smith, jun.

Sunday, February 15th, the congregation again assembled.

President Cowdery made some observations upon the nature of the meetings, calling upon the Lord for His assistance, &c., after which a number of certificates were read and accepted, from brethren that had recently returned from Zion.

President Cowdery then called forward Orson Hyde, David W. Patten, and Luke Johnson, and proceeded to their ordinations and blessings.

Orson Hyde's blessing.—Oliver Cowdery called upon the Lord to smile upon him, that his faith shall be made perfect, and that the blessings pronounced shall be realized. He shall be made mighty, and be endued with power from on high, and go forth to the nations of the earth to proclaim the Gospel; that he shall escape all the pollutions of the world; the angels shall uphold him; and that he shall go forth according to the commandment, both to Jew and Gentile, and shall go to all nations, kingdoms and tongues; all who hear his voice shall acknowledge him to be a servant of God; he shall be equal in holding the keys of the Kingdom; he shall stand on the earth and bring souls till Christ comes. We know that he loves Thee, and may this Thy servant be able to walk through pestilence and not be harmed; the powers of darkness shall have no ascendancy over him; he shall have power to smite the earth with pestilence; to divide waters, and lead through the Saints; he shall go from land to land, and from sea to sea; he shall be like one of the three Nephites.

David W. Patten's blessing.—O God, give this, thy servant, a knowledge of thy will; may he be like one of old, who bore testimony of Jesus; may he be a new man from this day forth. He shall be equal with his brethren, the Twelve, and have the qualifications of the Prophets before him. May his body be strong and never be weary; may he walk and not faint. May he have power over all diseases, and faith according to his desires; may the heavens be opened upon him speedily, that he may bear testimony from knowledge; that he may go to

nations and isles afar off. May he have a knowledge of the things of the Kingdom, from the beginning, and be able to tear down priestcraft like a lion. May he have power to smite his enemies before him, with utter destruction. May he continue till the Lord comes. O Father, we seal these blessing upon him. Even so. Amen.

Luke Johnson's blessing.—Our Father in heaven, look down in mercy upon us, and upon this thy servant, whom we ordain to the ministry of the Twelve. He shall be prepared and preserved, and be like those we have blessed before him. The nations shall tremble before him. He shall hear the voice of God; he shall comfort the hearts of the Saints always. The angels shall bear him up till he shall finish his ministry. He shall be delivered, and come forth with Israel. He shall bear testimony to the kings of the earth, and hold communion with the Father, with the Son, and with the general assembly and Church of the first-born. If cast into prison, he shall be able to comfort the hearts of his comrades. His tongue shall be loosed, and he shall have power to lead many to Zion, and sit down with them; the Ancient of Days shall pronounce this blessing, that he has been faithful; he shall have strength, wisdom, and power; he shall go among the covenant people and speak all their tongues where he shall go. All these blessings we confer upon him in the name of Jesus. Amen.

William E. McLellan's blessing.—In the name of the Lord, wisdom and intelligence shall be poured out upon him, to enable him to perform the great work that is incumbent upon him; that he may be spared until the Saints are gathered; that he may stand before kings and rulers to bear testimony, and be upheld by holy angels; and the nations of the earth shall acknowledge that God has sent him; he shall have power to overcome his enemies; and his life shall be spared in the midst of pestilence and destruction, and in the midst of his enemies. He shall be a prince and a saviour to God's people. The tempter shall not overcome him, nor his enemies prevail against him:

the heavens shall be opened unto him, as unto men in days of old. He shall be mighty in the hands of God, and shall convince thousands that God has sent him; and his days may be prolonged until the coming of the Son of Man. He shall be wafted as on eagles' wings, from country to country, and from people to people; and be able to do wonders in the midst of this generation. Even so. Amen.

John F. Boynton's blessing.—Thou hast prevailed, and thou shalt prevail, and thou shalt declare the Gospel unto many nations. Thou shalt be made mighty before God; and although thou shalt be cast out from the face of men, yet thou shalt have power to prevail. Thou shalt lead the elect triumphantly to the places of refuge; thou shalt be like the brethren who have been blessed before thee. Thou shalt stand in that day of calamity when the wicked shall be consumed, and present unto the Father, spotless, the fruits of thy labour. Thou shalt overcome all the evils that are in the world; thou shalt have wisdom to put to silence all the wisdom of the wise; and thou shalt see the face of thy Redeemer in the flesh. These blessings are pronounced and sealed upon thee. Even so. Amen.

William Smith's blessing.—That he may be purified in heart; that he may have communion with God; that he may be equal with his brethren in holding the keys of this ministry; that he may be kept and be instrumental in leading Israel forth, that he may be delivered from the hands of those who seek to destroy him; that he may be enabled to bear testimony to the nations that Jesus lives; that he may stand in the midst of pestilence and destruction. He shall be mighty in the hands of God, in bringing about the restoration of Israel. The nations shall rejoice at the greatness of the gifts which God has bestowed upon him: that his tongue shall be loosed; he shall have power to do great things in the name of Jesus. He shall be preserved, and remain on the earth, until Christ shall come to take vengeance on the wicked. Adjourned.

(To be continued.)

VARIETIES.

TRANSPORTED FOR LIFE.—The man who marries happily.

AN editor down south, who served four days on a jury, says he's so full of law that it is hard to keep from cheating somebody.

AN AUSTRIAN HEAVEN.—An Austrian, upon being asked for a definition of Paradise, said, "I believe it to be a kingdom where you can travel backwards and forwards without a passport."

FEARFUL AND FATAL MALADY AT GALENA, ILLINOIS.—We learn that a fatal malady broke out a short time since at Galena, which defies all the efforts of physicians.

It is a new type of disease, and with symptoms entirely peculiar; so much so that the physicians fear its attacks more than those of any epidemic which has raged through the country for years. Its first effects are to produce intense excitement, mental and physical, succeeded by loss of appetite and great despondency. The doctors, in every instance, have been unable to check it before reaching this stage of the disease, although a few have been saved by being sent out of the city. It is called the "Dubuque fever," or "fever of Dubuque.—*Cincinnati (U. S.) Atlas*.

WORKS RECENTLY PUBLISHED.—The *Harp of Zion*, a Collection of Poems, &c., by Elder John Lyon, with Notes, and a Steel Portrait of the Author. Published for the benefit of the Perpetual Emigrating Fund. Price, morocco gilt extra, 6s. 6d.; cloth extra, gilt edges, 3s. 6d.; cloth embossed, 2s. 6d.

Plate of Portraits of the First Presidency and Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Fifteen Portraits—engraved on Steel. Price, half-graud eagle India proofs, £1 10s.; India proofs, £1; plain, 10s.

Supplement to the Fifteenth Volume of the *Millennial Star*, 64 pages. Contents:—Minutes of a Special Conference of Elders of the Church of Jesus Christ of Latter-day Saints, held in the Tabernacle, Great Salt Lake City, August 28th, 1852—including Speeches by the First Presidency, Apostles, and Elders; A Revelation given to Joseph Smith, on Celestial Marriage, or the Patriarchal Order of Matrimony; a Sermon by Elder Orson Pratt on the same subject. Also two Sermons, by President Brigham Young, on the present situation of the world, and the great glories that await the righteous. Price 5d.

Patriarchal Order, or Plurality of Wives, by Elder Orson Spencer, A. B., being his Fifteenth Letter in correspondence with the Rev. William Crowel, A. M., Editor of the *Western Watchman*, St. Louis, U. S. A., (late Editor of the *Christian Watchman*, Boston, Massachusetts.) Price 2d.

The Prussian Mission of the Church of Jesus Christ of Latter-day Saints. Report of Elder Orson Spencer, A. B., to President Brigham Young. Price 2d.

The Seer, Nos. 1, 2, and 3, Vol. 1, a new monthly Periodical, Edited by Orson Pratt, one of the Twelve Apostles. Contents of No. 1.—Prospectus of *The Seer*—First Epistle of Orson Pratt to the Saints scattered throughout the United States and British Provinces—Celestial Marriage, or the Patriarchal Order of Matrimony. Contents of No. 2.—The Pre-existence of Man—Celestial Marriage. Contents of No. 3.—Figure and Magnitude of Spirits—The Pre-existence of Man—Celestial Marriage. Price 2d. each.

ADDRESSES.—T. W. Brewerton, 50, Pleasance, Edinburgh.

Levi E. Riter, 1, Castle Street, Derby.

Charles Derry, Leicester Street, Sleaford, Lincolnshire.

LIST OF MONIES RECEIVED FROM THE 3RD TO THE 10TH MARCH, 1853.

William McGhie	£3 0 0	Brought forward.....	£51 18 0
Andrew McFarlane	3 8 0	James Robson.....	10 0 0
Charles R. Savage.....	6 0 0	William Richards	5 0 0
Richard Tilt	5 0 0	John Holsall	5 0 0
Henry McCreery.....	12 10 0	Thomas Kempin	4 0 0
H. Savage.....	5 0 0	Edward Weaver.....	2 15 0
Robert Kirkwood	12 0 0	James Walker.....	25 0 0
John Hyde	5 0 0	James Linforth	6 0 0
Carried forward	£51 18 0		£109 13 0

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Head

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

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HISTORY OF JOSEPH SMITH.

(*Continued from page 207.*)

Kirtland, February 21st, 1835. Pursuant to adjournment, a meeting of the Church was held; and, after prayer by President David Whitmer, and a short address by President Oliver Cowdery to the congregation, Elder Parley P. Pratt was called to the stand, and ordained one of the Twelve, by President Joseph Smith, jun., David Whitmer, and Oliver Cowdery. O Lord, smile from heaven upon this thy servant; forgive his sins, sanctify his heart, and prepare him to receive the blessing. Increase his love for thee and for thy cause; increase his intelligence; communicate to him all that wisdom, that prudence, and that understanding, which he needs as a minister of righteousness, and to magnify the Apostleship whereunto he is called. May a double portion of that Spirit which was communicated to the disciples of our Lord and Saviour to lead them into all truth, rest down upon him, and go with him where he goes, that nothing shall prevail against him, that he may be delivered from prisons, from the power of his enemies, and from the adversary of all righteousness. May he be able to mount up on wings as an eagle, to run and not be weary, to walk and not faint; may he have great wisdom and intelligence, and be able to lead thine elect through this thorny maze. Let sickness and death have no power over him; let him be equal with his brethren in bringing many sons and daughters to glory, and many nations to a knowledge of the truth. Great blessings shall rest upon thee; thy faith shall increase; thou shalt have great power to prevail. The veil of the heavens shall be rolled up; thou shalt be permitted to gaze within it, and receive instructions from on high. No arm

that is formed and lifted against thee shall prosper; no power shall prevail; for thou shalt have power with God, and shall proclaim His Gospel. Thou wilt be afflicted, but thou shalt be delivered, and conquer all thy foes. Thine office shall never be taken from thee; thou shalt be called great; angels shall carry thee from place to place. Thy sins are forgiven, and thy name written in the Lamb's Book of Life. Even so. Amen.

Charge given by Oliver Cowdery to P. P. Pratt.—I am aware, dear brother, that the mind naturally claims something new! but the same thing rehearsed frequently profits us. You will have the same difficulties to encounter in fulfilling this ministry, that the ancient Apostles had. You have enlisted in a cause that requires your whole attention; you ought, therefore, to count the cost; and to become a polished shaft, you must be sensible, requires the labour of years; and your station requires a perfect polish. It is required not merely to travel a few miles in the country, but in distant countries: you must endure much labour, much toil, and many privations, to become perfectly polished. Your calling is not like that of the husbandman, to cultivate a stinted portion of the planet on which we dwell, and when heaven has given the former and the latter rain, and mellow autumn ripened his fruit, gather it in, and congratulate himself for a season in the remission of his toils, while he anticipates his winter evenings of relaxation and fire-side enjoyments. But, dear brother, it is far otherwise with you. Your labour must be incessant, and your toil great; you must go forth and labour till the great work is done. It will require a series of years to accomplish it; but you

will have this pleasing consolation, that your heavenly Father requires it; the field is His; the work is His; and He will not only cheer you, animate you, and buoy you up in your pilgrimage, in your arduous toils; but when your work is done, and your labour over, He will take you to Himself. But before this consummation of your felicity, bring your mind to bear upon what will be imperiously required of you, to accomplish the great work that lies before you. Count well the cost. You have read of the persecutions and trials of ancient days. Has not bitter experience taught you that they are the same now? You will be dragged before the authorities for the religion you profess; and it were better not to set out, than to start, [and] look back, or shrink when dangers thicken upon [you], or appalling death stares you in the face. I have spoken these things, dear brother, because I have seen them in visions. There are strong dungeons and gloomy prisons for you. These should not appal you. You must be called a good or bad man. The ancients passed through the same. They had this testimony—that they had seen the Saviour after he rose from the dead. You must bear some testimony; or your mission, your labour, your toil, will be in vain. You must bear the same testimony, that there is but one God, one mediator; he that has seen Him will know Him, and testify of Him. Beware of pride; beware of evil; shun the very appearance of it; for the time is coming, when, if you do not give heed to these things, you will have a fall. Among your many afflictions, you will have many blessings also; but you must pass through many afflictions, in order to receive the glory that is in reserve for you. You will see thousands, who, when they first see you, will know nothing about salvation by Jesus Christ: you shall see a nation born in a day. A great work lies before you, and the time is near when you must bid farewell to your native land, cross the mighty deep, and sound the tocsin of alarm to other nations, kindreds, tongues, and people. Remember that all your hopes of deliverance from danger and from death, will rest upon your faithfulness to God: in His cause, you must necessarily serve Him with a perfect heart and a willing mind. Avoid strife and vain glory; think not yourself better than your brethren, but pray for them as well as for yourself; and if you are faithful, great will be your blessings; but if you are not, your stewardship will be taken from you, and another appointed in your stead.

Elder Pratt gave his hand to President O. Cowdery, and said, he had received ordination, and should fulfil the ministry according to the grace given him; to which the

President replied, Go forth, and angels shall bear thee up; and thou shalt come forth at the last day, bringing many with thee.

Thomas B. Marsh and Orson Pratt were absent on a mission.

Elder Marsh returned to Kirtland on the 25th of April, and Elder Pratt on the 26th, and received their ordinations and blessing, which are recorded in this place, in connexion with their brethren.

Thomas B. Marsh's blessing, by President O. Cowdery,—Dear brother, you are to be a minister of righteousness, and to this ministry and Apostleship you are now to be ordained; and may all temporal and spiritual blessings attend you. Your sins are forgiven you, and you are to go forth and preach the everlasting Gospel. You shall travel from kingdom to kingdom, and from nation to nation. Angels shall bear thee up, and thou shalt be instrumental in bringing thousands of the redeemed of the Lord to Zion. Sealed by President David Whitmer. Even so. Amen.

Orson Pratt's blessing.—Dear brother, you are chosen and set apart, to be ordained to this Apostleship and this ministry; you shall go forth and preach the Gospel, and do a mighty work. You shall be sustained; the Holy Spirit shall enlighten thy mind; thou shalt travel from nation to nation; the Lord God shall preserve thee, and return thee safe, with songs of everlasting joy upon thy head. Confirmed by President David Whitmer.

The following charge was given to the Twelve by President O. Cowdery.—Dear brethren, previous to delivering the charge, I shall read a part of a revelation. It is known to you, that, previous to the organizing of this Church in 1830, the Lord gave revelations, or the Church could not have been organized. The people of this Church were weak in faith compared with the ancients. Those who embarked in this cause were desirous to know how the work was to be conducted. They read many things in the Book of Mormon, concerning their duty, and the way the great work ought to be done; but the minds of men are so constructed that they will not believe, without a testimony of seeing or hearing. The Lord gave us a revelation, that, in process of time, there should be twelve men chosen to preach His Gospel to Jew and Gentile. Our minds have been on a constant stretch, to find who these twelve were: when the time should come we could not tell; but we sought the Lord by fasting and prayer, to have our lives prolonged to see this day, to see you, and to take a retrospect of the difficulties through which we have passed; but, having seen the day, it becomes my duty to deliver to you a charge; and first, a few remarks

respecting your ministry. You have many revelations put into your hands; revelations to make you acquainted with the nature of your mission: you will have difficulties by reason of your visiting all the nations of the world. You will need wisdom in a ten-fold proportion to what you have ever had; you will have to combat all the prejudices of all nations.

He then read the revelation, and said:—Have you desired this ministry with all your hearts? If you have desired it you are called of God, not of man, to go into all the world.

He then read again, from the revelation, what the Lord said to the Twelve. Brethren, you have your duty presented in this revelation. You have been ordained to the holy Priesthood, you have received it from those who have their power and authority from an angel; you are to preach the Gospel to every nation. Should you in the least degree come short of your duty, great will be your condemnation; for the greater the calling the greater the transgression. I therefore warn you to cultivate great humility; for I know the pride of the human heart. Beware, lest the flatterers of the world lift you up; beware, lest your affections are captivated by worldly objects. Let your ministry be first. Remember, the souls of men are committed to your charge; and if you mind your calling, you shall always prosper.

You have been indebted to other men, in the first instance, for evidence; on that you have acted; but it is necessary that you receive a testimony from heaven, for yourselves; so that you can bear testimony to the truth of the Book of Mormon, and that you have seen the face of God. That is more than the testimony of an angel. When the proper time arrives, you shall be able to bear this testimony to the world. When you bear testimony that you have seen God, this testimony God will never suffer to fall, but will bear you out; although many will not give heed, yet others will. You will therefore see the necessity of getting this testimony from heaven.

Never cease striving till you have seen God, face to face. Strengthen your faith; cast off your doubts, your sins, and all your unbelief; and nothing can prevent you from coming to God. Your ordination is not full and complete till God has laid His hands upon you. We require as much to qualify us as did those who have gone before us; God is the same. If the Saviour in former days laid his hands on his disciples, why not in latter-days?

With regard to superiority I must make a few remarks. The ancient Apostles sought to be great; but lest the seeds of discord be sown in this matter, understand particularly

the voice of the Spirit on this occasion. God does not love you better or more than others. You are to contend for the faith once delivered to the Saints. Jacob, you know, wrestled till he obtained. It was by fervent prayer and diligent search that you have obtained the testimony you are now able to bear. You are ~~as~~ one; you are equal in bearing the keys of the Kingdom to all nations. You are called to preach the Gospel of the Son of God to the nations of the earth; it is the will of your heavenly Father, that you proclaim His Gospel to the ends of the earth, and the islands of the sea.

Be zealous to save souls. The soul of one man is as precious as the soul of another. You are to bear this message to those who consider themselves wise: and such may persecute you; they may seek your life. The adversary has always sought the life of the servants of God; you are therefore to be prepared at all times to make a sacrifice of your lives, should God require them in the advancement and building up of His cause. Murmur not at God. Be always prayerful; be always watchful. You will bear with me while I relieve the feelings of my heart. We shall not see another day like this; the time has fully come, the voice of the Spirit has come; to set these men apart.

You will see the time when you will desire to see such a day as this, and you will not see it. Every heart wishes you peace and prosperity, but the scene with you, will inevitably change. Let no man take your bishopric; and beware that you lose not your crowns. It will require your whole souls, it will require courage like Enoch's.

The time is near when you will be in the midst of congregations who will gnash their teeth upon you. This Gospel must roll and will roll until it fills the whole earth. Did I say congregations would gnash upon you? Yea, I say nations will gnash upon you; you will be considered the worst of men. Be not discouraged at this. When God pours out His Spirit, the enemy will rage; but God, remember, is on your right hand, and on your left. A man, though he be considered the worst, has joy, who is conscious that he pleases God. The lives of those who proclaim the true Gospel will be in danger; this has been the case ever since the days of righteous Abel. The same opposition has been manifest whenever men came forward to publish the Gospel. The time is coming when you will be considered the worst, by many, and by some the best of men. The time is coming when you will be perfectly familiar with the things of God. This testimony will make those who do not believe your testimony, seek your lives; but there are whole nations who will receive your testimony. They will call you good men. Be

not lifted up when you are called good men. Remember you are young men, and you shall be spared. I include the other three. Bear them in mind in your prayers; carry their cases to a throne of grace; although they are not present, yet you and they are equal. This appointment is calculated to create an affection in you for each other, stronger than death. You will travel to other nations; bear each other in mind. If one, or more, is cast into prisons, let the others pray for him, and deliver him by their prayers. Your lives shall be in great jeopardy; but the promise of God is, that you shall be delivered.

Remember you are not to go to other nations, till you receive your endowment. Tarry at Kirtland until you are endowed with power from on High. You need a fountain of wisdom, knowledge, and intelligence, such as you never had. Relative to the endowment, I make a remark or two, that there be no mistake. The world cannot receive the things of God. He can endow you without worldly pomp or great parade. He can give you that wisdom, that intelligence, and that power, which characterized the ancient Saints, and now characterizes the inhabitants of the upper world. The greatness of your commission consists in this:—you are to hold the keys of this ministry; you are to go to the nations afar off, nations that sit in darkness. The day is coming when the work of God must be done. Israel shall be gathered. The seed of Jacob shall be gathered from their long dispersion. There will be a feast to Israel the elect of God. It is a sorrowful tale, but the Gospel must be preached, and God's ministers be rejected; but where can Israel be found and receive your testimony, and not rejoice? No where! The prophecies are full of great things that are to take place in the last days. After the elect are gathered out, destructions shall come on the inhabitants of the earth; all nations shall feel the wrath of God, after they have been warned by the Saints of the Most High. If you will not warn them, others will, and you will lose your crowns.

You must prepare your minds to bid a long farewell to Kirtland, even till the great day come. You will see what you never expected to see; you will need the mind of Enoch or Elijah, and the faith of the brother of Jared; you must be prepared to walk by faith, however appalling the prospect to human view; you and each of you, should feel the force of the imperious mandate, Son, go labour in my vineyard, and cheerfully receive what comes; but in the end you will stand while others will fall. You have read in the revelation concerning ordination: Beware how you ordain, for all nations are not like this nation; they will willingly re-

ceive the ordinances at your hands to put you out of the way. There will be times when nothing but the angels of God can deliver you out of their hands.

We appeal to your intelligence, we appeal to your understanding, that we have so far discharged our duty to you. We consider it one of the greatest condescensions of our heavenly Father, in pointing you out to us; you will be stewards over this ministry; you have a work to do that no other men can do; you must proclaim the Gospel in its simplicity and purity: and we commend you to God and the word of His grace. You have our best wishes, you have our most fervent prayers, that you may be able to bear this testimony, that you have seen the face of God. Therefore, call upon Him in faith and mighty prayer till you prevail; for it is your duty and your privilege to bear such testimony for yourselves. We now exhort you to be faithful to fulfil your calling; there must be no lack here; you must fulfil in all things: and permit us to repeat, all nations have a claim on you; you are bound together as the three witnesses were; you, notwithstanding, can part and meet, and meet and part again, till your heads are silvered over with age.

He then took them separately by the hand, and said, Do you with full purpose of heart take part in this ministry, to proclaim the Gospel with all diligence, with these your brethren, according to the tenor and intent of the charge you have received? Each of whom answered in the affirmative.

Kirtland, February 27.

This evening, nine of the Twelve, viz.: Lyman Johnson, Brigham Young, Heber C. Kimball, Orson Hyde, David W. Patten, Luke Johnson, William E. McLellin, John F. Boynton, and William Smith, assembled at the house of President Joseph Smith, jun., who was present, with Frederick G. Williams, Sidney Rigdon, Bishop Whitney, and three Elders. Parley P. Pratt had gone to New Portage, and Orson Pratt and Thomas B. Marsh had not yet arrived to receive their ordination.

After prayer by President Joseph Smith, jun., he said, if he were heard patiently, he could lay before the Council an item which would be of importance. He had for himself learned a fact, by experience, which, on reflection, always gave him deep sorrow. It is a fact, if I now had in my possession, every decision which has been had upon important items of doctrine and duties, since the commencement of this work, I would not part with them for any sum of money; but we have neglected to take minutes of such things, thinking, perhaps, that they would never benefit us afterwards; which,

had we now, would decide almost every point of doctrine which might be agitated. But this has been neglected, and now we cannot bear record, to the Church and to the world, of the great and glorious manifestations which have been made to us, with that degree of power and authority we otherwise could, if we now had these things to publish abroad.

Since the Twelve are now chosen, I wish to tell them a course which they may pursue, and be benefitted hereafter, in a point of light of which they are not now aware. If they will, on every time they assemble, appoint a person to preside over them during the meeting, and one or more to keep a record of their proceedings, and on the decision of every question or item, be it what it may, let such decision be written; and such decision will for ever remain upon record, and appear an item of covenant or doctrine. An item thus decided may appear, at the time, of little or no worth; but, should it be published, and one of you lay hands on it after, you will find it of infinite worth, not only to your brethren, but it will be a feast to your own souls.

Here is another important item. If you assemble from time to time, and proceed to discuss important questions, and pass decisions upon the same, and fail to note them down, by-and-by you will be driven to straits from which you will not be able to extricate yourselves, because you may be in a situation not to bring your faith to bear with sufficient perfection or power to obtain the desired information; or, perhaps, for neglecting to write these things when God revealed them, not esteeming them of sufficient worth! the Spirit may withdraw, and God may be angry; and here is, or was, a vast knowledge, of infinite importance, which is now lost. What was the cause of this? It came in consequence of slothfulness, or a neglect to appoint a man to occupy a few

moments in writing all these decisions. Here let me prophesy. The time will come, when, if you neglect to do this thing, you will fall by the hands of unrighteous men. Were you to be brought before the authorities, and be accused of any crime or misdemeanor, and be as innocent as the angels of God, unless you can prove yourselves to have been somewhere else, your enemies will prevail over you; but, if you can bring twelve men to testify that you were in a certain place, at that time, you will escape their hands. Now, if you will be careful to keep minutes of these things, as I have said, it will be one of the most important records ever seen, for every such decision will ever after remain as items of doctrine and covenants.

The Council then expressed their approbation concerning the foregoing remarks of President Smith, and appointed Orson Hyde and William E. McLellan clerks for the meeting.

President Smith proposed the following question:—What importance is there attached to the calling of these Twelve Apostles, different from the other callings or officers of the Church?

After the question was discussed by Counsellors Patten, Young, Smith, and McLellan, President Joseph Smith, jun., gave the following decision:—

They are the Twelve Apostles, who are called to the office of Travelling High Council, who are to preside over all the Churches of the Saints, among the Gentiles, where there is a Presidency established; and they are to travel and preach among the Gentiles, until the Lord shall command them to go to the Jews. They are to hold the keys of this ministry, to unlock the door of the Kingdom of heaven unto all nations, and to preach the Gospel to every creature. This is the power, authority, and virtue of their Apostleships.

OLIVER COWDERY, Clerk.

(To be continued.)

PROMISED BLESSINGS CONDITIONAL.

(From the Deseret News.)

In revising the life of Joseph, published in this paper, the question so often asked by the Saints presented itself; to wit, what shall we do with these promises? there are no conditions in the blessings given to the Twelve, they were blessed to do a great work even to the coming of Christ, and several have apostatized; how shall we account for these failures?

All blessings promised by the Priest-

hood, which has come down from the heavens, are conditional, no matter whether expressed or implied: conditions are often spoken in blessings, which are not written, and for a good reason—the Church has not always been blessed with ready writers; they could not write all that was spoken, and being obliged to leave a part unwritten, the writers have left that portion which they truly understood to be

universally acknowledged by the Priesthood, namely, that faithfulness on the part of the receiver of blessings was requisite to ensure the blessings promised.

Let any man who has the spirit of truth abiding in him, read all we have published in this paper, and he will see the conditions in President Cowdery's communication to Parley P. Pratt, and that these conditions were necessary for him to observe, or else he was liable to lose his crown, and his office be taken and given to another; and the same conditions were equally applicable to all the Quorum of the Twelve Apostles—whether expressed or not, they were implied to all; and whether written or not it mattereth not, they were understood if they were not spoken; and this is the case with all blessings through

the Priesthood to all Saints, except the eternal decrees of the Father, made manifest through the Priesthood by *special revelation*, with which the present generation have very little to do, and consequently need give themselves no trouble concerning it, they will be sure to know it when it comes.

Many have wondered why their friends have been cut off and laid in their graves, when it was said, in their Patriarchal blessing, they should live to the coming of Christ, if they continued faithful; but this brings us particularly to the principle of faith, which is largely treated of in the Doctrine and Covenants, and to which we refer the Saints for information, for the present—which, read and be wise.

CELESTIAL MARRIAGE IN DESERET.

(Extract from the Seer.)

No man in Utah, who already has a wife, and who may desire to obtain another, has any right to make any propositions of marriage to a lady, until he has consulted the President over the whole Church, and through him, obtains a revelation from God, as to whether it would be pleasing in His sight. If he is forbidden by revelation, that ends the matter; if, by revelation, the privilege is granted, he still has no right to consult the feelings of the young lady, until he has obtained the approbation of her parents, provided they are living in Utah; if their consent cannot be obtained, this also ends the matter. But if the parents or guardians freely give their consent, then he may make propositions of marriage to the young lady; if she refuse these propositions, this also ends the matter; but if she accept, a day is generally set apart by the parties, for the marriage ceremony to be celebrated. It is necessary to state, that before any man takes the least step towards getting another wife, it is his duty to consult the feelings of the wife which he already has, and obtain her consent, as recorded in the 24th paragraph of the revelation published in first Number of the *Seer*.

When the day set apart for the solemnization of the marriage ceremony, has arrived, the bridegroom, and his wife, and also the bride, together with their rela-

tives, and such other guests as may be invited, assemble at the place which they have appointed. The scribe then proceeds to take the names, ages, native towns, counties, states, and countries, of the parties to be married, which he carefully enters on record. The President, who is the Prophet, Seer, and Revelator over the whole Church throughout the world, and who alone holds the keys of authority in this solemn ordinance—as recorded in the 2nd and 5th paragraphs of the Revelation on Marriage—calls upon the bridegroom, and his wife, and the bride, to arise, which they do, fronting the President. The wife stands on the left hand of her husband, while the bride stands on her left. The President then puts this question to the wife:—"Are you willing to give this woman to your husband to be his lawful and wedded wife for time and for all eternity? If you are, you will manifest it by placing her right hand within the right hand of your husband." The right hands of the bridegroom and bride being thus joined, the wife takes her husband by the left arm, as if in the attitude of walking; the President then proceeds to ask the following question of the man:—"Do you, brother, (*calling him by name*), take sister, (*calling the bride by her name*), by the right hand, to receive her unto yourself, to be your lawful and wedded

wife, and you to be her lawful and wedded husband, for time and for all eternity, with a covenant and promise, on your part, that you will fulfil all the laws, rites, and ordinances, pertaining to this holy matrimony, in the new and everlasting covenant, doing this in the presence of God, angels, and these witnesses, of your own free will and choice?" The bridegroom answers, yes. The President then puts the question to the bride:—"Do you, sister, (*calling her by name,*) take brother, (*calling him by name,*) by the right hand, and give yourself to him, to be his lawful and wedded wife for time and for all eternity, with a covenant and promise, on your part, that you will fulfil all the laws, rites, and ordinances, pertaining to this holy matrimony, in the new and everlasting covenant, doing this in the presence of God, angels, and these witnesses, of your own free will and choice?" The bride answers, yes. The President then says, "In the name of the Lord Jesus Christ, and by the authority of the Holy Priesthood, I pronounce you legally and lawfully husband and wife, for time and for all eternity; and I seal upon you the blessings of the holy resurrection, with power to come forth in the morning of the first resurrection, clothed with glory, immortality, and eternal lives; and I seal upon you the blessings of thrones, and dominions, and principalities, and powers, and exaltations, together with the blessings of Abraham, Isaac, and Jacob; and say unto you, be fruitful and multiply, and replenish the earth, that you may have joy and rejoicing in your posterity in the day of the Lord Jesus. All these blessings, together with all other blessings pertaining to the new and everlasting covenant, I seal upon your heads, through your faithfulness unto the end, by the authority of the Holy Priesthood, in the name of the Father, and of the Son, and of the Holy Ghost, Amen." The Scribe then enters, on the General Record, the date and place of the marriage, together with the names of two or three witnesses who were present.

In the Revelation on Marriage, we are informed that there is never but one man on the earth at the same time who holds the keys to minister the ceremony of marriage for time and for all eternity, and to seal the same on earth with authority, so that it may be acknowledged and sealed in Heaven. The keys of authority are conferred by revelation, and by the holy

anointing, upon the Prophet, Seer, and Revelator of the Church, who is the President over all the Saints throughout the world. In cases where it is inconvenient for him to attend, he has the authority to appoint others to officiate in his stead. But in all cases of this nature, he must be consulted by the parties, and his sanction be obtained.

When a man who has a wife, teaches her the law of God, as revealed to the ancient Patriarchs, and as manifested by new revelation, and she refuses to give her consent for him to marry another according to that law, then, it becomes necessary for her to state, before the President, the reasons why she withholds her consent; if her reasons are sufficient and justifiable, and the husband is found in the fault, or in transgression, then, he is not permitted to take any step in regard to obtaining another. But if the wife can show no good reason why she refuses to comply with the law which was given unto Sarah of old, then it is lawful for her husband, if permitted by revelation through the Prophet, to be married to others without her consent, and he will be justified, and she will be condemned, because she did not give them unto him, as Sarah gave Hagar unto Abraham, and as Rachel and Leah gave Bilhah and Zilpah to their husband, Jacob.

It is the duty of a man who takes another wife, to look after her welfare and happiness, and to provide for her the comforts of life, the same as for the first; for the Scripture, in speaking of such a man, says, "If he take him another wife, her food, her raiment, and her duty of marriage, shall he not diminish." Exodus xxi. 10.

There is no particular rule, as regards the residence of the different branches of a family. It is very frequently the case that they all reside in the same dwelling, and take hold unitedly and with the greatest cheerfulness, of the different branches of household or domestic business, eating at the same table, and kindly looking after each other's welfare, while the greatest peace and harmony prevail year after year. Their children play and associate together with the greatest affection as brothers and sisters; while each mother apparently manifests as much kindness and tender regard for the children of the others, as for her own. And morning and evening, when the husband calls to-

gether his family to worship the Lord and call upon His name, they all bow the knee, and, with the greatest union of feeling, offer their devotions to the Most High.

It is sometimes the case that the husband provides for his wives separate habitations, as Jacob did for his four wives, each of whom had a separate tent. See Genesis xxxi. 33. Where all the wives are equally faithful, the husband generally endeavours to treat them all without partiality.

Jealousy is an evil with which the Saints in Utah are but seldom troubled; it is an evil that is not countenanced by either male or female; and should any indulge such a passion, they would bring a disgrace and reproach upon themselves which they could not easily wipe away. And indeed, it is very rare, that there are any causes for jealousy; for the citizens of that Territory think more of their virtue than they do of their lives. They know that if they have any connexions out of the marriage covenant, they not only forfeit their lives by the law of God, but they forfeit their salvation also. With such views resting upon the minds of both old and young, the people have the greatest of confidence in each other's integrity; they can entrust their wives and daughters, without any distrust, to the protection and care of their

neighbours. Under the strict and rigid laws of virtue which prevail and are carried into general practice, wives are not in constant fear of the inconstancy of their husbands; parents are not fearful of their children being seduced and their characters being destroyed; neither are they fearful that their children will form contracts of marriage without their consent; for such a thing is not allowed in the whole territory. Such a state of things actually existing, not in theory alone, but in general practice, removes every cause for jealousy, distrust, and want of confidence, and lays a broad and permanent foundation for peace and union. If a man ill-treats any one of his wives, he is looked upon as having violated the law of God, and it is difficult for him to recover from the disgrace.

There are more quarrellings, and jealousies, and disunions, and evil speakings, in one week, among two thousand families, taken at random any where in the United States or England, than would be seen throughout all Utah Territory in five years. And there is more unvirtuous conduct practised in one day in New York city, or Albany, or Buffalo, or Cincinnati, or St. Louis, than would be practised in Utah in a thousand generations, unless they greatly degenerated from their present standard of morals.

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 2, 1853.

THE GOSPEL IN THE UNITED STATES, &c.—We have been favoured with the perusal of a letter from Elder Orson Pratt to Elder Orson Spencer, dated Washington, February 27. Very little interest appears to be taken in the principles of truth, by the inhabitants of that city—they appear to be very indifferent to the great object of man's existence here below; in fact from Elder Pratt's testimony it would seem that the Lord had poured out a spirit of deep sleep upon them; for they have ears but hear not, they have eyes but see not, they have hearts but understand not—they go the broad way to destruction, like as an ox goes to be slaughtered.

Concerning the movements of some of the Travelling Elders, Elder Pratt writes as follows:—"The four brethren who went to the West India Islands, have returned to the States. They went to Jamaica, but saw such hard times, and the hostility of the people was so great, that they concluded that it was wisdom to leave. Brother Jesse Turpin has been to see me, and given me a full history of their mission. I have counselled brother Aaron F. Farr to labour in the New England States, and Brother Turpin in the Middle States. Brother Richardson, I understand, thinks of

going to Texas. Brothers Elijah Thomas and Brown, who were appointed to English Guiana, in South America, came by the way of the Isthmus [of Panama] to Jamaica, and accompanied the other brethren to the States. Brothers Brown and Lambson are in Michigan, and will labour there and in Indiana for a season. Brother Brown will go to South America, on his mission, in a few months. Brother Elijah Thomas, not being in good health, is permitted, if he choose, to return to Utah. I have received a copy of your valuable pamphlet on 'Plurality,' and like it very much."

THE GOSPEL IN THE LAND OF GOLD.—It is gratifying to learn that such a desire is manifested in Australia to obtain the publications of the Church, as we learn by Elder Wandell's letter. It bespeaks a vigorous spirit of inquiry—a curiosity or an hunger after the great work of the last days. We trust that it proceeds from an anxious desire to find out the truth, more than from a spirit of vague curiosity. Time was, when, in these British Isles, two pounds were offered in vain for a copy of the Doctrine and Covenants. In those days the supply of intelligence concerning the great work of the last days, and the great truths of salvation, was greatly unequal to the demand, even in these lands. Those days have given place to a time of plenty—of abundance of the word of God, so that the standard publications of the Church can now be obtained with facility in nearly every village and hamlet of the three kingdoms. A mighty in-gathering of souls has been the result here, and the Church in this land can now send forth light and truth, not only to every nook and corner of Britain, but to Britain's distant colonies and possessions, and to almost every corner of the habitable globe. We trust that the hunger that is now felt for the word of God, in Australia, may be the precursor of a season of plenty and prosperity in all that pertains to the Kingdom of God, and the salvation of the honest in heart.

We shall send a liberal supply of Books, Tracts, Stars, &c., to our brethren in Australia, which, in addition to the corps of Elders from the Valley, will produce a revolution in the spiritual condition of the Australian group, which will cause many hearts to leap for joy, and which will bring much glory, and honour, and praise to the Everlasting Father in the Heavens.

THE ELDERS IN CALIFORNIA.—We are pleased to hear of the good feeling and liberality which were manifested by the Saints of San Bernardino, and the handful at San Francisco, towards the Missionary Elders. Brothers Horner and Sparks manifested a truly noble spirit in contributing near 6,000 dollars for the sea-expenses of the Elders. Truly the blessing of the Lord will rest upon those who come forward in such a commendable and self-denying manner, to send the Holy Priesthood with the everlasting Gospel to the nations who sit in darkness. We trust the Elders thus helped will be abundantly blessed on their various missions, and be enabled to unfold the principles of eternal life and salvation to many people, and bring them to the obedience of the truth.

LETTER FROM ELDER THOMAS D. BROWN.—We have been favoured with an agreeable letter from Elder Thomas D. Brown, late of this town. The letter is dated, G. S. L. City, October 29, 1852. Elder Brown expresses his entire satisfaction with the valley, the surrounding country, the city, the society, and the improvements that have been made by the Saints. He says, "I am astonished at the growth of this city, the wealth, plenty, and peace of its inhabitants—in short I feel at home. I invite all, to come home, as soon as they can, and enjoy themselves."

ARRIVAL AT NEW YORK.—We have received letters from Elders C. H. Wheelock and Vincent Shurtleff: that from the former, was written on board the *Arabia*, ere

she arrived at New York ; that from the latter, bears date, New York, February 26th. They arrived at New York, February 23rd, making a passage of eleven days from Liverpool.

NATIONAL CORRUPTION.—“When the righteous are in authority, the people rejoice; but when the wicked rule, the people mourn.” There is very little honour, honesty, and righteousness among the nations at the present time. The two most enlightened and civilized nations of the earth, present, just now, spectacles of corruption in high places, which fill the mind of every honest-hearted man with sentiments of disgust and indignation. The election briberies in England show that “there’s something rotten in the state;” whilst the recent revelations of perjury and defraud in high places of the United States nation, manifest that America is truly a sprig of the old English trunk, not much improved by the transplanting.

We can imagine with what splendid and imposing gravity the Congress of the United States would sit in judgment upon Utah, and deliberate upon her merits or demerits. No doubt, on hearing the testimony of learned and honourable judges, some honourable member’s nervous system would suffer violence, while “his hair stands on end, and he exclaims—‘God Almighty!’”—If the decision of that sterling, dignified, august body were that Utah was guilty of a “crime,” the next point would be, was that “crime inconsistent with honour and honesty?” If it could be proved that Utah was guilty of tolerating such things as pugilistic rencounters in her legislative halls, or of winking at her inhabitants keeping private “mistresses,” in addition to their acknowledged wives, and that sedulous attempts were made to prevent those “mistresses” having posterity, it would probably be all honey with Utah. But if it could be proved that Utah’s inhabitants and legislators lived in the most perfect peace and harmony with each other, that Utah harboured no prostitutes nor private “mistresses,” and that her men openly and lawfully married a plurality of wives and honourably and respectably supported them and their offspring—then woe to Utah, for Congress would breathe forth the most awful vengeance towards her. But after all, Utah would have no need to go into hysterics about the matter, for very likely the *Herald* would have to repeat the question:—“Could not one righteous man be found, in that assembly, who had the moral courage to do a duty which so many members admitted ought to be done?”

MISSIONARY ELDERS IN CALIFORNIA.

LIBERALITY OF THE SAINTS AT SAN BERNARDINO AND SAN FRANCISCO—INDIFFERENCE OF THE INHABITANTS OF SAN FRANCISCO—SAILING OF THE ELDERS FOR THEIR DESTINATIONS.

(Letter from Elder Richard Ballantyne.)

San Francisco, California, January 22nd, 1853.

Beloved Brother Samuel W. Richards,—It is with great pleasure that I would improve a few leisure moments in communicating to you a few items in relation to the past journey, present circumstances, and prospects of the Western Mission.

You, no doubt, already are aware, that thirty-eight Elders of the Church left Great Salt Lake city about the 20th of October last, bound for British Guiana,

the Sandwich Islands, Australia, Hindostan, Siam, and China.

The South American Mission left us at San Bernardino, calculating to take shipping at San Diego. Those destined for the other places mentioned, are, all of them, now in this city and surrounding country. We arrived here on the 8th instant, having come by sea from San Pedro. Our voyage was moderate, hav-

ing performed the trip, on a brig, in nine days.

We travelled by land from San Bernardino to the port just named, being conveyed in wagons, through the generous liberality of the Saints, a distance of ninety miles. We tarried in San Bernardino fourteen days, disposing of our wagons, carriages, and animals. While there, the generosity and kindness of the brethren and sisters to us were very great. We lacked for nothing in their possession; by their assiduous attentions and cordial hospitality they did every thing in their power to promote our comfort. We had several meetings, wherein the Spirit of the Lord was bountifully enjoyed, and the hearts of many made to rejoice. Many testified that never since the settlement of that place had they felt so much of the Spirit and power of the Lord, in their midst; and we felt, that in every place the prophecies concerning us had been amply fulfilled. Truly the Lord is gracious to those holding the Priesthood in these last days! His hand operates mightily to open our way, and in furnishing means for the prosecution of our journey.

Going forth, as we do, without purse or scrip, we found, after our arrival in San Francisco, that over six thousand dollars would be required to carry us to our various destinations. On Thursday the 13th, a meeting was held, consisting of the different missions, and about half-a-dozen of the brethren who reside in this city. It was proposed, by the latter brethren, that committees from each mission might be appointed to call upon the inhabitants, that they might have an opportunity of contributing to carry on the work of the Lord, or of rejecting the privilege against themselves. This was unanimously agreed to by the meeting, as it was represented that the few members of the Church in this region had already contributed largely to other missions, and that their liberality was nearly exhausted.

Next day, some eight or ten of the brethren diligently engaged in the enterprise, going forth in the name of the Lord, and continued to call on each house in rotation for several days, but did not raise enough to pay the voyage of one person. The people generally felt no sympathy for us, nor interest in the cause—their feelings and all their energies being engrossed in accumulating the riches of this life.

In the meantime brother Horner of San Jose wrote to us expressing a delicacy in relation to the course, and intimating that his feeling was, that any further effort in this course should be a last resort. We, consequently, declined calling upon the unbelievers further, being well satisfied that the glory and reward of carrying off these Missions would rest upon those who stand higher in the favour of the Lord our God. The awakened feelings of the brethren were now interested in the matter, and they feel that the privilege of furnishing the requisite means belongs to them.

Friday 21st.—A few of the brethren resident here, with brother Horner of San Jose, and the Missionary brethren, met at 2 o'clock p. m. From the reports it appeared that but little had been collected. Brother Sparks, deeply interested in the matter, remarked, that if it were required, all he could raise would be on the altar. Brother Horner, realizing to all appearance that the responsibility would rest upon him chiefly, and feeling by the Spirit of the Lord generously to donate, said "whatever shall be lacking, we will furnish." He requested us to make our arrangements for the several voyages, promising that the money to pay expenses would be on hand.

Tuesday 25th.—Most of the missions have partially made their engagements to leave. Those Elders going to the Sandwich Islands expect to sail next Sabbath. The Australian Mission the 1st day of Feb., and the Calcutta Mission about the last of this week, if we all get together by that time. The *Monsoon*, from Boston, Capt. Windsor commanding, intends sailing by Friday, and we feel anxious to go with him.

I would say, that if you consider the prosperity of the Hindostan Mission will be facilitated by an accession of books, or anything else, it no doubt will meet the approval of all, that you forward them to Calcutta, by the first opportunity. We know not what books are there, and of course feel to leave the matter to your own discretion. Should you send any, I will be responsible for the payment, and will remit it to you as soon as circumstances possibly will admit. There is a strong probability in my mind that such aid will be needed.

The Siam Mission have concluded to go with us to Calcutta, and from thence to Siam.

Our principles in relation to Celestial Marriage do not seem to awaken much interest in this City. The papers that I have seen are silent on the subject. But I understand the Editor of the *Christian Advocate*, has published lengthy extracts from the *Deseret News Extra*, without comment. I don't know, if the portals of heaven were opened, and all the glories of the Celestial Kingdom were exposed to the gaze of this gold-seeking people, that they would be sufficiently interested to turn to the right or the left from the main object of their pursuit—

the accumulation of wealth. Verily they must perish, and learn wisdom by actual suffering.

Love to Brother D. Spencer, and all the Brethren.

Praying for your prosperity in the responsible station you occupy, with the warmest attachment I would subscribe myself your brother in the Gospel,

RICHARD BALLANTYNE.

27th—We sail for Calcutta to-morrow.

R. B.

THE AUSTRALIAN MISSION.

SPIRIT OF INQUIRY—EXTRAORDINARY DEMAND FOR BOOKS OF MORMON AND OTHER WORKS.

(Extracts of a Letter from Elder C. W. Wandell.)

Dear Brother S. W. Richards,—A few days after I wrote you from Melbourne, I received intelligence from Sydney and Maitland, that obliged me to return to the former place immediately.

There is here a constant influx of Australio-Californians, who are sure to be more or less prejudiced against us by California newspaper stories; and those who are professors of religion are the ones that take the utmost pains to influence the people against us. During my absence at Melbourne, many base lies were told of the Saints in Zion, and with so much plausibility, that I was obliged to return and refute them.

The Saints in Maitland also were being led by the adversary into some enthusiastic fancies, and an indiscriminate and unwise use of the gifts. They are, however, good Saints. I intend visiting them on Wednesday next.

These causes obliged me to leave, for a time, a very useful field of labour at Melbourne, however not until I had organized a very promising little Branch of the Church, as I have already written you.

When I arrived here, I found your letter of August 20th, accompanied by a package of books per steamer, *Great Britain*, which package was received in excellent order, and correct as per invoice.

You can hardly imagine the heartfelt joy with which the Saints received these precious books. Shut up as we are in

Sidney, N. S. W., December 20, 1852.

this far-off land, cut off from all *hasty* communication with our brethren in Europe or America, it seemed as though we were left almost to our own resources, to fight our way along as best we could. This long-looked-for aid was therefore received with joy of no ordinary degree.

However, do not suppose that we are yet supplied. No: had there been two hundred Books of Mormon instead of twenty-five, I would not have had one left; and so on with all the others except the tract, "Only way to be saved"—I have few of them remaining. Of course I have no books to offer to the public, though some have heard that I have books, and have offered as high as a pound for the Book of Mormon; so great is the desire of the people to possess our books.

We are making up a sum for the House of the Lord, which we expect to remit to you per Captain Stayner, unless the way opens before he sails, to forward it direct to Zion.

The prospect of the spread of the Gospel in these colonies is very favourable just now; and if Captain S. brings me the much-wanted Elders, you will soon hear cheering news from the Australian group.

The mail closes at twelve o'clock, and I am pressed for time. You shall hear from me again after my return from Maitland.

I remain, dear brother,

Yours truly,

C. W. WANDELL.

P.S.—December 22nd. Dear brother, I was not in time to forward this per the *Great Britain*, but the *Chusan's* mail

will arrive in Liverpool nearly or quite as soon, therefore I send this by her.

C. W. W.

CORRUPTION IN HIGH PLACES.

(From the *New York Herald*.)

The debate in the House of Representatives on Thursday, arising out of a motion of Mr. Gentry, in reference to an alleged practice of the heads of departments defrauding poor clerks of a portion of their salaries, suggests reflections of the most painful and humiliating nature. The charges of corruption made from time to time against our city government, and the Legislature of this State, are extended to Washington and the government of the nation; and unless these imputations are refuted, or the offenders punished, the United States stands disgraced before the civilized world.

An honourable member rises in his place, and gives a circumstantial account of one case, in which, out of a salary of 1,000 dols., the sum of 300 dols. had been abstracted, though the clerk was compelled to give a receipt for 1,000 dols. It is further stated by the accuser that he had the letter of the Secretary of the Interior, admitting the truth of the charge. The fact, indeed, was not denied by any person in the debate, and the only palliation that was offered for it was, that it was only one case out of thousands, and that the practice was quite common in all the departments, under former administrations as well as the present.

This is a sad state of things, and the tone of the House gives by no means an exalted idea of the standard of public virtue in the atmosphere of Washington. Even Mr. Gentry, who brought the charge, and was the most indignant speaker on the subject, calls the accused "a man of honour," while in the same breath he not only charges him with a "crime," but he says he has the proof in his possession, in the handwriting of the criminal. But there is still more, as may be seen by the following extracts from the discussion:—

"Mr. Bayly.—If the case deserves impeachment, the gentleman should bring it forward.

"Mr. Gentry.—I give the gentleman my opinion that it deserves an impeachment. (Sensation.)

"Mr. Letcher, (dem.) of Va., mentioned a case that had been brought to his knowledge. It was that a clerk employed in the census bureau, should pay 500 dols. of his salary to a lady in Pennsylvania—the sister-in-law of the Superintendent.

"Mr. Gentry exclaimed—God Almighty! (Laughter.)

"Mr. Toombs, (whig) of Ga.—If the charges are true, it is a crime inconsistent with honour and honesty, and ought to be inquired into. You find under the fallacious policy—the pretence of raising salaries because of the increased price of provisions—that offices are farmed out all over the country. You find that you get the service for half of the money. You take the office of a dead man, and get somebody to fill it for half the salary. The House, however, has not the energy to enforce the right. If the gentleman from Tennessee is right, then there is a question of degradation and punishment.

"Mr. Gentry.—The charges are not controverted."

Here Mr. Gentry declares that "the case deserves impeachment," that the charges are not controverted, and, at the mention of another case, his hair stands on end, and he exclaims—"God Almighty!" Yet, when called on to move an impeachment, he declines to do so, but says it ought to be done by somebody. What inconsistency. He brings the most grave charges against a member of the federal government; he has the proof, but when it comes to the point, he says he has no notion of making a formal impeachment. Then he ought not to have preferred such accusations. As the matter now stands, the administration is involved in imputations of high crimes and misdemeanors, which they have not been given the opportunity to refute, while one branch of Congress is placed in the serious predicament of participating in these offences by refusing to bring the accused to trial. Mr. Toombs says the House has not the energy to enforce the right. Why did he not test the House by moving an

impeachment, and thus clear his own skirts of the iniquity which he imputed to the body? Could not one righteous man be found in that assembly, who had the moral courage to do a duty which so many members admitted ought to be done? The amendment of Mr. Gentry, chastising such offences by fine and imprisonment, in a court of law, makes no provision for the punishment of the past, but merely shifts from the shoulders of Congress the trouble and inconvenience of prosecuting the future crimes of officials. This mode, however, of dodging the responsibility will not satisfy the constituents

of the House of Representatives, who have entrusted these gentlemen with the care of the public money, the maintenance of the national honour, and the rigid enforcement of justice, no matter who or what may be effected by its operation. If such an example of guilty connivance at alleged crimes be set in the highest deliberative assembly elected by the people, what may we expect in State legislatures, common councils, grand juries, judges on the bench, and all other bodies or individuals, who have aught to do with the public money, or the administration of the laws? *O tempora!*

VARIETIES.

THOSE who sow thorns can reap only prickles.

SPEAK not of stones to a fool, lest thou remind him to throw them at thy head.

FAULTS TO BE AVOIDED BY MOTHERS.—A mother should be no idler, no slattern, no gossip. She should be industrious, neat in every thing, and even fond of quietness and home. What is a mother worth if she have not these qualities?

AN Italian astronomer, named Pompilio de Cuppis, has, it is said, practically discovered that the moon has an atmosphere, he having clearly observed the refraction of a star's rays on the passage of the moon. Details of the alleged discovery have been submitted to Father Secchi, director of the Observatory at Rome.—*Family Herald*.

CAUTION TO EMIGRANTS.—Mr. Bramley Moore, ex-mayor, and for many years chairman of the Liverpool Docks, states—"The frauds and impositions now practised on the emigrant, from the moment he arrives in Liverpool to the time of his embarkation, are perfectly incredible, except to those who have witnessed them. There is scarcely an emigrant who arrives who is not plundered of his money—plundered at every stage and every step."—*Ibid*.

RENCONTRES are becoming quite fashionable in Washington. Our regular correspondent gives us a sketch of a fight which took place at the Treasury Department, Wednesday, 23rd February.—*New York Herald*.

A ROBERT PETERS, of Ripley, near Cincinnati, U.S.A., seduced a Miss Baird, and then refused to marry her. Her brother shot the seducer. The *Cincinnati Atlas* says that Peters "was punished, if not as he ought to have been, yet in a way which the natural feelings of almost every brother will justify." If this matter had occurred in Deseret, we wonder whether "almost every brother" in the world would have justified such punishment.

A CHURCH PRESENTATION FOR SALE.—On Tuesday, one of these very common occurrences, but which are the disgrace of the established church, took place at the Auction-mart, when Messrs. Smith and Son offered to public competition the next presentation to the spiritual charge of the population of Spetisbury-cum-Charlton Marshall, near Blandford, in the county of Dorset. The present incumbent was only presented to the living in the course of the past year, by the patron, said to be Mr. Drax, the member for Wareham; and the rev. gentleman, the auctioneer stated, was in the eighty-first year of his age, and not considered in a good state of health, so that his duties have to be performed by a curate, which offered the prospect of very early possession of the living, and rendered it a most desirable investment for a son or relative. The annual value is set down in the *Clergy List* at £517, but it appears that the annual value is £712, or, after deducting rates and taxes, £624 4s. 6d. a-year. The first offer was made at £5000, and as the value placed upon it by the vendor was not reached, it was bought in at £5,550.—*Lloyd's Newspaper, of March 13th*. [What won't money do in Christian countries!]

A THOUSAND robbers cannot strip an honest man naked.

Is it ill with thee? Imitate the traveller, who, amid the discomforts of a bad khan, reflects that he has only to pass the night there.

MARRIAGE WITHOUT A PRIEST.—The following notice appears under the marriage head of the *Gardiner* (Me,) *Transcript*:—We, the undersigned, have pledged ourselves to each other for life, or as long as we can live in harmony, and sustain the conjugal relations. This we do without conforming to the laws and customs of this nation in regard to marriage, believing it to be an affair exclusively our own, and that no others, whether of friends, Church or State, have aught to do in the matter. We deem it necessary to give this notice that our friends and the public may know of our union, that we may not be exposed to slander. BENJAMIN F. SHAW, HARRIET N. HOWARD.—*Cincinnati (U. S.) Atlas*.

OPTICAL PHENOMENON AT PARIS.—An optical phenomenon was observed on Tuesday night, about half-past nine o'clock, just over the heights of Montmartre. For about twenty minutes, the city of Paris, with its river, houses, and monuments, was seen reversed in the heavens, just as if a glass had been placed in the sky above. A person, standing in a group who were looking at this sight, explained the matter by saying that the clouds, which were slowly traversing the atmosphere of Paris, were composed of snow, or, in other words, of crystallised molecules of water. This couch of snow formed as it were an immense mirror, which was placed with respect to the spectators in an angle of incidence equal to the angle of reflection. The moment a gust of wind disturbed that arrangement, the whole would disappear like the scene at a theatre. Almost immediately after, the phenomenon ceased.—*Lloyd's Newspaper of Feb. 27*.

REMARKABLE MOVEMENT AMONGST THE JEWS.—A remarkable change, it is said, is in progress amongst the Jews in almost every country. Rabbinism, which has enslaved the minds of the people for so many ages, is rapidly losing its influence. Multitudes are throwing aside the Mishna and the Talmud, and betaking themselves to the study of Moses and the Prophets. Among the Jews in London there is, at the present time, a great demand for copies of the Old Testament. The subject of their restoration to Palestine, and the nature of the promises on which the expectation is founded, are extensively engaging their attention. In examining into these matters, they have obtained considerable assistance from a continental Rabbi, who has lately arrived among them, and exhibited a manuscript, in which he has endeavoured to prove from Scripture that the time has come when the Jews must set about making preparations for returning to the land of their fathers. The said manuscript has been printed in Hebrew and English, and a Society has been formed to further the movement proposed by the learned Rabbi.—*Devonport Independent*.

THE GATHERING.

Tune—"THE LASS O' GOWRIE."

Come all ye Saints, who love to sing,
Sweet praises unto Israel's King.
O! let the Gathering be your theme,
That Saints may go to Zion.

We'll go away, and seek our rest,
Among the mountains of the west,
Where Saints of God, are truly blest,
In yonder distant Valley.

Let us arise and never fear,
The Priesthood will be always near
To teach us things, our hearts to cheer,
And lead us on to Zion.

Then haste ye Saints, no longer stay,
This is no season for delay,
When Brigham says—Come, come away,
You're wanted in the Valley.

Dundee.

A Temple will be reared there,
Where Saints will often meet for prayer,
And in its blessings largely share,
When they get home to Zion.

We must go home, for judgments soon,
Will be the Gentile nations' doom:
And with God's wrath they'll be o'erthrown,
While Saints go to the Valley.

The day of vengeance now draws near,
The signs in heaven and earth appear,
Men's hearts are failing them for fear,
While Saints go home to Zion.

Then farewell friends, however kind,
We now must leave you all behind.
If you would make the Lord your friend,
Come with us to the Valley.

A. N. MC. FARLANE.

WORKS RECENTLY PUBLISHED.

The Harp of Zion, a Collection of Poems, &c., by Elder John Lyon, with Notes, and a Steel Portrait of the Author. Published for the benefit of the Perpetual Emigrating Fund. Price, morocco gilt extra, 6s. 6d.; cloth extra, gilt edges, 3s. 6d.; cloth embossed, 2s. 6d.

Plate of Portraits of the First Presidency and Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Fifteen Portraits—engraved on Steel. Price, half-graud eagle India proofs, £1 10s.; India proofs, £1; plain, 10s.

Supplement to the Fifteenth Volume of the *Millennial Star*, 64 pages. Contents:—Minutes of a Special Conference of Elders of the Church of Jesus Christ of Latter-day Saints, held in the Tabernacle, Great Salt Lake City, August 28th, 1852—including Speeches by the First Presidency, Apostles, and Elders; A Revelation given to Joseph Smith, on Celestial Marriage, or the Patriarchal Order of Matrimony; a Sermon by Elder Orson Pratt on the same subject. Also two Sermons, by President Brigham Young, on the present situation of the world, and the great glories that await the righteous. Price 5d.

Patriarchal Order, or Plurality of Wives, by Elder Orson Spencer, A. B., being his Fifteenth Letter in correspondence with the Rev. William Crowel, A. M., Editor of the *Western Watchman*, St. Louis, U. S. A., (late Editor of the *Christian Watchman*, Boston, Massachusetts.) Price 2d.

The Prussian Mission of the Church of Jesus Christ of Latter-day Saints. Report of Elder Orson Spencer, A. B., to President Brigham Young. Price 2d.

The Seer, Nos. 1, 2, and 3, Vol. 1, a new monthly Periodical, Edited by Orson Pratt, one of the Twelve Apostles. Contents of No. 1.—Prospectus of *The Seer*—First Epistle of Orson Pratt to the Saints scattered throughout the United States and British Provinces—Celestial Marriage, or the Patriarchal Order of Matrimony. Contents of No. 2.—The Pre-existence of Man—Celestial Marriage. Contents of No. 3.—Figure and Magnitude of Spirits—The Pre-existence of Man—Celestial Marriage. Price 2d. each.

NOTICE.—At a General Council of the authorities of the Church of Jesus Christ of Latter-day Saints, in Wales, held at Merthyr Tydfil, on the 12th ult., Elder Thomas Pugh, late Counsellor to the President of the Church in the Welsh Principality, and now on his way to Great Salt Lake Valley, was excommunicated from the Church for his unprincipled and licentious conduct.
S. W. RICHARDS.

ADDRESSES.—Benjamin Brown, 35, Jewin Street, City, London.

Thomas Jeremy, care of Mr. Isaac Jones, Weaver, Quay Street, Carmarthen, South Wales.

LIST OF MONIES RECEIVED FROM THE 10TH TO THE 17TH MARCH, 1853.

Charles Peat	£12 0 0	Brought forward.....	£70 0 0
John B. Pears.....	5 0 0	George Simpson.....	5 0 0
John Price	2 0 0	H. Savage.....	5 0 0
Thomas C. Armstrong	38 0 0	Joseph Akers	5 0 0
William McGhie.....	3 0 0	A. R. Wright, (Springfield, Ohio, U.S.A.)	0 8 4
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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

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NELLY AND ABBY.

A FAMILIAR CONVERSATION BETWEEN TWO COUSINS, ON MARRIAGE.

Nelly.—Dear cousin Abby, I have been very anxious indeed to see you ever since I heard of the New Revelation. I know that nothing has ever come up yet in this Church, (unless it is now) that could stumble you. But I think now, when your John comes to get two or three more wives, you will feel as keenly as any of us; for I know that he has always been your idol; and to see him bestowing his affections upon others, as he has heretofore so exclusively done upon you; now, as sure as your name is Abby—but I won't say what you may do, because you can always command your feelings; but I really believe, that if my husband should provoke me in that way, he might get a salutation from the candle-stick or broom-stick, sooner than I would ever kiss him again! Why, really; if I must ever submit to see my husband promenading about with —; well, George knows better than ever to undertake such a thing with me; but I was going to say, if he ever should, I would just like to pick one or two women for him that I could select; I'll warrant that my George would learn to be content with his Nelly, ever after! Now Abby, if wives don't look out for themselves, who will look out for them? I would get the ugliest looking women that I could find; I wouldn't much care if they were black, and if they were to throw the fire-poker at him sometimes. George knows that I love him dearly, but really I—I—don't see how you ever can submit to it, Abby!

Abby.—Well, cousin Nelly, be assured

that I am very glad to see you, though rather sorry to see your mind fluttered with the New Revelation! It is true, that I have never stumbled at any of the doctrines of this Church, because they all seem so pure and so well calculated to bless and unite all who will observe them in sincerity. Whenever anything is revealed for my faith to rest upon as an abiding principle of salvation, I always give it a prayerful and dispassionate consideration, knowing that God's ways are not as ours, and the wisest ways of men are often very foolish compared with God's.

Nelly.—Yes, Abby; but what wisdom is there in my being tied to my George with a lot of other women, which can flatter and simper, and make him believe anything they please? And George can be flattered into almost anything, and I must bear it! There's one thing I should like to have him know at once, and that is, I shall never work as I have done. I shall be supported like a lady; then, if he has got any surplus to bestow upon other wives—but I interrupted you in your remarks, Abby; but if you had slept as little as I have, since I heard of this, Abby—well, go on and I will hear you.

Abby.—I was about to say, cousin, that I consider prayerfully whatever God reveals, before I make any harsh or severe speeches, or grieve that Holy Spirit which will always both enlighten and comfort those who are meek and lowly, and willing to learn of Christ. Now, cousin Nelly,

to be plain, I do not know what right you have even to call George your husband, or that I have to call John my husband. What the Lord has not bound upon earth cannot be bound in heaven. I would not like to displease the only authority that can legally unite me to the man that I dearly love. Before I dare to set up an *exclusive* claim to John, who is to be Prince Regent, and heir apparent to several thrones and principalities, I would like to have my own marriage ratified and sealed, lest others should be sealed before me, and refuse to admit me into a matrimonial relationship with them. Now if God is appointing His sons on the earth to fill thrones and occupy many principalities, and my husband means to be as worthy to fill thrones as others, then I will be content to share with him one throne, and rejoice at the same time to see others share with him other thrones, while my capacity will not allow me to share any more than my own. I know also, Nelly, that I appreciate a kind, intelligent, noble husband, that is ordained and anointed like unto Abraham, to be King over innumerable myriads of the human family, so highly, that I shall not make myself a widow or servant throughout all eternity by opposing what God has clearly revealed by all His Prophets, since the world began. The consequence of my opposing the Patriarchal Order of Marriage would be the loss of my husband for all eternity. If this matter concerned us only for this life, it would then be a subject of some comparative indifference whether we are admitted to a family relationship or not, for our life is as a vapour that continueth for a little while, and then vanisheth away. But dear cousin, the great question is this—will we unite with the plurality Order of Ancient Patriarchs, or will we consent voluntarily to be doomed to eternal celibacy? This is the true division of the question. One or the other we *must* choose. We cannot be married to our husbands for eternity, without subscribing to the law that admits a plurality of wives. I know that you, Nelly, love your George, and I love my John, more than gold and silver, and all earthly treasures; and to lose all conjugal claims upon him or upon any other man whatever, is what I never can submit to, while the present light of eternity shines upon my mind. The promise to me of being the mother of an innumerable posterity of intelligent lives,

will neither be lessened, impaired, nor delayed, if my husband should take more wives. Consequently, it is my desire that he should bless other women even as he does me, if his doing so does not diminish the sum of my blessings.

Nelly.—Let me interrupt you a moment, cousin Abby, before I forget the point that I wish to call up. Do you mean to say that a female cannot have any husband for the next world or for all the eternities to come, unless she is agreeable to the same law of marriage by which Sarah and Rachel were governed?

Abby.—Yes, cousin, I understand it in this light. The promise of God, to multiply Abraham, was made to all who should have the like faith, or to all who should have true faith in Jesus Christ, in whatever period of the world they might live. And if any who were worthy of the promise made to Abraham, did not in this life receive wives and children, so that their generations can be seen, still the way is prepared so that they can receive a fullness of the same blessings. The order of plurality of wives is an everlasting and ceaseless order, designed to exalt the choicest men and women to the most superlative excellence, dominion, and glory. But I perceive the idea that is running in your mind, Nelly. You want to know if you cannot enjoy the society of your dear George as a husband in the eternal world, without allowing other females to share him with you?

Nelly.—Yes, cousin, that is just what I want to know; you have expressed my idea better than I could myself, because the idea of not having my husband in all eternity is dreadful; I know that I could never submit to it! Never see my husband again while eternity wastes away! Darling George, bless him; I can hardly endure his absence for a month! If I did not love him, I should not think so much about it. And I believe that every wife that is not destitute of natural affection, and has a kind, good husband, must prize the conjugal state above all other society: and then our little Edward and Susan are so fond of their father, that I know we could never endure a separation for eternity. But why cannot I be married to him for eternity, and have him alone to myself?

Abby.—I have thought very seriously of this question, cousin, as well as you; and what at first appeared to me as de-

sirable to a wife, I must confess now seems to wear a different aspect. If your George and you should be alone by the side of such a king as Abraham or Solomon, with all his queens and their numerous servants and waiting maids in courtly livery, would he not look like a mere rushlight by the side of such suns, or rather would he be seen at all! I should almost fear that your George would be taken for a servant, and you for a waiting maid; or if they should, in the galaxy and splendour of 144,000 such suns as Solomon, happen to see you and your George with a king's coronet upon his head, they might think him short of wedding garments, or that the selfishness of his wife had stunted his growth to such an insignificant, crab-tree size! Besides, a Queen to him that has his hundreds of wives in eternity, with children as numberless as the stars of heaven, would receive intelligence, wealth, honour, children, and dominion, in some measure proportioned to the exaltations of her husband and king; while your George, not having much to look after besides you, could not demand the same measure of wealth, honour, and dominion, because he could use upon you and your little family but a small pittance of what pertains to one moving in a wider and far more exalted sphere. Your intelligence, and that of your children, could not rise higher than the intelligence of your husband. Consequently you must see yourself and husband, and your children, continually outstripped in intelligence by all others around you. Your social circle must consequently be very limited at home. And your own offspring would not be as numerous. The motive which would lead you to retain your husband exclusively to yourself, would contribute to make you comparatively unfruitful, and also vitiate the mental and bodily faculties of your offspring, and sow the seeds of death and mortality in their systems. I have come to the conclusion, Nelly, that the one-wife system not only degenerates the human family, both physically and intellectually, but it is entirely incompatible with philosophical notions of immortality; it is a lure to temptation, and has always proved a curse to a people. Hence I see the wisdom of God in not tolerating any such system among the celestial worthies who are to be kings and queens unto God for ever.

Nelly.—What's physically and intellectually?

Abby.—Why, their bodies are not so well formed for health and long life, nor do their minds possess much sense.

Nelly.—But what temptation is there in the one-wife system, more than in the other?

Abby.—Why, even the beasts leave each other alone when there is a prospect of increase. When God reveals the Patriarchal system of plurality to any people, He reveals it for their good, and for the blessing of both men and women; it is quite as great a blessing to the latter as to the former. And if they cannot abide that order, it shows conclusively that they cannot abide the purest and greatest blessings of eternity.

Nelly.—Why, Abby, how is that? for I am sure that, if I know my heart, I can abide anything that is good. I desire to have any and every *real* blessing. But if George should get some women that are really undermining, and all honey to his face, it would be a queer mess; I must be altered some before I could see such things with patience.

Abby.—Well, one subject at once; and if you wouldn't mix up your feelings with your questions so much, I might answer your mind more distinctly perhaps. You say that you desire any and every blessing. The new Covenant is revealed in order to bless both men and women beyond what they otherwise could be blessed. When Jacob had many wives, he loved each of them more than he could have done any one of them that he might have had alone without the others. And his wives loved him and each other in the same ratio, and the tide and current of union and love among the whole family were stronger than they otherwise could be. For instance, Nelly, you and George, when constituted into a large family like that of Abraham, would enjoy a greater amount of intelligence, and a greater share of love also, than you possibly could in that single, contracted order which you seem to desire. One simple and irresistible reason is, that God has determined to bestow His greatest blessings upon the liberal order, and only very stinted favours upon the narrow, contracted order which you seem to desire. In the former order your children are all the lawful heirs of thrones and kingdoms, and in your favourite order they are only the heirs of servile inferiority.

Nelly.—Well, I shouldn't like to have my little darling Ned heir to anything very inferior. I would rather he would have a dozen wives than to be eternally a servant to somebody else. You know that Ned is as clever a boy of his age as any other, if his mother does say it. But do you mean to say, Abby (to bring the matter right home,) that if I am not married according to God's order and approbation, before the resurrection, that I shall always have to remain single, and also be your servant, or the servant of some one that is married according to that order?

Abby.—That is what God has most clearly revealed in many Scriptures. If God's obedient sons and daughters are to be the reigning Kings and Queens over all people, and those only are permitted to propagate lives eternally who are thus married and ultimately crowned, then it follows, of course, that all others must obey their Rulers. And whom they obey, His servants they are!

Nelly.—Well, I believe there may be some people who would sooner obey the very devil than bow to this order.

Abby.—Yes, cousin, it may be that very many will be so foolish as to travel the broad road; but still, as the devils are all subject to God and His obedient sons, even then, such as serve devils must be the servants of such as are crowned Kings and Queens, because devils are obliged to obey and tremble.

Nelly.—You do beat all to prove your points! I wouldn't like to have George hear your arguments, for I know that he would swallow them down like so much honey. But is there not anybody to be made Kings and Queens unto God over the earth but such as yield to this order?

Abby.—I have already told you that no others will be made Rulers.

Nelly.—I know that Kings and Queens rule over us here on the earth, and some of them are very cruel and hard-hearted, but I shouldn't think that God would allow kings under Him to conduct in this way.

Abby.—No, Nelly; for God has said, that he that ruleth over men must be just. And people will be much better off in the next world, (even if they are the servants of such good rulers as Abraham, whose officers will be peace and executors righteousness,) than they now are in bondage to the rich and proud.

Nelly.—Yes; if persons can't pay up rent

the very day it is due, they are turned off with all their little ones, and their furniture sold up to pay. It does nearly break my heart to see some families turned into the street barefoot, to beg or sing for what people may please to give them. And then, so many of them are almost obliged to take to bad ways. And I shouldn't be very sorry to see some unfeeling masters have to change places with their servants long enough to see and feel the difference. You know that poor lass, (and a sweeter beauty you never saw) whose father failed in business, and died, and her heart-broken mother went crazy, and the children were put out, and she went to service; and when the master couldn't prevail upon her in any other way, he gave her chloroform, I think they call it, in order to stupefy her, and now she is riding about in her silk velvet, wholly lost to all good society? There is no chance for a poor girl in these times. I wish all the factories were burnt down, but I ought not to say so. How few poor girls can keep a good character that go to them. But it is often the best they can do, after all. When I first heard of this New Revelation, I thought it was a cunning plan laid to make men and women conduct worse among themselves than they now do, if possible, and I snatched it out of George's hand and threw it into the fire; for I have seen so much abomination of this kind, that I didn't want my George to get in such a way as most married men do. I believe there is not another place in England as bad as this. Tell about a hundred thousand common ladies in London! my scratch; it is more difficult to tell who *aint* bad here, than it is to tell who *is* profligate. Then, to see what nice-looking females will drink and swear so! And I don't blame the women near as much as I do the men. The men! they are the scamps, that have made women so bad as they are. Then, to hear these women sneer at the idea of nursing an infant, calling them brats, saying they had rather kill two of such troublesome, snarling things than to raise up one of them. It would make your blood chill, Abby, to hear their talk! Whether they have gotten so accustomed to murder the young innocents, or whether the men they associate with, teach them these principles, I don't know.

Abby.—Why, Nelly, how do you learn that there is such profligacy and murder

in this christian land? I believe all that you say, and even more, and much worse; but how do you find out such things?

Nelly.—Why you can't walk the streets without finding out enough to make you ashamed to be seen abroad. But, Ramsey, that keeps a large shop in Park Square, near the Opera, whose best customers are of this sort of folks, tells his wife Susan, that is George's sister you know, and she tells me. Now Ramsey, himself, has imbibed some very singular principles about these matters, and he is rarely at home with his own family, and much of his earnings is thrown away upon just such persons as we are speaking about. His wife Susan sees it, and she don't hesitate to say that she would rather Ramsey had a half-dozen of virtuous wives, who could be fit for respectable women to associate with, and would be governed by the pure laws of heaven, after the example of Abraham and Jacob's wives, than he should do as he does. But such company as he now keeps, make him wholly unfit for domestic and social duties. And Susan says that she never wants to bring up a family that shall be obliged to witness their father's example.

Abby.—My dear cousin Nelly, I am very happy to see that you are so well apprised of the awful profligacy and sexual pollution that exist in this place; although the same complaint exists in all other places; for the whole earth is defiled. I hope you are sufficiently sensible that the Lord, by this New Revelation, is determined to save a chosen few, whose garments shall not be defiled, and who will keep themselves unspotted from the world. These few He will make rulers over the rest. For righteous rulers will make happy and peaceful subjects; but when the wicked rule, the people always mourn, and vile men walk on every side. And vile men are the leading cause that produces vile women the world over. And I believe it is generally admitted that the rulers, in these times, are often the fruitful sources of the very worst examples. For oppression and avarice, and extravagant

profligacy, gluttony and debauchery, they take the lead. And as long as this is the case, evil men and seducers will wax worse and worse. But you did not tell me what singular principles Ramsey had imbibed, which look so strange.

Nelly.—Oh, I was just going to tell you. Ramsey believes that marriage is a mere human institution or device of men, and consequently that one man has as good a right to administer the ceremony of marriage as another has. And he says that a magistrate, while he may have a legal right, has no more moral right to marry persons than he has; and a priest that is not inspired directly from heaven, has no more right to officiate than a magistrate. In short he thinks that all persons should be left to act in these matters for themselves, freely, as they would in any other bargain or traffic; and when they choose to dissolve partnership, they should be free to do so. He says that the magistrate or the parson has no more moral right to keep a woman that he calls his wife, than he (Ramsey) has to keep one that he calls his Dolly. He thinks that if one is prostitution, the other is also. And if there is any difference, the prostitution of the parson is the worst, because it is the most barefaced and unblushing, being a thing legalized without shame. Now I believe that both Ramsey and the parson are wrong, and that neither of them ought to take a wife without permission from God.

Abby.—I perceive the ingenuity of your brother-in-law, Ramsey. There is much plausibility in his arguments. But the Scriptures tell us that God gives men their wives; and God takes them away from transgressors; and God punishes with death the man or woman that violates the marriage covenant; and those who will not conform to God's order and law of marriage, He will judge. Ramsey's doom will be no worse than that of the parson. But both are commanded to repent, or have their part in the lake which burneth with fire and brimstone for ever.

(To be concluded in our next.)

It is not so difficult a task to plant truths as to root out old errors; for there is this paradox in men, they run after that which is new, but are prejudiced in favour of that which is old.

WITH a double vigilance should we watch our actions, when we reflect that good and bad ones are never childless, and that, in both cases, the offspring goes beyond the parent, every good begetting a better, every bad a worse.

HISTORY OF JOSEPH SMITH.

(Continued from page 213.)

Kirtland, Ohio, February 27, 1835. Having been requested by the trustees of the "Kirtland School," to give a small sketch of the number of students who have attended this institution, and of their progress in the different sciences, I cheerfully comply with the request, having been an instructor therein from its commencement in December last.

The school has been conducted under the immediate care and inspection of Joseph Smith, jun., Frederick G. Williams, Sidney Rigdon, and Oliver Cowdery, Trustees. When the school first commenced, we received into it both large and small; but in about three weeks the classes became so large, and the house so crowded, that it was thought advisable to dismiss all the small students, and continue those only who wished to study the sciences of penmanship, arithmetic, English grammar, and geography. Before we dismissed the small scholars, there were in all about one hundred and thirty who attended; since that time there have been, upon an average, about one hundred; the most of whom have received lectures upon English grammar; and for the last four weeks, about seventy have been studying geography one half the day, and grammar and writing the other part. T. Burdick's Arithmetic, S. Kirkham's Grammar, and J. Olney's Geography, have been used, with Noah Webster's Dictionary, as standard. Since the year 1827, I have taught school in five different states, and visited many schools in which I was not engaged as teacher; but in none, I can say with certainty, have I seen students make more rapid progress, than in this.

WILLIAM E. McLELLIN.

On the 28th, the Church in Council assembled, commenced selecting certain individuals from the number of those who went up to Zion with me, in the camp; and the following are the names of those who were ordained and blessed at that time, to begin the organization of the *First Quorum* of the *Seventies*, according to the visions and revelations which I have received; the *Seventies* to constitute Travelling Quorums, to go into all the earth, whithersoever the Twelve Apostles should call them:—

Hiram Winters,	Roger Orton,
Elias Hutchins,	J. B. Smith,
Henry Shibley,	Harvey Stanley,

Jedediah M. Grant,	Joseph Young,
Lyman Sherman,	Alexander Badlam,
Joseph Hancock,	Zebedee Coltrin,
Lyman Smith,	Solomon Angel,
Peter Buchanan,	John D. Parker,
David Elliot,	Daniel Stearns,
Almon W. Babbitt,	Hiram Stratten,
Levi Gifford,	Sylvester Smith,
Joseph B. Nobles,	William Pratt,
Lorenzo Booth,	Ezra Thayre,
Zera S. Cole,	Levi W. Hancock,
Leonard Rich,	Solomon Warner,
Harrison Burgess,	Israel Barlow,
Alden Burdick,	Willard Snow,
William F. Cahoon,	Hazen Aldrich,
Harper Riggs,	Charles Kelly,
Bradford Elliot,	Jenkins Salisbury,
Burr Riggs,	George A. Smith,
Lewis Robbins,	Nathan B. Baldwin,
Darwin Richardson,	

The Council adjourned to the day following, March 1st; when, after attending the funeral of Seth Johnson, several who had recently been baptized, were confirmed, and the Sacrament was administered to the Church. Previous to the administration, I spoke of the propriety of this institution in the Church, and urged the importance of doing it with acceptance before the Lord, and asked, How long do you suppose a man may partake of this ordinance, unworthily, and the Lord not withdraw His Spirit from him? How long will he thus trifle with sacred things, and the Lord not give him over to the buffetings of Satan until the day of redemption? The Church should know if they are unworthy from time to time to partake, lest the servants of God be forbidden to administer it. Therefore our hearts ought to humble themselves, and we to repent of our sins, and put away evil from among us.

After Sacrament, the Council continued the ordination and blessing of those previously called; also John Murdock and S. W. Denton were ordained and blessed; Benjamin Winchester, Hyrum Smith, and Frederick G. Williams, were blessed; and Joseph Young and Sylvester Smith were ordained Presidents of the *Seventies*.

Kirtland, March 7th, 1835. This day a meeting of the Church of Latter-day Saints was called for the purpose of blessing, in the name of the Lord, those who have here-

tofore assisted in building, (by their labour and other means) the House of the Lord in this place.

The morning was occupied by President Joseph Smith, jun., in teaching the Church the propriety and necessity of purifying itself. In the afternoon the names of those who had assisted to build the house were taken, and further instructions received from President Smith. He said that those who had distinguished themselves thus far by consecrating to the upbuilding of the house of the Lord, as well as labouring thereon, were to be remembered; that those who build it, should own it, and have the control of it.

After further remarks, those who performed the labour on the building, voted unanimously that they would continue to labour thereon, till the house should be completed.

President Sidney Rigdon was appointed to lay on hands and bestow blessings in the name of the Lord.

The Presidents were blessed; and Reynolds Cahoon, Hyrum Smith, and Jared Carter, the building committee (the last two though not present, yet their rights in the house were preserved.

The following are the names of those who were blessed in consequence of their labour on the house of the Lord in Kirtland, and those who consecrated to its upbuilding:—

Sunday afternoon, March 8th.

Sidney Rigdon,	Maleum C. Davis,
Joseph Smith, jun.	Jaman Aldrich,
F. G. Williams,	John Young, sen.
Joseph Smith, sen.	Ezra Strong,
Oliver Cowdery,	Joel McWithy,
N. K. Whitney,	Matthew Foy,
Reynolds Cahoon,	James Randall,
Hyrum Smith,	John P. Green,
Jared Carter,	Aaron E. Lyon,
Jacob Bump,	Thomas Burdick,
Artemas Millet,	Truman Wait,
Alpheus Cutler,	Edmund Bosley,
Asa Lyman,	William Bosley,
Josiah Butterfield,	William Perry,
Noah Packard,	Don Carlos Smith,
James Putnam,	Shadrach Roundy,
Isaac Hill,	Joel Johnson,
Edmund Durfee, sen.	Oliver Higley,
Edmund Durfee, jun.	Evan M. Green,
Gideon Ormsby,	Levi Osgood,
Albert Miner,	Alpheus Harmon,
Ira Ames,	Joseph C. Kingsbury,
Salmon Gee,	Ira Bond,
Peter Shirts,	Z. H. Brewster,
Isaac Hubbard,	Samuel Thomson,
Horace Burgess,	John Ormsby,
Dexter Stillman,	Luman Carter,
Amos F. Herrick,	John Smith,
Mayhew Hillman,	Samuel H. Smith,
William Carter,	Thomas Fisher,
William Burgess,	Starry Fisk,
Giles Cook,	Amos R. Orton,

Almon Sherman,	Gad Yale,
Warren Smith,	John Johnson,
Moses Bailey,	John Tanner,
Sebe Ives,	Henry G. Sherwood,
Andrew H. Aldrich,	Sidney Tanner,
Ebenezer Jennings,	Joseph Tippits,
Oliver Granger,	Robert Quigley,
Orson Johnson,	Erastus Babbitt,
James Lake,	Samuel Canfield,
William Redfield,	Phineas H. Young,
Cyrus Lake,	Samuel Rolfe,
Harvey Smith,	Calvin W. Stoddard,
Isaac Cleveland,	Josiah Fuller,
William Barker,	Erastus Rudd,
Samuel S. Brannan,	Isaac G. Bishop,
John Wheeler,	Roswell Murray,
Henry Baker,	Benjamin Wells,
William Fisk,	Nehemiah Harman,
Henry Wilcox,	Oliver Wetherby,
George Gee,	Thomas Hancock,
Lorenzo Young,	Joshua Grant,
David Clough,	William Draper,
James Durfee,	Ransom V. Beuren,
Joseph Coe,	Tunis Rappelée,
Thomas Gates,	John Reed,
Loren Babbitt,	Samuel Wilcox,
Blake Baldwin,	Benjamin Johnson.
Joseph B. Bosworth,	

The blessings and ordinations of particular individuals of the foregoing were as follows:—Reynolds Cahoon, Jacob Bump, and Artemas Millet, were blessed with the blessings of heaven and a right in the House of the Lord in Kirtland, agreeable to the labour and expense they had performed thereon.

Alpheus Cutler, Asa Lyman, Josiah Butterfield, Noah Packard, Jonas Putnam, and Isaac Hill, received the same blessing. The blessing referred to was according to each man's labour or donation; and in addition, Elder Packard was promised wisdom and ability to proclaim the Gospel. Edmund Durfee, sen., Edmund Durfee, jun., and Gideon Ormsby, received the same blessing; and Edmund Durfee, jun., was ordained an Elder. Albert Miner, Ira Ames, Salmon Gee, Peter Shirts, Isaac Hubbard, and Horace Burgess, were blessed; and P. Shirts and H. Burgess, were ordained Elders. Dexter Stillman, Amos F. Herrick, and Matthew Hillman, were blessed. William Burgess, Jaman Aldrich, and John Young, sen., were blessed. Giles Cook, jun., and M. C. Davis, were blessed, and ordained Elders. Wm. Carter, who was blind, was promised a restoration to sight, if faithful. Ezra Strong, Joel McWithy, Matthew Foy, James Randall, and Aaron C. Lyon, were blessed. John P. Green was ordained a Missionary to the Lamanites, after others have unlocked the door, with a promise of gathering many to Zion, and of returning at the end of his mission, with great joy, to enjoy the blessings of his family. Thomas Burdick, Truman

Wait, and Edmund Bosley, were blessed, and Elder Bosley was told that God had a work for him, to go and preach the Gospel to the sectarian priests of this age, to call after them and hunt them up, wherever he could hear of them, and preach the Gospel to them whether they will hear or not. William Bosley and William Perry were blessed and ordained Elders. Don Carlos Smith was blessed with a promise of wisdom to proclaim the Gospel, and also to write in wisdom. Shadrach Roundy, Joel Johnson, and Oliver Higbee, were blessed.

Adjourned till to-morrow.

March 8th.—Met pursuant to adjournment. Evan M. Green, Levi Osgood, Alpheus Harman, Joseph C. Kingsbury, Ira Bond, Z. H. Brewster, Samuel Tompkins, John Ormsby, Luman Carter, John Smith, Samuel H. Smith, Thomas Fisher, Starry Fisk, Amos R. Orton, and Almon Sherman, were blessed. Amos R. Orton was ordained an Elder and a Missionary to the Lamanites. Andrew H. Aldrich, Thomas Bailey, Seba Ives, Ebenezer Jennings, Oliver Granger, Orson Johnson, Warren Smith, James Lake, and William Redfield, were blessed; and Wm. Redfield was ordained an Elder. Cyrus Lake, Harvey Smith, Isaac Cleveland, William Baker, Samuel S. Brannan, John Wheeler, Henry Baker, William Fisk, Henry Wilcox, George W. Gee, David Clough, and Lorenzo Young, were blessed; and Elder Young was set apart a Missionary to the Lamanites. James Durfee, Joseph Coe, Thomas Gates, Loren Babitt, Blake Baldwin, and Joseph B. Baldwin, were blessed.

(To be continued.)

John Johnson, John Tanner, and Gad Yale, were blessed; and Gad Yale being one who went to the relief of the brethren in Missouri, was blessed accordingly. Henry G. Sherwood, Sidney Tanner, Joseph H. Tippits, Robert Quigley, and Erastus Babbitt, were blessed; and Samuel Canfield was blessed, and ordained an Elder. Phineas H. Young, Samuel Rolfe, and Calvin H. Stoddard, were blessed; and Elder Young was ordained a Missionary to the Lamanites. Erastus Rudd, Josiah Fuller, Isaac H. Bishop, Roswell Murray, Benjamin Wells, Nehemiah Harman, Thomas Hancock, Oliver Wetherby, Joshua Grant, jun., William Draper, jun., Ransom Van Buren, Tunis Rappelée, John Rudd, and Samuel Wilcox, were blessed. Moses Martin, who went to Missouri, was set apart to be one of the Seventies, and blessed:—If thou art not purified, thou wilt not be able to execute thy commission. Thou wilt fall into the snares and into the hands of enemies who will take thy life; thou must begin to make a complete reformation in thyself.

OLIVER COWDERY, Clerk.

The following belong to the Seventies, but the date of their ordinations is not definitely known:—Milo Andrews, Joseph Winchester, Zerubbabel Snow, Heman T. Hyde, Henry Brown, Nelson Higgins, (Hezekiah Fisk was blessed, but was not one of the Seventies) Henry Beaman, Jesse Huntsman, Royal Barney, Zebedee Coltrin, Henry Heriman, and Lorenzo Barnes. James L. Thompson was blessed, but not ordained.

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 9, 1853.

FOREIGN MISSIONS.—*Malta*.—By letter from Elders T. O Bray and J. F. Bell, dated Malta, March 8th, 1853, we learn that the Saints there were growing in grace and in the knowledge of the Truth; in the words of Elder Bell, "the Spirit is with us on this island, manifesting itself in tongues, prophecyings, healings, visions, and revelations; but not only are the gifts enjoyed here, but the graces also, for I can say with truth, I never was in a Branch where there were more love and union, and brotherly kindness."

Elder O Bray had been severely afflicted with inflammation of the liver, but at the date of the letter to us, he was slowly recovering from the same. We trust that he may speedily regain his wonted health and strength, if he has not already done so, that he may be competent to discharge the responsibilities of his station, with pleasure to himself and profit to those associated with him.

Germany.—*Arrival of Elder William Taylor*.—By letter from Elder William Taylor, dated, Hamburgh, March 9th, we learn that he arrived safely there, *via*

Cuxhaven; the date of his arrival he does not specify. Many were interested in the work, and were enquiring, some having had manifestations from God that the Elders had the truth. Elder George C. Riser had received an invitation to go to Wurtemberg, as some there were anxious to learn of the great work of the last days.

Switzerland.—Under the judicious superintendence of Elder T. B. H. Stenhouse, the work in Switzerland appears to be prospering and breaking forth. It must have been gratifying to Elder Stenhouse, in his travels, to find that the “stick of Ephraim” had preceded him, and that a spirit of inquiry was excited concerning the principles of the Latter-day work. We look forward to a good work being done in Switzerland, through the active and diligent exertions of the Elders who are, or may be sent, there. “*Le Réflecteur*,” under the able and wise editorial direction of Elder Stenhouse, will amply second the efforts of the Elders, and reflect the bright and cheering rays of heavenly intelligence in such a manner as to illuminate the minds of many honest souls, discovering to them the old way-marks and the ancient paths, wherein they may find rest to their souls.

Birmah.—It is gratifying to hear that the work of God is spreading in the Birman Empire, even amid the “horrors of war.” The zeal and energy displayed by Elder McCune, in building up the Kingdom of God in that remote country, are worthy of commendation. Unfolding the principles of eternal life to one’s fellow-soldiers, when not “engaged with the enemy,” certainly constitutes a remarkable variation from the ordinary duties or pursuits of military life. Nevertheless we trust that Elder McCune will be specially favoured by the Lord, in fulfilling both his military and religious duties, and be enabled to establish the Gospel standard firmly in the hearts, not only of British soldiers, but of the inhabitants of Birmah. What with fighting “the enemy,” preaching the Gospel to his comrades, and studying a new language, we presume Elder McCune has always business on his hands, and finds little idle time.

ADULTERY.

(Extract from the Seer.)

The Latter-day Saints are under greater obligations than any other people on the whole earth, to keep themselves pure and virtuous before the Lord—to refrain from adulteries, fornications, licentiousness, all unlawful connections, all uncleanness, all fleshly lusts, all unvirtuous and unholy desires, and from all lustful thoughts, and carnal affections; for we have been faithfully warned, again and again, by the voice of that great Prophet and Revelator, Joseph Smith; we have been warned by the voice of inspiration—by the voice of angels—by the voice of the ancient Prophets of America, speaking as it were from the dead through the medium of their ancient records; we have been warned by the voice of God, threatening us with destruction, and with the miseries of the second death, if we do not keep ourselves entirely free and pure from all these sinful, soul-destroying lusts. If we reject so great

warnings, and sin against so great light, how can we obtain forgiveness, or escape the damnation of hell? The Lord our God is a holy and just God—faithful and true in all His words, and will in nowise vary from that which He hath said; for judgment goeth before His face, and justice and righteousness is the habitation of His throne. O ye Saints of the last days, do you realize the fearful—the infinitely important—the eternal responsibilities which rest upon you, to watch over yourselves, your children, and all who are placed under your charge? Do you realize that your condemnation and punishment will be in proportion to the light and knowledge against which you sin? If you fully understand and appreciate the warnings which you have received, happy are you, if you give heed and obey the voice of the Lord your God, for great shall be your reward, and eternal shall be your glory.

But if any among you harden their hearts, and yield themselves unto the wicked lusts of their flesh, and suffer themselves to be defiled by cherishing in their minds unvirtuous thoughts and unholy desires, they shall speedily be visited by sore judgments, and their names shall be blotted out from under heaven, and they shall be thrust down to hell, where there is weeping, and wailing, and gnashing of teeth.

From the foregoing quotations* and remarks, it will be seen, that the Latter-day Saints have stricter notions of virtue, and consider themselves under greater obligations to refrain, not only from unvirtuous acts, but from unvirtuous thoughts, than any other people under Heaven. But do the Saints actually demonstrate, by their practices, that they believe what the Lord has taught them upon these subjects? Do they practise virtue, as well as deliver the precepts thereof? We answer, let the practices of the thirty thousand Saints in Utah, speak; let strangers who have travelled through our flourishing territory, declare; let the records of the courts of justice bear witness; let the injured females, if there be any, whose character and reputation have been destroyed by the vile seducer, publish their wrongs; let illegitimate children, if Utah affords them, come forth as a public monument of our disgrace; if a house of ill-fame can be found

* [See Dent. xxii, 13—25; Numbers xxv, 6—13; Rev. xxi, 8.—Book of Mormon, 2 Nephi xii, 2; Alma xix, 1; Jacob ii, 6; Book of Nephi v, 10. Doc. and Cov. Sec. xiii, pars 7, 20, 22; xx, 4, 5, 6.—ED. STAR.]

throughout the length and breadth of our territory, then let the Saints hide their faces in shame, and the sons and daughters of Utah blush before the heavens; if an adulterer or seducer of female virtue, can be found in all that land, then let the Elders be clad in sackcloth, and the Saints put on the garments of mourning, and weep before the Lord, day and night, until the evil be taken from their midst.

But have not some of the Saints in Utah, more wives than one? Yes: and they take good care of them too; and teach them and their children the great principles of virtue and holiness, by example as well as by precept. But is it not sinful for a man to have more than one wife living at the same time? If it is, the Bible has not told us of it. But is it not contrary to the Christian religion? If it is, the Christian religion has not revealed it as an evil. But do you not really think that it is contrary to the will of God for a man, in these days, to take a plurality of wives? Yes, unless God shall give them to him by a revelation through a holy Prophet. Is it not contrary to the Constitution and laws of the United States, for the citizens of Utah to practise the plurality of wives? No; neither the Constitution nor the laws of the United States, have said anything on the subject of marriage or domestic relations. But is it not contrary to the laws of the Territory? No; the Legislature of that Territory do not feel disposed to debar her citizens of any blessings or privileges enjoyed, under the sanction of the Almighty, by holy Prophets and Patriarchs of old.

SPREAD OF TRUTH IN SWITZERLAND.

BAPTISMS—CHEERING PROSPECTS OF THE WORK.

(Extracts of a Letter from Elder T. B. H. Stenhouse.)

Cité Derrière, Lausanne, Canton de Vaud, March 7th, 1853.

Dear President S. W. Richards,—It is now some time since I promised you a few lines from Switzerland, but much business and travelling has hitherto prevented me from fulfilling this promise.

I have just returned from a mission to the northern part of the Confédération. On our arrival at Bâle, we were not a little surprised to find "Das Buch Mormon" in a bookseller's window. On in-

quiry, we found that a brief history of the "Mormons," originally published in a Berlin journal, had found its way into the German journals of this country, and had created more or less interest for the Latter-day work of God. The writer, residing in London, appears to have drawn his information from "The Mormons, Illustrated." With all its faults it is calculated to do more good than evil. The

bookseller informed me that, being in search of Truth, he had sent for the Book of Mormon, and had advertized it for sale the day of our arrival. I asked him if there were any Latter-day Saints in the town. He said there was none, but at Lausanne they had a missionary, a Church, and a journal called "*Le Réflecteur*." I felt a little awkward, as you may suppose, and scarcely knew how to receive this information; however, before quitting his shop I gave him all our publications, and he willingly became our book agent. He gave great attention to my testimony, invited me to visit him often, introduced me to several persons, and manifested much interest in my mission. Circumstances required me to leave sooner than I intended, otherwise I believe I should have baptized this young man, and a young German lady who had just escaped from a convent. However it is but delayed.

The harvest is ripe on the mountains and in the vallies of Helvetia. If any of the Elders speaking German or French, will "come over and help us," they will be richly rewarded in due time, if they fight well and faint not. We are now in possession of valuable publications for distribution, both in French and German, and in a little time we will still be better equipped for the warfare. Switzerland has now, probably, as much liberty as ever she will have under Gentile rule.

We have had good meetings in my room all winter, and have now a little Branch of nineteen good members. All winter the Priesthood have met for prayer and instruction every Sabbath morning, in a forest about half-a-mile from the town; so that our meetings have been in the evenings in town.

Geneva is looking up and promising good things. The work of the Lord is extending; the dispersed of Israel are gathering into the "One Fold." I have just been informed that the brethren there, baptized seven persons last week, and are to baptize three more this week. Among the first number was a very respectable person of our acquaintance, who left her bed to be baptized, and is now well and rejoicing in the salvation of Israel. I baptized there, lately, a good and useful man. The Lord be praised for this addition to our numbers. Many years ago he was regularly consecrated protestant minister at Paris. In that capacity he

has preached both in Paris and Geneva; but from the time that the Lord sent His holy messengers to Joseph, his mind seems to have been operated upon by the Spirit of the Lord. He saw that modern Christianity was apostacy, and was bold and honest enough to renounce the "black cloth." He was then weak in health, but he prayed mightily to the Lord to spare his life to behold the gathering of Israel and the Latter-day work, in which then he believed, but in which now he rejoices. I need scarcely add that his obedience to the commandments of the Lord is viewed with as much grief on the part of the "old leaven," as it is a matter of rejoicing to the Church of Christ. He devotes his whole time to this great work.

Truly we have some good men in the Church in this country—men who fear God, and make any sacrifice to roll on His Kingdom—men who *know* that the day has come to do the will of the Lord on the earth, and not the whims of self. My heart bounds with gratitude to the Lord for the good spirit He has given to His people. To hear them bearing testimony that He has given them a *knowledge* of His work, that the hopeless aberrations of infidelity, the false philosophy of the nineteenth century, and the grovelling, gloomy superstition of ages, were alike dispelled from the mind by the refulgent rays of heaven-born truths—to hear some, who have next to denied the existence of God, speaking by the inspiration of His Spirit, developing and reasoning on the wisdom and justice of the Almighty in veiling Himself from the profane glance of the disobedient—to hear another, who, from the anathemas of a false prophet, was without hope of eternal life, now rejoicing in the favours of the Most High, bearing testimony that though his head was clad with the hoary hairs of age, the Gospel in its power had given to his soul the vigour of youth—to hear such men singing the praises of the Lord in their native language, offering to Him one continued prayer of gratitude for their deliverance from the gross darkness of the world, remembering for His richest blessings Zion, the Apostles, and Prophets—in a word, to witness the "marvellous work" diffusing life, light, and joy, fills my mouth with praises and my soul with gratitude to our heavenly Father.

"*Le Réflecteur*" is doing a good work. We have many enemies, but take no no-

tice of them. Publishing one thousand five hundred copies of "Le Réflecteur" monthly, spreads dismay in their hearts; for where they looked for death, they behold life and vigour.

Praying for wisdom and blessings for all the Israel of God,

I am, dear brother Samuel,

Yours very affectionately,

T. B. H. STENHOUSE.

P.S.—I have just read, in a Paris journal, a long article, or rather extract, from the *Seer*; I presume from its 2nd or 3rd Number. It is to be published this week in the journal of this town.

Please present my very kind love to Elders Spencer, Linforth, and Jaques.

T. B. H. S.

THE BIRMAN MISSION.

BAPTISMS—SPIRIT OF INQUIRY—DEMAND FOR BOOKS.

(Letter from Elder Matthew McCune.)

Dear President S. W. Richards,—Before leaving this, I feel it to be my duty to inform you of the progress of the Gospel in the Birman Empire.

Since I last wrote, I have had the happiness of baptizing eight men, Europeans, belonging to the army, viz., a bombardier, and two gunners, of the Madras Horse Artillery; a sergeant, and one private of the 1st Bengal Fusiliers; an officer of the 1st Madras Fusiliers, and two privates of Her Majesty's 80th Regiment.

Captain Carter (the officer of the 1st Madras Fusiliers) being in orders to proceed to Prome, where the Gospel had not been carried, I ordained him to the office of an Elder, in order that he might build up a Church there, or wherever he might be sent to. I myself was also in orders to proceed with a force under the command of Major-General Steel, to Maulmein, and Martaban; at the latter place to rendezvous, previous to going against several strong-holds of the Birmanese in the Pegue provinces, which are now annexed to the British possessions in the East. It therefore seemed wisdom that an Elder amongst the brethren remaining still in Rangoon, should be ordained to take the oversight (pro tem) of the Church there; and, as the 1st Bengal Fusiliers were also leaving with General Steel's force, that brother Sergeant Gibson of that regiment, and holding the office of Priest, should be ordained an Elder.

Our strength in Birmah is now, four Elders, two Teachers, one Deacon, and three members; but there was a number in Rangoon on the eve of obeying the

Camp, Martaban, January 11, 1853.

Gospel, some of which I expect have been baptized ere this, by Elder John Charles, of the Madras Horse Artillery. There is much inquiry, and also excitement, amongst the people relative to "Mormonism;" very many are convinced of its truth, but have not the courage to take up the cross, as it is with the Saints of Latter-days even as with the former day Saints—they are every where evil spoken of.

We move on from here in a day or two; I have had it announced that lectures will be delivered (p.v.) at my tent twice a week, Thursday and Sunday nights, unless engaged with the enemy.

There is a great probability that the king of Ava will not be satisfied with our government's allotment of a large portion of his kingdom to themselves, in which case we shall have to go on to Ava, and I suppose take the other half of his dominions from him; but if so ordered in the providence of our Father, it will be to the destroying of the abodes of cruelty, and the opening up of the whole country for the introduction of the Gospel in its glorious power of salvation and blessing unto the honest in heart in these latter-days. This has interfered with my progress in acquiring the Birmanese language—my being ordered into the field.

I trust that when you receive this, my supply of *Stars*, &c., with those for brother Adams, will be well on their way to India. We want books very much for the brethren, and others; I trust we shall soon be blessed with monthly supplies of *Stars*; I will take six copies of every *Star*, and two of everything new published by the Church; and the brethren will all take

one or more copies regularly. I will remit the money monthly or quarterly as you may think best, if an arrangement has not been already entered into by the brethren in Calcutta for supplying the whole regularly. Seven pounds will be remitted by brother Adams in Rangoon, through brother Meik, in Calcutta, for Books of Mormon, Doctrine and Covenants, Hymn Books, &c., to be followed by a larger amount before these reach India.

Elder Carter, at Prome, is without a single book that is published by the Church; many of the brethren are in the same case, and many out of the Church are anxious to purchase our books.

There is much of a persecuting spirit manifested; many talked of burning the house about our ears, in Rangoon; others

of shooting us, &c., &c. I am frequently assailed with opprobrious names, as I pass by the soldiers, but hitherto they have been withheld from violence. But let the enemy rage as they may, the work of the Lord will roll on, until the stone cut out of the mountains without hands, shall have destroyed every false system and kingdom, and shall fill the whole earth.

Should you consider this worthy of a place in the *Star*, use it as you will. Love to all the Saints; let them not forget us in this land of darkness and cruelty.

I am, dear Sir,

Yours in the bonds of the Gospel,

MATTHEW McCUNE.

SPIRITUAL MANIFESTATIONS IN AMERICA.

(From the *New York Herald*.)

We doubt whether the witchcraft delusion was ever so widely spread in this country as the absurd belief in spiritual manifestations. It is the general subject of conversation in every circle. People who have not the boldness to avow openly their belief in the humbug, smile feebly when it is mentioned, visit the circle rappings, and make vigorous attempts in private to move their dressing table by rubbing it with the tips of their fingers. Tables of slender make and smooth surface are specially appropriated to these scientific exercises, at every social party. Young women will tell you, with unfaltering voice, that they hold nightly interviews with the spirits, and that their slumbers are much disturbed thereby. Grown men, who have vainly attempted to explain the "mysterious rappings" on any known principle of physics or dynamics, wisely come to the conclusions that the sounds must proceed from the spiritual world—forgetting that they would find it quite as difficult to discover the process by which Signor Blitz, Mr Anderson, Mr. Heller, or the Chinese jugglers, perform their feats. A doctor of medicine consults his housemaid (a medium) on the quantity of strychnine to be administered to a nervous patient—a lawyer inquires from a similar authority where his witness is to be found. An anxious mother is gratified to learn from a practising medium that

her son is in good health in California; and a young lady about to confide her destiny to her lover, rejoices in the news that she will have seven children, and a happy home.

But the spirits do not confine their attention to cheering the hearts of their visitors. They can be intensely practical when they choose; and, considering the length of time they have been absent from this earth, and their supposed exemption from human frailties and passions, have preserved a very remarkable knowledge of things sublunary. Thus they were enabled to dictate to some benevolent individuals who advertised in this paper the other day, that they ought to charge twenty-five cents admission to their circle rappings; and even carried condescension so far as to select a *locale* for their operations. More recently, we learn that three spirits—no less than those of Washington, Jefferson, and Hamilton—tired, no doubt, of the monotony of spiritual life—undertook to begile their leisure by keeping a bank at Chicago. Capital cashiers they would make, one might fancy. Their system of banking was, however, very peculiar, to say the least of it. One would hardly have suspected Washington of refusing to redeem his own paper; and Jefferson and Hamilton must have been sadly spoiled in the spirit world, when we hear of their driving note-holders out of the

bank, pistol in hand. Such, notwithstanding, was the course pursued by the flesh and blood agents and vicegerents of these worthy spirits, and the Judge at Chicago very properly bound them over to keep the peace.

This is the beginning of the end. So long as spiritual manifestations were merely dangerous diversions for young women and weak-minded men, the delusion prospered. The lunatic asylums were filled with patients driven mad by the mediums; sixty-seven patients in one place, forty in another, and many more, we dare say, in asylums from whence we have no return, were pretty fair symptoms of the prevalence of the mania. If the managers of these institutions, throughout the country, would send us the number of people under their care whose insanity is attributable to this cause, the catalogue would probably be startling. But no one is deterred from

inquiry by the fear of losing his reason. There is a fascination in the very awfulness of the danger; people of a certain temperament love to try the strength of their minds. A few happy coincidences—the inexplicable physical phenomena—the attraction which the supernatural always possesses—secured a wide popularity for the imposture. But now that it is being turned to practical purposes, and is falling into the class of Peter Funk humbugs, we shall soon hear of its natural demise. The spirits who forbade the Chicago Bank to redeem its paper will next require a credulous simpleton to surrender his watch, and a silly girl to hand over her rings to some impostor, and Mr. Matsell will utterly destroy the romance of spiritual intercourse by locking up the medium and her attendant spirits in the Tombs. The sooner the better.

[The inhabitants of the United States, as a nation, refused the principles of life, and rejected the doctrine of immediate revelation, when they were taught them by a living Prophet of the Lord. Now the Lord has sent strong delusions amongst them, and they have abundance of revelations and spiritual manifestations, and numbers of books upon these matters, and many journals in support and exposition of them. Some persons believe in them; some know not what to think; some demand strict investigation, and others denounce them as humbug and sheer imposture, while all are puzzled by them. As Pharoah's heart was hardened through the miracles of the Egyptians until he was destroyed, so the hearts of the majority of the American nation may be hardened against the Saints of God and the truth by these spiritual manifestations, that the Lord may be justified in overwhelming them in a destruction as fearful as that which laid the pride of Egypt low. Why will not men be wise in the day of salvation? Because of their pride and high-mindedness, for a haughty spirit goeth before a fall. Then let the nations beware, for the Almighty is not trifling with them.—Ed. *Star*.]

VARIETIES.

RELIGIOUS LIBERTY.—Mr. Underwood, from the Committee on Foreign Relations to whom was referred the memorials praying that freedom of religious worship may be secured to Americans in other countries, made a report, accompanied by the following Resolutions:—*Resolved*, That it would be just and wise on the part of the Government of the U.S., in future treaties with foreign nations, to secure, if practicable, to our citizens residing abroad, the right of worshipping God freely and openly according to the dictates of their own consciences, by providing that they shall not be disturbed, molested, or annoyed in any manner on account of their religious belief, nor in the proper exercise of their peculiar religion, either within their own private houses, or in Churches, Chapels, or other places appointed for public worship, and that they shall be at liberty to build and maintain places of worship in convenient situations, interfering in no way with, but respecting the religion and customs of the country in which they reside. *Resolved*, Further, That it would be just and wise in our future treaties with foreign nations, to secure to our citizens residing abroad the right to purchase and own burial places, and to bury any of our citizens dying abroad in such places with those religious ceremonies and observances deemed appropriate by the secretary, and friends of the deceased.—*New York Tribune*.—[Good, if done; it will be highly favourable to the spread of the Gospel.]

THE hand that gives is always above that which receives.

ISTHMUS OF DARIEN CANAL.—The first general meeting of the directors of the Atlantic and Pacific Junction company was held on Tuesday. The directors present were Lord Wharnccliffe and Messrs. J. S. Brownrigg, T. R. Crampton, Edward Cropper, J. C. Ewart, W. J. Hamilton, H. T. Hope, A. Montoya, M. Wilson, L. Haslewood, A. Wilson, Captain Mackinnon, and Admiral Moorsom. The solicitor, Mr. Charles Freshfield; the engineer, Mr. Lionel Gisborne; and the official auditor, Mr. J. E. Coleman, were also present, together with the secretary, Dr. Black. After Sir Charles Fox had given an outline of his whole proceedings in relation to this great undertaking, the communications with her Majesty's government and with that of the United States were laid before the meeting and cordially approved. It was announced that the £24,000 caution-money would be duly paid to the credit of the republic of New Grenada with the Bank of England, and it was unanimously agreed that the amount of £75,000 required for preliminary expenditure was reasonable and fully justified by the clear prospect of remunerative results on the ultimate capital. The board was also informed that a communication was to be expected in a few days from the British ambassador in Paris, through the foreign secretary, to fix a day on which the emperor of the French would give an audience to Sir Charles Fox, and a deputation from the company, in whose arrangements it is hoped that France and Russia, as great maritime powers, will co-operate with the British and American governments. The necessary resolutions for the future proceedings of the board of directors were then agreed to, and the meeting separated after the usual vote of thanks to the noble chairman.—*Lloyd's Newspaper of March 20.*

PALESTINE.

(Selected.)

"I will bring *again* the captivity of my people Israel and Judah; I will cause them to return to the land I gave to their fathers, and they shall possess it." (*Jer. xxx, 3*).

O HOLY, beauteous, honour'd land,
Where once God's glory used to stand;
Moriah's mount shall honour'd be
When Zion all her sons shall see.
The Moslem's mosque no more shall stand
On Mount Moriah's holy land,
When Israel's tribes shall gather'd be,
And all the Gentile nations see
The glorious temple lift its head
In the proud mosque of Omar's stead.
No Samaritan shall detain
The raising of Jehovah's fane:
Samaria will our God restore,
To Israel as in days of yore.
One King shall reign o'er every tribe,
That King's Messiah, Israel's pride;
Jerusalem's greatness He'll restore,
And grandeur, as in times before.
O queen of cities, honour'd place,
In thee we'll see Messiah's face.
O wondrous city, for in thee
Ben David Israel's tribes shall see.
Within each of thy golden gates,
Behold, a Gentile king awaits,
With gaudy presents for thy king,
Which they as humble suppliants bring.
All hail, O city of our God!
For though He bruised thee with His rod,
He has restored thy grandeur now,
Therefore to Him your knee now bow.

J. L. LYNE.

WORKS RECENTLY PUBLISHED.

The Harp of Zion, a Collection of Poems, &c., by Elder John Lyon, with Notes, and a Steel Portrait of the Author. Published for the benefit of the Perpetual Emigrating Fund. Price, morocco gilt extra, 6s. 6d.; cloth extra, gilt edges, 3s. 6d.; cloth embossed, 2s. 6d.

Plate of Portraits of the First Presidency and Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Fifteen Portraits—engraved on Steel. Price, half-grand eagle India proofs, £1 10s.; India proofs, £1; plain, 10s.

Supplement to the Fifteenth Volume of the *Millennial Star*, 64 pages. Contents:—Minutes of a Special Conference of Elders of the Church of Jesus Christ of Latter-day Saints, held in the Tabernacle, Great Salt Lake City, August 28th, 1852—including Speeches by the First Presidency, Apostles, and Elders; A Revelation given to Joseph Smith, on Celestial Marriage, or the Patriarchal Order of Matrimony; a Sermon by Elder Orson Pratt on the same subject. Also two Sermons, by President Brigham Young, on the present situation of the world, and the great glories that await the righteous. Price 5d.

Patriarchal Order, or Plurality of Wives, by Elder Orson Spencer, A. B., being his Fifteenth Letter in correspondence with the Rev. William Crowel, A. M., Editor of the *Western Watchman*, St. Louis, U. S. A., (late Editor of the *Christian Watchman*, Boston, Massachusetts.) Price 2d.

The Prussian Mission of the Church of Jesus Christ of Latter-day Saints. Report of Elder Orson Spencer, A. B., to President Brigham Young. Price 2d.

The Seer, Nos. 1, 2, and 3, Vol. 1, a new monthly Periodical, Edited by Orson Pratt, one of the Twelve Apostles. Contents of No. 1.—Prospectus of *The Seer*—First Epistle of Orson Pratt to the Saints scattered throughout the United States and British Provinces—Celestial Marriage, or the Patriarchal Order of Matrimony. Contents of No. 2.—The Pre-existence of Man—Celestial Marriage. Contents of No. 3.—Figure and Magnitude of Spirits—The Pre-existence of Man—Celestial Marriage. Price 2d. each.

DEPARTURE OF THE "FALCON."—The Ship *Falcon*, Captain Wade, cleared for New Orleans, March 26, having on board 324 Saints, under the Presidency of Elder Cornelius Bagnall. Elder James M'Naughtan, late President of the Dundee Conference, after having faithfully laboured several years in this land, emigrated on board the above vessel.

ADDRESSES.—Henry Savage, Lowdham Street, Long Hedge Row, Snenton, Notts.
Charles Smith, Lowdham Street, Long Hedge Row, Snenton, Notts.
Graham Douglas, 1, Eastnor Street, Radford Road, Leamington.
Robert Evans, 8, Lower Clarence Terrace, Swansea.
John A. Hunt, 3, Upper Kent Street, Humberstone Road, Leicester.
William McGhie, 43, John Street, Derby.

LIST OF MONIES RECEIVED FROM THE 17TH TO THE 24TH MARCH, 1853.

Thomas Clarke.....	£10 0 0	Brought forward.....	£79 10 0
John Memmott	5 0 0	Samuel Gentle	5 0 0
Henry McCreery	20 0 0	Thomas Ord	0 16 0
James Linforth	7 0 0	John Hyde	5 0 0
Simon Irwin	13 10 0	Joseph Chapman	14 5 0
Robert Kirkwood	8 0 0	T. Kempin	8 0 0
Abraham Smith	8 0 0	John Holsall	5 0 0
R. J. Townsend.....	8 0 0		
Carried forward	£79 10 0		£117 11 0

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MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 16.—Vol. XV.

Saturday, April 16, 1853.

Price One Penny.

NELLY AND ABBY.

A FAMILIAR CONVERSATION BETWEEN TWO COUSINS, ON MARRIAGE.

(Concluded from page 229.)

Nelly.—Cousin Abby, it cheers my heart truly, to hear that the law of marriage is so strictly guarded; and those who transgress it, will be so severely punished. I am sure, that God will never give any man a wife who will not take good care to cherish and support her as he ought to do. And when husbands and wives know that God watches their conduct, and for gross misbehaviour and crime they are liable to lose their standing as wives or husbands, they will be very careful what they do. But it never came into my mind before now, that ministers and bishops, and those they call their wives, are really prostitutes just as much as those harlots who Christ said would enter into the Kingdom of heaven, before the Scribes and Pharisees. I know that Ramsey has always justified his conduct by saying, the parsons were just as lewd in the sight of God as he is, and he would quit his adulteries when they would theirs. But I see now, that the priests can't throw stones at Ramsey for his conduct, till they themselves repent and practise marriage according to the order of God. But do you think that the Lord would permit me and George to be united, we have always lived very happily together? Must we separate until we can be properly married?

Abby.—God has instructed us to observe most sacredly our Gentile marriage, until it can be confirmed in the Temple of the Lord. I do not know any reason why you should not have your choice of a hus-

band, yet there may be some others that will take a great liking to your George, as well as you.

Nelly.—O, George is too poor to think of taking anybody besides me.

Abby.—It is true he cannot take any other in this land, nor even contract with another, but he is not poorer than Jacob was when a wandering stranger from his father's house; Jacob had nothing but his staff in hand, and at that time the Lord visited him and promised him a very great family; and soon after, we see him with many wives and children, and sufficient property to support them all, and something to give away to his brother besides. He that increases the family will increase the substance that is required in order to support them.

Nelly.—But I shouldn't like for him to get other women and young girls, that he would like better than me.

Abby.—As to that, I suppose that young persons are not always as foxy rivals as older ones, but you have access to the fulness of the same fountain of grace that they have; but if, through your neglect, envy, or jealousy, and their greater diligence and humble obedience, they come into possession of qualities more winning, not they, but you, should lose. The place that is given to you, can only be lost through your folly or neglect. That place you now hold, and I would advise you to keep it. George is a good man, and that should content you; although

he may be but a plain, humble man, yet if he really has the same sterling faith that Abraham had, he will be sure to exalt you in a time to come.

Nelly.—I don't need any caution about that. I shall be the last one that will forsake a man that I do know, for one that I don't know so well. George don't make so much show as some Elders, but I think that God must set a good store by him, if He knows him as well as I do, and He must know him better. There's Elder Print flirting about with the sisters, and some of the sisters are just silly enough to think he is somebody. Didn't you see how his eyes were roving about upon the congregation, like a hungry dog that would steal something? George says I ought not to have been looking, and I shouldn't if I hadn't heard something before. I never like to believe anybody is bad, till I'm obliged to. If he ever saves one wife, it will be more than some think he will do. I should think if a man has one good wife like his, he should try to secure her confidence at home, before he undertakes to look after others, without the permission of God or His Prophet.

Abby.—Yes, cousin, such a man takes the surest course to lose the one talent and precious treasure which he now possesses, by destroying his wife's confidence in his obedience to the authority and laws of the Kingdom of God. For a man that will persist in violating the laws of God cannot save even one wife.

Nelly.—But what will become of those sisters that are misled by such a man? They say, that they have been taught to obey counsel!

Abby.—That is very true; we should all obey counsel. But we should remember well and never forget that it is only the counsel of the *Lord* that will stand, any other is not counsel, but a device of wicked persons, or of the devil.

Nelly.—How then can the sisters know the difference always?

Abby.—They always have a right to know the difference. If they are faithful, God has promised to *show* them the difference, and lead them into the truth by His Spirit.

Nelly.—Does He really promise to do that? I do wish I could read the Scriptures as well as you can.

Abby.—The Spirit is given to every one to profit withal. In the absence of proper authority the Holy Spirit is the

only teacher and comforter to show us how to act under all temptations. And this is an infallible guide. And what the Spirit dictates, is the counsel of the Lord, which we should always obey.

Nelly.—Well, if George does take any others, I should like to have him take my sister Ann, for her disposition is so obliging and mild. She is not near so hasty as I am; and if I have got to be so pure and good in order to have the favour of God and my husband; and if he should get some lass whose conduct would irritate me, then I should tell my feelings at once, and afterwards be sorry for it.

Abby.—This relation will inevitably lead you to be prayerful and watchful over your conduct; and you and your husband should unite your faith in the purest affection in those movements that will be designed to add to your family either wives or children. Otherwise, the Lord may give your George wives that will scorn him, as Michal did David; and children, too, that will be as wicked as were Amnon, Hophni, and Phineas. It is not every husband and wife that can regulate a large household, as could Abraham and Sarah. It was even after many years of experience and faithful trial before Abraham and Sarah were thoroughly qualified to control a large family of wives and concubines and children together, with servants and handmaids, amounting to some hundreds. If you wish to honour your George, by giving him the delights of the sons of men, after the manner of holy women of old, don't be in haste, but let the will of the Lord be manifest from a proper source, else you may do more injury to George than good.

Nelly.—Oh, I sha'n't be in any haste, if he aint, I warrant you; only Ann may be looking out for herself, and engage herself to some other one.

Abby.—Oh, there are many good men besides your George; and there are many choice girls besides your Ann, whom the Lord of heaven designs to make queens, who are now on the floor of poverty as much as the Virgin Mary ever was. They may generally be found in obscure places, at service in mills and factories, and sometimes in haunts of prostitution, like Rahab.

Nelly.—I wonder, Abby, why that should be, that the Lord should leave them in such low conditions to be thought so little of.

Abby.—Why, cousin, the Lord will not

leave them there, he only put them there in order that they might know by experience the evil from the good, and in the final day bear witness against their oppressors and seducers. Oh, no, he will not leave them in obscurity, where there is no eye to pity nor arm to save, but he will bring his daughters from the ends of the earth, and carry the lambs in his bosom. The Church, the bosom of Christ, will nourish them with the milk of kindness. The world don't know them now, but they will know them when they are washed, and adorned, and beautified with embroidered work, and with pearls and glittering coronets, among the honourable women of the earth; and their feet shall scarcely touch the earth for delicateness.

Nelly.—Why, Abby, I don't wonder that females are so much in love with this Gospel. But do you think that females will be so much more polished and beautiful, and men so much more noble, like objects of worship, if they are faithful to their calling? Why I almost worship George now! I wish you would read me that chapter which tells about three men that were transfigured. You know that I can't read; your father, being the oldest, had the property, and my father's children have always had to work hard, and were unable to go to school. I want to know if my George, when he comes into his glory, will look as they did? He will forget me then, unless I am transfigured too. If our husbands, Abby, have such glorious bodies as Christ had when he was transfigured, and their faces shine like the sun, and their locks, and their cheeks, and their bright eyes are surrounded with milky whiteness—you know how it reads better than I do; it's some time since I heard George read it. Won't the men look so grand, that they will feel above the women? George will forget me!

Abby.—I think if you will pay more attention when it is read to you again, that you will find that men's bodies are not made so beautiful and glorious until they are resurrected; and that Peter, James, and John, were allowed to see what a beautiful change in their bodies they might expect in the resurrection, if they were faithful. I suppose that the Lord knew that they wouldn't be suffered to live long here, and he wanted to comfort them by showing them that when they laid down their mortal bodies, they would not only have real bodies, faces and feet, and wear-

clothes again, but that their persons would be free from all blemish, and shine with a thousand-fold more captivating lustre than they now do. Paul says, dear cousin, that there are bodies celestial, and bodies terrestrial, and the glory of the celestial is one, and the glory of the terrestrial is another.

Nelly.—Do you think that the wicked who don't get any such handsome bodies, will know our husbands in the resurrection? It would look curious if wicked people hereafter should take our husbands to be angels or gods, and want to bow down and worship them as though they were Gods. I think if George's master ever thought of any such thing he wouldn't treat George so badly as he does.

Abby.—I can't say how well the wicked will know our husbands, when they have such glorious bodies as Jesus Christ now has, but I do know that one man looked so much better after his resurrection, that the Prophet John was desirous to worship him, until he told him who he was. And Nelly, if you will ask George to read you a description of a good man's righteous wives in Solomon's inspired song, you will see that his three score Queens, and four score Concubines, with their virgin daughters, were greater beauties than we should suppose could exist before they were transfigured by the power of the resurrection.

Nelly.—Don't you think that a great many men and women would join the Church if they only knew of these things?

Abby.—There will be an innumerable multitude besides, who will come to Mount Zion. But there will be a larger multitude who will come forth to shame and everlasting contempt. They will look very shabby by the side of those who shine as the brightness of the firmament.

Nelly.—I am sorry I ever burnt that Revelation. I shouldn't have done it for the world if I had known as much as I do now. Can't George get another at Liverpool? Don't you think that the hundred thousand common girls of London would much rather have such husbands, and be themselves so exalted, than lead out their present miserable short lives as they do? And then, to be the mothers of such beauties as my little Susan and Ned! Come here Ned, you little Prince, bless you, there will be a good many as ready to worship you some day as I am to worship your father! I wonder how Gideon

felt with seventy such sons as my Ned! And then every faithful mother is to be blessed like Sarah and Rachel, as a mother of nations! and enough to support them, and wait before them too! I shall never say any more against this work, Ellen! And if they send George to the ends of the earth to preach this Gospel, without purse or scrip, I think I can bear it, and sing, "All is well." But I wonder if there are not as many bad men in England as there are women? I suppose the *men* wouldn't publish it if there were.

Abby.—It is true the men might not like to see the facts that disgrace them put into print, yet, I think, Nelly, if any one will take up a late edition of geography, they will there find that the adult male population of Great Britain is carefully set down in figures. That tells the number of bad men, although, strictly speaking, a little too large, yet sufficiently accurate for *round* numbers. Why, Nelly, I always look at the Lord's reckoning table, and that tells me that the whole earth has gone astray.

Nelly.—Surely, dear Abby, if all the wicked men in Britain are to be destroyed by wars, pestilence, famine, and their own drunkenness and debaucheries, there will be but few *men* left, but I hope that we shall be moved away before that comes to pass. I expect that a great many more than *seven* will want to take hold of my George, when there are so few men and so many women! A man will be more precious than gold. You would be surprised, Abby, if you should hear Ramsey tell whom he has seen at those bad places where he visits—parsons, and even bishops, in disguise. But Ramsey wouldn't expose them. He knows better, it would only throw him out of good employ. And the Bible says, it is our strength to keep still, or sit still, I don't know which, because I can't read. Some people thought that Mr. M. must be a very virtuous minister, who delivered a lecture in St. Paul's Chapel against polygamy and the pollution of our Church, but Ramsey tells a queer story on him. Ramsey having heard his lecture through, stopped in the

door passage to see if Mr. M. would know him. Mr. M. affected not to know him till he came alongside, when he winked at Ramsey, and whispered in his ear, "Rams., you rascal, don't you tell of me." Now, this may be only Ramsey's gammon, and I shouldn't think that a parson would be such a hypocrite and profligate, if Christ hadn't said that they were hypocrites, and like painted sepulchres, having a fair outside. Jesus Christ must know better than I do. But, I suppose it is a sure sign, when a minister lectures against the true Church, that he is a bad man. Well, it's time I was going, I left Aunt Betty to take care of Susan, only for a few minutes, and she will think I have forgot myself. Do you know what offended sister Hugall the other night?

Abby.—I think that she must have been offended at herself more than anybody else. It appears that she and Elder Gamey had some conversation on this subject of marriage, in a little circle of brethren and sisters; and you know her thoughtless manner of speaking, according to the impulse of the moment, without considering how her expression would look in the consideration of others.

Nelly.—What did she say? I heard that it made the sisters blush and turn away their faces, and the men put their pocket-handkerchiefs to their mouths, and looked around for the spit-box. But, what did she say?

Abby.—Why she simply said that she *required a husband wholly to herself*, and she would tell Brigham Young so if he were there.

Nelly.—Did Elder Gamey say anything?

Abby.—No; nor did any one speak any more. It was silent as heaven for several minutes; each one seemed to think—and hang their heads, daring neither to laugh nor to speak. At length Sister Hugall, not having where to hide her face, got up and shot out at the door, and went home without so much as putting a handkerchief on her head.

Nelly.—Well, I am glad that I wasn't in her shoes that time. Good evening.

L.

HYMEN AT THE DIGGINS.—"The diggers," says a Sydney letter writer, "are marrying like fun. At Melbourne, the archdeacon tells me, the clergy, though daily at work, cannot get through the service fast enough. He has himself granted 200 licenses in a week." Immediately an emigrant ship comes in sight, proposals are made to every young lady on board, with a speaking trumpet.—*News of the World*.

HISTORY OF JOSEPH SMITH.

(Continued from page 207.)

Kirtland, March 12th, 1835.—This evening the Twelve assembled, and the Council was opened by President Joseph Smith, jun., and he proposed we take our first mission through the Eastern States, to the Atlantic Ocean, and hold Conferences in the vicinity of the several Branches of the Church for the purpose of regulating all things necessary for their welfare.

It was proposed that the Twelve leave Kirtland on the 4th day of May, which was unanimously agreed to.

It was then proposed that during their present mission, Elder Brigham Young should open the door to the remnants of Joseph, who dwell among the Gentiles, which was carried.

It was motioned and voted that the Twelve should hold their first Conference in Kirtland, May 2nd; in Westfield, New York, May 9th; in Freedom, N.Y., May 22nd; in Lyonstown, N.Y., June 5th; on Pillow Point, June 19th; in West Lohoro, Upper Canada, June 29th; in Johnsbury, Vermont, July 17th; in Bradford, Massachusetts, August 7th; in Dover, New Hampshire, September 4th; in Saco, Maine, September 18th; Farmington, Maine, October 2nd.

ORSON HYDE, } Clerks.
WM. E. McLELLIN, }

Kirtland, March 28th.

This afternoon the Twelve met in Council, and had a time of general confession. On reviewing our past course we are satisfied, and feel to confess also, that we have not realized the importance of our calling, to that degree that we ought; we have been light minded and vain, and in many things done *wrong, wrong*. For all these things we have asked the forgiveness of our heavenly Father; and wherein we have grieved or wounded the feelings of the Presidency, we ask their forgiveness. The time when we are about to separate is near; and when we shall meet again, God only knows; we therefore feel to ask of him whom we have acknowledged to be our Prophet and Seer, that he inquire of God for us, and obtain a revelation, (if consistent) that we may look upon it when we are separated, that our hearts may be comforted. Our worthiness has not inspired us to make this request, but our unworthiness. We have unitedly asked God our heavenly Father to grant unto us through His Seer, a revelation of His mind and will concerning our duty the coming season, even a great revelation, that will enlarge our hearts, comfort us in adver-

sity, and brighten our hopes amidst the power of darkness.

ORSON HYDE, } Clerks.
WM. E. McLELLIN, }

To President Joseph Smith, jun.,
Kirtland, Ohio.

In compliance with the above request, I inquired of the Lord, and received for answer the following:—

Revelation on Priesthood.

There are in the Church two Priesthoods, namely, the Melchisedek and the Aaronic including the Levitical Priesthood. Why the first is called the Melchisedek Priesthood, is because Melchisedek was such a great High Priest; before his day it was called *the Holy Priesthood after the Order of the Son of God*; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of His name, they, (the Church,) in ancient days, called that Priesthood after Melchisedek, or the Melchisedek Priesthood.

All other authorities or offices in the Church are appendages to this Priesthood; but there are two divisions, or grand heads; one is the Melchisedek Priesthood, and the other is the Aaronic or Levitical Priesthood.

The office of an Elder comes under the Priesthood of Melchisedek. The Melchisedek Priesthood holds the right of Presidency, and has power and authority over all the offices in the Church, in all ages of the world, to administer in spiritual things.

The Presidency of the High Priesthood, after the Order of Melchisedek, have a right to officiate in all the offices in the Church.

High Priests after the Order of the Melchisedek Priesthood, have a right to officiate in their own standing, under the direction of the Presidency, in administering spiritual things, and also in the office of an Elder, Priest (of the Levitical order), Teacher, Deacon, and Member.

An Elder has a right to officiate in his stead, when the High Priest is not present.

The High Priest, and Elder, are to administer in spiritual things, agreeable to the covenants and commandments of the Church; and they have a right to officiate in all these offices in the Church, when there are no higher authorities present.

The second Priesthood is called the Priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the lesser Priesthood, is because it is an appendage

to the greater, or the Melchisedek Priesthood, and has power in administering outward ordinances. The Bishopric is the Presidency of this Priesthood, and holds the keys or authority of the same. No man has a legal right to this office, to hold the keys of this Priesthood, except he be a literal descendant of Aaron. But as a High Priest of the Melchisedek Priesthood, has authority to officiate in all the lesser offices, he may officiate in the office of Bishop, when no literal descendant of Aaron can be found, provided he is called, and set apart, and ordained unto this power, by the hands of the Presidency of the Melchisedek Priesthood.

The power and the authority of the higher or Melchisedek Priesthood, is to hold the keys of all the spiritual blessings of the Church, to have the privilege of receiving the mysteries of the Kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and Church of the first-born, and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the New Covenant.

The power and authority of the lesser, or Aaronic Priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances, the letter of the Gospel, the baptism of repentance for the remission of sins, agreeable to the covenants and commandments.

Of necessity there are Presidents, or presiding officers, growing out of, or appointed of, or from among those who are ordained to the several offices in these two Priesthoods. Of the Melchisedek Priesthood three presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the Church, form a Quorum of the Presidency of the Church. The Twelve travelling Counsellors are called to be the Twelve Apostles, or special witnesses of the name of Christ, in all the world, thus differing from other officers in the Church, in the duties of their calling; and they form a Quorum equal in authority and power to the three Presidents previously mentioned. The Seventy are also called to preach the Gospel, and to be especial witnesses unto the Gentiles in all the world; thus differing from other officers in the Church in the duties of their calling; and they form a Quorum equal in authority to that of the Twelve especial witnesses or Apostles, just named. And every decision made by either of these Quorums, must be by the unanimous voice of the same; that is, every member in each Quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other. (A majority may form a Quorum when circum-

stances render it impossible to be otherwise). Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a Quorum of three Presidents were anciently, who were ordained after the order of Melchisedek, and were righteous and holy men. The decisions of these Quorums or either of them, are to be made in all righteousness, in holiness and lowliness of heart, meekness and long-suffering, in faith, in virtue, and knowledge, temperance, patience, godliness, brotherly kindness, and charity; because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord; and in case that any decision of these Quorums is made in unrighteousness, it may be brought before a general assembly of the several Quorums, which constitute the spiritual authorities of the Church, otherwise there can be no appeal from their decision.

The Twelve are a travelling, presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven, to build up the Church, and regulate all the affairs of the same, in all nations, first unto the Gentiles, and secondly unto the Jews.

The Seventy are to act in the name of the Lord, under the direction of the Twelve, or the Travelling High Council, in building up the Church, and regulating all the affairs of the same in all nations; first unto the Gentiles, and then to the Jews; the Twelve being sent out, holding the keys to open the door by the proclamation of the Gospel of Jesus Christ, and first unto the Gentiles, then unto the Jews.

The standing High Councils at the Stakes of Zion form a Quorum equal in authority, in the affairs of the Church, in all their decisions, to the Quorum of the Presidency, or to the Travelling High Council.

The High Council in Zion forms a Quorum equal in authority, in the affairs of the Church, in all their decisions, to the Councils of the Twelve at the Stakes of Zion.

It is the duty of the Travelling High Council to call upon the Seventy, when they need assistance, to fill the several calls for preaching and administering the Gospel, instead of any others.

It is the duty of the Twelve, in all large Branches of the Church, to ordain evangelical ministers, as they shall be designated unto them by revelation.

The order of this Priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner:—

From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God, by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth, because he (Seth) was a perfect man, and his likeness was the likeness or image of his father's, insomuch that he seemed to be like unto his father in all things, and could be distinguished from him only by his age.

Enos was ordained at the age of an hundred and thirty-four years and four months, by the hand of Adam.

God called upon Cainan in the wilderness, in the fortieth year of his age, and he met Adam in journeying to the place Shedolamak; he was eighty-seven years old when he received his ordination.

Mahalaleel was four hundred and ninety-six years and seven days old, when he was ordained by the hand of Adam, who also blessed him.

Jared was two hundred years old when he was ordained under the hand of Adam, who also blessed him.

Enoch was twenty-five years old when he was ordained under the hand of Adam, and he was sixty-five when Adam blessed him. And he saw the Lord, and he walked with Him, and was before His face continually; and he walked with God three hundred and sixty-five years, making him four hundred and thirty years old when he was translated.

Methuselah was one hundred years old when he was ordained under the hand of Adam.

Lamech was thirty-two years old when he was ordained under the hand of Seth.

Noah was ten years old when he was ordained under the hand of Methuselah.

Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all High Priests, with the residue of his posterity, who were righteous, into the valley of Adam-ondi-ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head; a multitude of nations shall come of thee; and thou art a prince over them for ever.

And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation. These things were all written in the Book of Enoch, and are to be testified of in due time.

It is the duty of the Twelve, also, to ordain and set in order all the other officers of the Church agreeable to the revelation which says:—

To the Church of Christ in the land of Zion, in addition to the Church laws, respecting Church business: Verily I say unto you, says the Lord of Hosts, there must needs be presiding Elders, to preside over those who are of the office of an Elder; and also Priests to preside over those who are of the office of a Priest; and also Teachers to preside over those who are of the office of a Teacher, in like manner; and also the Deacons: wherefore from Deacon to Teacher, and from Teacher to Priest, and from Priest to Elder, severally as they are appointed, according to the covenants and commandments of the Church; then comes the High Priesthood, which is the greatest of all. Wherefore, it must needs be that one be appointed, of the High Priesthood, to preside over the Priesthood; and he shall be called President of the High Priesthood of the Church, or in other words, the presiding High Priest over the High Priesthood of the Church. From the same come the administering of ordinances, and blessings upon the Church, by the laying on of the hands.

Wherefore the office of a Bishop is not equal unto it; for the office of a Bishop is in administering all temporal things; nevertheless, a Bishop must be chosen from the High Priesthood unless he is a literal descendant of Aaron; for unless he is a literal descendant of Aaron he cannot hold the keys of that Priesthood; nevertheless, a High Priest, that is, after the order of Melchisedek, may be set apart unto the ministering of temporal things, having a knowledge of them by the Spirit of truth, and also to be a judge in Israel, to do the business of the Church, to sit in judgment upon transgressors, upon testimony, as it shall be laid before him, according to the laws, by the assistance of his Counsellors, whom he has chosen, or will choose among the Elders of the Church; this is the duty of a Bishop who is not a literal descendant of Aaron, but has been ordained to the High Priesthood after the order of Melchisedek.

Thus shall he be a judge, even a common judge among the inhabitants of Zion, or in a Stake of Zion, or in any Branch of the Church where he shall be set apart unto this ministry, until the borders of Zion are enlarged, and it becomes necessary to have other Bishops or judges in Zion, or elsewhere; and inasmuch as there are other Bishops appointed, they shall act in the same office.

But a literal descendant of Aaron has a legal right to the Presidency of this Priesthood, to the keys of this ministry, to act in

the office of Bishop independently, without Counsellors, except in a case where the President of the High Priesthood after the order of Melchisedek is tried; to sit as a judge of Israel; and the decision of either of these Councils, agreeable to the commandment, which says:—

Again, verily I say unto you, the most important business of the Church, and the most difficult cases of the Church, inasmuch as there is not satisfaction upon the decision of the Bishop, or judges, it shall be handed over and carried up unto the Council of the Church, before the Presidency of of the High Priesthood; and the Presidency of the Council of the High Priesthood, shall have power to call other High Priests, even twelve, to assist as Counsellors; and thus the Presidency of the High Priesthood, and its Counsellors, shall have power to decide upon testimony, according to the laws of the Church; and after the decision, it shall be had in remembrance no more before the Lord; for this is the highest Council of the Church of God, and a final decision upon controversies in spiritual matters.

There is not any person belonging to the Church who is exempt from this Council of the Church.

And inasmuch as a President of the High Priesthood shall transgress, he shall be had in remembrance before the common Council of the Church, who shall be assisted by twelve Counsellors of the High Priesthood, and their decision upon his head shall be an end of controversy concerning him. Thus none shall be exempted from the justice and the laws of God; that all things may be done in order and in solemnity before Him, according to truth and righteousness.

And again, verily I say unto you, the duty of a President over the office of a deacon, is to preside over twelve Deacons, to sit in Council with them, and to teach them their duty, edifying one another, as it is given according to the covenants.

And also the duty of the President over the office of the Teachers, is to preside over twenty-four of the Teachers, and to sit in Council with them, teaching them the duties of their office as given in the covenants.

Also the duty of the President over the Priesthood of Aaron, is to preside over forty-eight Priests, and sit in Council with them, to teach them the duties of their office, as is given in the covenants. This President is to be a Bishop; for this is one of the duties of this Priesthood.

Again, the duty of the President over the office of Elders, is to preside over ninety-six Elders, and to sit in Council with them, and to teach them according to the covenants. This Presidency is a distinct one from that of the Seventy, and is designed for those who do not travel into all the world.

And again, the duty of the President of the office of the High Priesthood, is to preside over the whole Church, and to be like unto Moses. Behold, here is wisdom; yea, to be a Seer, a Revelator, a Translator, and a Prophet, having all the gifts of God which He bestows upon the head of the Church.

And it is according to the vision showing the order of the Seventy, that they should have seven Presidents to preside over them, chosen out of the number of the Seventy; and the seventh President of these Presidents, is to preside over the six; and these seven Presidents are to choose other seventy besides the first seventy, to whom they belong, and are to preside over them; and also other seventy until seven times seventy, if the labour in the vineyard of necessity requires it; and these seventy are to be travelling ministers unto the Gentiles first, and also unto the Jews; whereas other officers of the Church, who belong not unto the Twelve, neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow; notwithstanding, they may hold as high and responsible offices in the Church.

Wherefore, now let every man learn his duty, and act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so. Amen.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 16, 1853.

ANNOYING THE SAINTS AND DISTURBING THEIR MEETINGS.—For some time past a gang of disorderly persons at Soham, Cambridgeshire, have taken delight in disturbing the Saints' meetings in that place, by flying birds in the meeting-room, shouting, putting out the lights, breaking forms and candlesticks, &c.; and in annoying the

brethren and sisters by pelting them with stones and dirt, and otherwise assaulting them. For a while this was borne, the disturbers only receiving a warning or an exhortation to refrain, and to amend their conduct; but this course had not the desired effect. Warrants were then obtained for two individuals, who appeared before the Rev. J. T. Bennet, and other magistrates, at Newmarket, February 22nd. The said magistrates, however, from some unexplained cause, dismissed the case without a hearing. This was no encouragement to the friends of order and justice. The brethren resolved to obtain legal protection and redress, if possible. After taking further steps in the matter, they obtained warrants for four individuals, three of whom appeared before the Rev. J. T. Bennet, and J. Dobede and J. T. Ireland, Esqrs., at Newmarket, March 8th, when the case was investigated, and the defendants were convicted in fines, bonds, and costs, or imprisonment, which, if not to their satisfaction, were in some measure according to their deserts; they were also informed that for the future they must not presume to disturb the Saints' meetings with impunity. Perhaps they may learn wisdom by experience. The newspaper report of the trial may be found on another page.

Some bigoted, low fellows, too, have for a long time taken the pleasure to annoy and disturb the meetings of the Saints in the City of Dublin. By Elder Clements' letter, published in the present Number, we learn that a summons was obtained for one ringleading "gentleman," but he, no doubt thinking that "discretion was the better part of valour," concluded to be like a policeman—missing when wanted, and perhaps he was inspired by the sage sentiment of the jingling lines which we give as correct as we remember:—

He that fights and runs away,
Lives to fight another day;
He that fights—in battle is slain,
Never lives to fight again.

This is no uncommon trait in "Anti-Mormons," when they smell danger, and sometimes before, for it is written, "The wicked flee when no man pursueth, but the righteous are bold as a lion."

Jesus said, "It must needs be that offences come, but woe to that man by whom the offence cometh." This is perfectly true now, as it was when he uttered it. But the care of all good men should be that *they do nothing to cause offences to come*. As the more advanced principles of eternal life and exaltation are revealed to the Saints, and knowledge and power increase in their hands, so will the necessity for the exercise of wisdom in the handling of those principles and that knowledge and power, increase, and so will the rage and enmity of the devil and all his imps, associates, and abettors, increase towards those who hold and advocate those principles and that knowledge and power. Learning is very good, and the Saints should gain as much of it as they can, but it requires something more than mere human learning to endow the Elders and Saints with the faculty of wisely and efficiently handling the great principles of salvation. It requires the wisdom that is from above; it requires the inspiration of the Holy Ghost to enable any man to know what principles to unfold to a congregation of people and what to keep back, and to order his conduct and conversation in such a manner as to manifest to the honest seekers after truth, that he has the good things of God in his possession, and that he uses them without abusing them. God has promised that He will freely give a sufficiency of His Holy Spirit to them that ask it of Him, and that if any man lack wisdom, he has only to ask of God, and God will give to him liberally and not upbraid him for his presumption in going to ask for it. Therefore let the Elders and the Saints feel after the Spirit of God,

that they may always be on the side of right, and be strengthened from time to time to war a good warfare, and ultimately overcome, and individually receive the priceless plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Meantime, when the powers of darkness rage, and persecution obtains, do not leave the matter for the Lord's consideration only; God expects to do His pleasure and to execute His vengeance too, but He also expects men, magistrates, and rulers, to do their duty. We say, when you are persecuted, try good words first, according to the law of God; if these avail nothing, try what virtue there is in magistrates and the law of the land, that all may be honoured in their respective spheres; if magistrates and legal authorities fail to execute justice, *then*, but not till then, commit the matter wholly and entirely to Him who judgeth righteously, and who saith, "Vengeance is mine, I will repay." Do this, and be wise.

CHINA MISSION.—We have received a letter from Elder James Lewis, dated San Francisco, February 14, who, with Elders Hosea Stout and Duncan Chapman, is on a mission to China. Elder Lewis states that, at the date of his letter, all the Elders for the other missions had sailed from San Francisco, and that himself and Elders Stout and Chapman were expecting to sail in a few days from there, for Hong Kong. It is our prayer that these brethren may be enabled to open the doors and windows of the "Celestial Empire," that its inhabitants may be cheered with the celestial light that is now beaming from the heaven of heavens. It will afford us special pleasure to hear from time to time of the progress of the various missions which are now on foot amongst the nations.

DEPARTURE OF ELDERS SPENCER AND HOUTZ.—Elders Orson Spencer and Jacob Houtz embarked for Boston, U. S., on board the steamship *America*, April 2nd. They expect to labour in the United States, under the direction of Elder Orson Pratt, previous to returning to their homes in Great Salt Lake Valley.

ARRIVAL.—Elder Daniel Toner, from Salt Lake Valley, arrived in Liverpool, April 1st, on a mission to Ireland. He sailed from New York, March 3rd, on board the *Roscius*.

APPOINTMENTS.—Elder William Pitt is appointed to labour in the Cheltenham Conference, under the Presidency of Elder John Robinson.

Elder Daniel Toner is appointed to labour in Ireland, under the Pastoral charge of Elder John McDonald.

Elder Andrew Galloway is appointed to succeed Elder John Kelly, in the Presidency of the Isle of Man Conference.

S. W. RICHARDS.

THE IRISH MISSION.

DISTURBING THE MEETINGS OF THE SAINTS IN DUBLIN — ONE OF THE MOB SUMMONED —
ESTABLISHMENT OF A BOOK AND STAR DEPÔT.

(Letter from Elder Gilbert Clements.)

8, Great Ship Street, Dublin, March 25th, 1853.

Dear Brother S. W. Richards.—Persecution, I assure you, is not confined to Scandinavia, for we have our own share of "lively times," in this city. On Sunday evening last, our meeting was com-
pletely broken up by a mob full of the spirit of the devil. We used every gentle means possible to keep them quiet, but all in vain; the greatest excitement prevailed. The police at length arrived, and we

charged the principal ringleader, who said he was a "gentleman" (?) a B.A. of Trinity College. I regret to say the mob was so large, and the excitement so great, that the officers did not take him. All attempts to proceed with the meeting were fruitless, for the greatest confusion prevailed. One young man, not a member of the Church, got his mouth severely cut, because he spoke out against the conduct of these ruffians. The police at length cleared the Hall, the mob leaving playing the "Kentish fire."

"And this is in a Christian (?) land,
Where men oft kneel to pray."

We made application to the authorities for redress, and after attending court several days, we obtained a summons against the aforesaid "gentleman," but unfortunately he left the city the very morning we obtained it. We were anxious to make him an example, feeling it would have an effect on the rest, for he informed us, when he created the disturbance at our meeting, that he was on a committee of a regularly organized society, expressly formed to drive us out of the city, and that they were in correspondence with others of the same class in England and Wales. Of all the "anti-Mormons" I ever saw, and I have seen a great many, those of Dublin seem to be pre-eminently wicked. They would almost shame the devil himself.

What the result of this excitement may be, I know not; but I have confidence that that God "who maketh the wrath of man to praise Him," will cause "all things to work together for our good." Our most implacable enemies will yet see that there is a power in "Mormonism" they cannot circumscribe—a power with which they cannot cope; and God will bring His Saints off triumphantly,

while they that continue to oppose His work, will utterly perish; for the voice of the Spirit through our Prophet is, "Woe be unto him who putteth forth his hand, his influence, his energies, or any of his powers to oppose it."

In the midst of many trials and sacrifices we have opened our fine hall to enunciate the principles of truth, and I hope we shall be enabled to maintain our position, for it is an important one. I feel convinced if we succeed in stemming this torrent of excitement, we shall do a great work in this city. If we have a calm for a little season, many will obey the truth, for "Mormonism" has interested a great number.

Well, in the midst of all these trying circumstances, I feel first rate, "looking forward to the recompense of reward." The great secret of life is to learn to be happy all the time, and the true secret of happiness is *contentment*. "I have learned," says the Apostle Paul, "in whatsoever state I am, *therewith* to be content." What an important lesson to learn!

I feel happy to say that our Book Agent, brother Bowring, has at length succeeded in obtaining a good shop (No. 4, Aungier Street,) for the sale of our works. We shall open it in a few days. It is an eligible situation, and I have no fears of its success; I anticipate much good by the opening of this depôt, and believe its influence will be felt throughout the Emerald Isle.

Enclosed we send a large order for books, &c., &c., which please forward as soon as possible.

With kind regards to Elders Jaques and Linforth, I have the honour to remain, dear brother Richards,

Yours most truly,

GILBERT CLEMENTS.

WONDERFUL MANIFESTATION OF THE POWER OF GOD.

VISIONS.—HEALING OF LAMENESS, AND INTERNAL TUMOURS OF FIVE YEARS' STANDING.

(Letter from Elders John Van Cott and Henry Bridges.)

Birmingham, March 18, 1853.

Dear Brother S. W. Richards,—Having been requested, likewise feeling it our duty, we make you acquainted with a very remarkable manifestation of the power of God in behalf of a sister twenty-eight years of age, by the name of Harriet Beresford, of Birmingham, daughter of Thomas and Elizabeth Beresford. The

following is her narrative, word for word, as she gave it:—

"I have been sorely afflicted with tumours inside for about five years. They would be about eighteen weeks gathering; when gathered they caused me to be very large; they would then break, and discharge, and while doing so, I did not

suffer from them as I did while they were gathering, but it caused me to be very weak, so that I was unable to sit up for eighteen months together, and have been confined in bed aside from that about twelve months, at different times, during the five years of my illness. Have also been unable to walk for four-and-a-half years, in consequence of having five tumours on my hip, and being otherwise affected, causing me incessant pain during that period. Was in the hospital nine months during the time; had four surgeons and four doctors at different times to attend me, at a cost of over a hundred pounds; and they told me that I never could be cured.

"About four months ago I heard the Latter-day Saints' doctrine, and believed it; and was baptized on the twenty-sixth day of December, 1852. Had belonged to the Wesleyans for about twelve years. On the sixth day of February, at night, while praying to the Lord to ease my pain, a messenger appeared before me; he was of middle size, his countenance very pleasant, and the light that emanated from him was great. He said unto me, 'Be faithful, sister, the Lord will hear and answer your prayer.' He then spoke some time in a tongue that I did not understand, and then said, 'Sister, be faithful, and call for brother Bridges to anoint you with oil, and Elder Van Cott to pray over you, and those tumours shall leave you in the self same hour.' He then spoke again in another tongue and disappeared.

"On the following morning I acquainted brother Bridges with my vision. Elder Van Cott being out of town, I was not administered to until the 17th of February, when they administered to me according to the order of the Gospel, and the pain and swelling in my bowels left me in the self-same hour. But I still suffered greatly from the pain of the hip, and was still unable to walk.

"On the first day of March, at night, while asleep, I was awakened by a messenger, who was of dark complexion. But the light that emanated from him far exceeded that of the sun in brightness. He said unto me, 'Sister, be of good cheer, the Lord will give you the desire of your heart, you shall be made strong. Call for the Elders again to anoint you, and pray over you, and you shall be able to arise in the morning, and walk; and that will make your heart to rejoice, and all in the house

with you; and you shall be the instrument in bringing many of your friends into the Church and Kingdom of God. Sister, be faithful, and the Lord will abundantly bless you.' He then disappeared.

"When I had the above vision, Elder Van Cott was out of town, therefore I was not administered to until the eighth of March at half-past ten, P. M., when Elders Van Cott and Bridges anointed me with oil, and prayed over me, rebuking the disease in the name of the Lord, and commanding the blessing which I desired, to rest upon me. In the morning I got up and walked down stairs alone, and have been able to walk ever since, and also to labour a great portion of each day, which makes my heart to rejoice, and thank the Lord for these blessings, for I know that it is by His power that I have been healed.

"HARRIET BERESFORD."

We will here introduce the testimony of the father and mother, sister, and brothers, who are not members of our Church. Also the testimony of two who are members:—

"Birmingham, March 18, 1853.

"We, the undersigned, hereby certify that Harriet Beresford has been unable to walk for four-and-a-half years; also that she has been afflicted with tumours for five years; and that she was pronounced incurable at the hospital. And we now testify that she is well and can walk; and we believe it to be by the power of God.

"THOMAS BERESFORD,

"ELIZABETH BERESFORD,

"JOSEPH BERESFORD,

"EMMA BERESFORD,

"ALFRED BERESFORD,

"WILLIAM BERESFORD,

"SARAH ELIZABETH LLOYD."

"Birmingham, March 18, 1853.

"I certify that I have been acquainted with Harriet Beresford for four months. She having lived with me, I know that she was unable to walk until she was administered to for her lameness. I also was well acquainted with her tumours, and that she suffered greatly from them. I was present when she was administered to in both cases, and I testify that I know she was healed by the power of God, through His servants anointing her with oil, and the prayer of faith.

"EMMA LUCAS."

We could have introduced a larger

amount of testimony, but think the foregoing is quite sufficient. But as we witnessed the situation of the sister, and administered unto her, we feel it our duty to bear our testimony of the wonderful manifestation of the power of God in her behalf; for we do testify that it was by His power that she was healed.

The residence of Harriet Beresford is 14 Court, 4 House, Bromsgrove-street, Birmingham.

We subscribe ourselves, your brethren in the New and Everlasting Covenant,

JOHN VAN COTT,
HENRY BRIDGES.

ARRIVAL OF THE "ELLEN MARIA," AT NEW ORLEANS.

(Extract of a Letter from Elder Moses Clawson.)

New Orleans, March 7th, 1853.

Beloved President S. W. Richards,—I take the earliest opportunity of informing you of the safe arrival at this place, of the company of Saints on board the *Ellen Maria*, on the 6th of March, making her passage from Liverpool in forty-seven days.

I was, nearly the whole of the voyage, confined with sickness, but the brethren in the Priesthood have diligently co-operated with me in carrying into effect such measures as the Spirit of God dictated would be for the good of the Saints; and the Saints generally have appreciated, and realized the necessity of obedience to every council given; so that all things have moved on harmoniously, and almost without an hard feeling. I never experienced more pleasure in presiding over any people than I have over those who came out on this ship, for the manner in which the Saints have conducted themselves has exceeded my most sanguine expectations. The first eight days of the voyage were very rough, which caused the Saints to be sick.

We have had five births, two marriages, and five deaths, on board, as follows:—

Births.—Sister Diggle, from the Heywood Branch, Manchester Conference, was safely delivered of a daughter, January 20th. Sister Mary Barnes, aged thirty-two, from the Hull Branch, was delivered of a son, January 25th, during a raging storm. Sister Kendall, wife of George Kendall late President of the Derbyshire Conference, was safely delivered of a son, January 30th. Sister Caroline Finn, from the Worcester Branch, was safely delivered of a son, February 7th. Sister Matilda Rebbeck, from the Queen's Forest Branch, Southampton Conference, was safely delivered of a son, February 19th.

Marriages.—Brother William Bown, from the Hull Branch, to sister Jane Ann Metcalf, from the York Branch. Brother

Alfred Sparks, from the Worcester Branch, to sister Jane Fowler, from the Pershore Branch, Worcestershire Conference. These parties were married January 30, by Elder Moses Clawson.

Deaths.—Sister Mary Barnes, and infant, the former January 25th, the latter, January 26th; they were both committed to the deep on the 26th. William Reed, aged six years, an orphan, under the care of sister Elizabeth Smith, from the Portsmouth Branch; he died of decline, February 13th. Jacob Broadhurst, aged two years and four months, son of Samuel Broadhurst, from the Leigh Branch, Manchester Conference, March 2nd. Sister Matilda Rebbeck, March 2nd. The two last were consigned to a watery grave, at the mouth of the Mississippi river.

Our passage across the ocean was rough and stormy at times. We have been in very straight places, and unless the God of Israel had stretched out His arm to our deliverance, our position would have been hopeless. But the Saints have been cheerful and happy in the midst of their greatest trials, and the blessing of the Lord has attended this people during this portion of their journey—they have been diligent in seeking the Lord, and He has heard their prayers and blessed them with the rich blessings of His Spirit. And I pray that He may still continue to bless them until they shall reach the mountain home of the Saints.

In conclusion I pray that the blessings of my Heavenly Father may rest upon you, that you may be a blessing to the British Saints. And may they be wise and obedient to all the commandments of God through His servants the Prophets of the last days.

I remain your brother in the bonds of the new covenant of peace,

MOSES CLAWSON.

THE MORMONITES.

(From the Cambridge Independent Press.)

Robert Cater and *George Stedmans*, labourers, of Soham, were charged with having assaulted William Clements, while engaged in worship at the Mormons', or Latter-day Saints' Chapel, at Soham, on Sunday last [March 6.] Upon the congregation assembling for service, the mob, of which the prisoners and Petchy (as charged below) were the leaders, became violent and prevented them from going on with it; and Clements, one of the preachers, was siezed by the prisoners and thrown out of the chapel, and another member was collared and held down, while William Petchy, the prisoner in the subjoined case, daubed his face over with an oleaginous mixture of lamp black, paint, and grease, with which his ears, mouth, and eyes, were partly filled.—The complainant said he believed the Bible to be the word of God. He was in the chapel on Sunday last, when the prisoners and several of their companions came in, and commenced disturbing those assembled. At the time the congregation was lingering, there was a general rush made, and he felt himself grasped round the waist and lifted from the floor, and immediately thrown out of the building. The prisoners were the party who turned him out; after which they swore he (complainant) should not go in again.—Both prisoners here said that complainant was a false man.—Wm. G. Saunders and Philip Cray, members of the same sect, were at the chapel on Sunday last; they believed the Bible was true; and corroborated Clements' evidence.—The prisoners, in their defence, said that Clements had given them great provocation by publicly speaking against them in the chapel, and in doing so had called them a set of vagabonds, and other disagreeable names.—The Bench gave the prisoners to understand that although the Mormons' case was not gone into on that day fortnight, they, nor any other party, must suppose that they could go and assault them with impunity. If they disbelieved their doctrines, they ought to keep from their assemblies, rather than go for the purpose of assaulting them, by which, no matter whether the place in which they congregate was licensed or not, they rendered themselves amenable to the law; and it was the duty of the Bench to do justice to

all parties.—The prisoners were convicted in a fine and expenses amounting to 19s. 3d each, and allowed a week to pay, or in default to be committed for 21 days.—*William Petchy*, of Soham, was charged with having grossly assaulted William Gimbert Saunders, of that place, by painting his face with a mixture of lamp black, &c., while at the chapel, on Sunday last. The complainant stated that he was pulled from his seat by the prisoner, and his brother, Joseph Petchy, took hold of him, using most disgusting language, and then pulled a tin box from his pocket, and took a paint brush and blackened his face all over with the contents. He (the complainant) had done nothing to provoke the prisoner.—Mr John Brown, a preacher, said that the service was abruptly terminated, in consequence of the violence and insolence of the men who were present for the purpose of annoying them. During the time one person was engaged in prayer, they were laughing and hooting; and he saw the prisoner go towards Saunders, who was sitting at the opposite end of the chapel, and the tin box was pulled out of his pocket, and Joseph Petchy (not in custody) held him tightly while the prisoner painted his face with the black mixture, and put a quantity into his mouth, ears, and eyes. There was a coating of this composition, of about half a sixteenth of an inch, upon his face. He did not see Saunders first interfere with prisoner.—In answer to the prisoner, witness denied that he entertained an opinion that a plurality of wives was right.*—Prisoner (to witness), One of your Latter-day Saints, in speaking of the excess of prostitution in this country, attributed it to the modes of Church religion, and said that the Church Prayer Book was abominable, and added, that some might have a number of wives, while others were to have none at all.—Witness said that he was not to be responsible for what might have been erroneously stated, and no doubt much exaggerated. Prisoner asked if he was speaking on Sunday about hens laying eggs, and its proving

* We learn that Elder Brown denied that polygamy was right to be acted upon in this land; he wished to explain the principle, but was not allowed.—[ED. STAR.]

their death. He (witness) was prevented speaking for more than two minutes, and might have used some expression of that kind. Saunders had not told him what he was to say against him (prisoner), nor yet requested him to give evidence.—David Murfett saw Joseph Petchy with the tin box, and the prisoner took a brush and blackened Saunders' face. He did not know whether Saunders collared Petchy first or not.—In answer to the prisoner, witness said that he did act as deacon in the chapel.—William Clements, another preacher, gave similar testimony.—The prisoner said that Clements had used very bad language towards him and others. He had said that prisoner would go to Hell and be shot black. The BENCH considered this a very gross case, and again intimated that the public must not indulge in such disgusting acts, and fined the prisoner 10s., and 13s. 3d. costs; to be paid in a week, or be imprisoned for one month.—The same prisoner was then charged with assaulting William Clements in the street on Sunday afternoon last. Complainant was speaking to some friends

when the prisoner came up and said, "b— your eyes, if you go to that b— place (meaning the chapel) this afternoon, I will do your business for you, you b—." He then knocked complainant's hat off, and kicked it several yards. He had reason to believe that the prisoner would do him some bodily harm, and he was afraid to go about in consequence.—Elizabeth Murfett was present and heard the prisoner threaten to do Clements' business, and saw him shake him, knock off his hat, and kick it.—In answer to the Bench, she said that she was married, and was a Mormonite; she believed in the Bible, but knew very little about the doctrine of plurality of wives. She found in the Bible that many good men had more than one wife, and was of opinion that it was lawful for a man to have more than one wife; but not for a woman to have more than one husband.—The prisoner was ordered to find two sureties in £10, each, and himself bound in £20, to keep the peace for three months.—These cases created considerable interest, and the Court was crowded to excess.

VARIETIES.

A CONFERENCE of dissenting ministers has been convened to be held in Chester, to consider the present serious state of affairs, in regard to the "deadness" of the churches, and the alienation of the working classes.—*Lloyd's Newspaper*.

MORE GOLD.—It certainly appears as though there is to be no end to the discoveries of gold on this continent. A despatch from Louisville announces that the inhabitants in the vicinity of the Cherokee nation have been thrown into great perturbation by the finding of gold in that region. Who says this is not a great country?—*New York Herald*.

AN awful thunder and lightning snow storm occurred in the State of Maine, U. S. A., on the 13th of February. The lightning is described as having been of a purple colour; it sometimes appeared as balls of fire, entering houses and shaking them to their foundations, making a crackling noise like the breaking of glass in some of the houses; tearing up trees, and hurling them and masses of earth and rock to a distance; splitting masts of ships, &c.

THE Valley of Salt Lake is a charming country, and under fine cultivation, where the emigrant can purchase anything raised in a farming country, as cheaply as on the Missouri river. The Mormons do not object to emigrants passing through the Valley. They have no other market for their produce. All persons civilly disposed will find good treatment at the hands of the Mormons. But if addicted to profane language, don't stop in Salt Lake City, unless you would like to be trotted off to the Magistrates, and pay a fine of five dollars and costs for every offence. There are persons always about ready to inform on you, and have you fined.—*S. M. Bowman, Esq.*

CAUTION.—The Saints are hereby cautioned against the impositions of J. B. Franklin, of London, who, we learn, has been visiting several Conferences, making wonderful professions, and obtaining money under false pretences.

ADDRESSES.—Perry G. Sessions, 22, Union Street, Ardwick, Manchester.

Sylvester H. Earl, Mr. Josiah Rhead's, Pitt Street, Burslem, Staffordshire.

Spicer W. Crandal, Mr. Josiah Rhead's, Pitt Street, Burslem, Staffordshire.

256 QUARTERLY LIST OF DEBTS.—LIST OF MONIES RECEIVED.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING MARCH 31st, 1853.

CONFERENCE.	AGENT.	Dr.	CONFERENCE.	AGENT.	Dr.
London	T. C. Armstrong	£549 12 4½	Brought forward		£3306 9 0
Birmingham	Henry McCreery	307 12 7½	Monmouthshire	G. W. Davies	14 5 7
Glasgow	R. Kirkwood	177 8 11½	Denbighshire	G. Roberts	8 6 9½
Bradford	J. B. Pears	160 17 10	Pembrokeshire	John Price	7 4 6
South	Simon Irwin	143 10 8	Brecknockshire	W. Williams	6 11 7½
Warwickshire	Richard Tilt	116 0 2	Llanelly	A. L. Jones	6 8 1½
Sheffield	John Memmott	109 15 9½	Isle of Man	James Tatlock	6 1 11
Manchester	James Walker	102 19 1	Carmarthenshire	Isaac Jones	4 12 8½
Norwich	John Hyde	100 18 5½	Flintshire	Lewis Davies	3 16 0
Lincolnshire	Edward Weaver	95 5 3½	Anglesea	Wm. Simms	3 6 1½
East Glamorganshire	R. Morris	88 8 3½	Wiltshire	Samuel Gentle	2 17 0
Bedfordshire	J. Chapman	77 16 0½	Pembrokeshire North	Philip Sykes	2 10 6½
Newcastle-on-Tyne	James Robson	76 9 2			
Herefordshire	George Picton	73 2 0½	BRANCH.	AGENT.	
Reading	James Frewin	72 16 4	Dublin	H. E. Bowring	36 6 0½
Nottinghamshire	Henry Savage	72 5 9½	Derry	Thomas Ord	4 19 8
West Glamorganshire	Wm. Richards	71 11 11½	Tedbury	J. Walker	5 0 10
Staffordshire	G. Simpson	69 3 8½	Jersey	(Wm. Ballan)	2 5 2
Cheltenham	Thomas Clarke	67 18 10½	William Gibson (St. Louis, U.S.A.)		42 8 6
Derbyshire	William McGhie	65 18 2½	Gibraltar Mission (Edward Stevenson)		18 6 9
Preston	John Holsall	62 17 8	Cape of Good Hope Mission (J. Haven)		14 18 4½
Southampton	C. R. Savage	53 1 8½	Australian Mission (Murdock & Wandell)		11 10 10½
Channel Islands	Francis Kirby	50 15 2	Malta Mission (Thomas Obray)		7 14 9½
Hull	Abraham Smith	50 10 9½	Jabez Woodard (Italy)		4 4 2
Cambridgeshire	R. J. Townsend	48 1 11	Thomas Braidwood		2 13 0
Land's End	John Kessell	45 12 7½	Matthew Hicks (New York, U.S.A.)		0 18 10½
Edinburgh	J. McComie	42 4 8	J. W. McLellan		0 17 9
Dorsetshire	Edward Frost	33 12 4	Edward Sutherland		0 15 3
Worcestershire	Charles Peat	32 10 10½	Daniel Carn		0 5 8
Dundee	A. N. McFarlane	32 4 5	O. B. Huntington, (U.S.A.)		0 1 8
Leicestershire	Thomas Kempin	31 10 6	L. O. Littlefield (Council Bluff City, U.S.A.)		0 1 6
Carlisle	Thomas Taylor	30 19 9	Dr. S. M. Brice (Iowa, U.S.A.)		0 1 6
Liverpool	James Linforth	28 3 5	Lawson Simpson		0 0 9
Late Herefordshire	J. Preece	24 17 9			
Belfast	Thomas Lyon	22 0 1½			
Shropshire	Joseph Akers	17 13 7½			
Carried forward		£3306 9 0	(Errors excepted.)		£3526 1 0½

LIST OF MONIES RECEIVED FROM THE 24th TO THE 31st MARCH, 1853.

John B. Pears	£10 0 0	Brought forward	£91 16 6
C. H. Savage	10 0 0	John McComie	20 0 0
William M'Ghie	2 5 0	Henry Savage	9 15 0
T. B. H. Stenhouse (Switzerland)	2 0 0	James Walker	10 3 11
John Memmott	10 0 0	Lewis Davies	1 10 0
Robert Kirkwood	8 0 0	James Frewin	4 0 0
T. C. Armstrong	0 14 0	James Linforth	3 18 7½
George Simpson	10 0 0	Joseph Chapman	2 10 0
A. N. McFarlane	7 17 6	Edward Frost	4 12 0
James Robson	5 0 0	John Holsall	7 0 0
John Price	2 0 0	James Tatlock (per J. Kelly)	6 17 10
Murdock & Wandell (Australian Mission)	24 0 0		
Carried forward	£91 16 6		£162 3 10½

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LIVERPOOL:

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 17.—Vol. XV.

Saturday, April 23, 1853.

Price One Penny.

A WORD WITH OUR OPPONENTS.

(Extract from the Seer.)

We should be pleased to have some of the wise theologians of our day bring forward even one passage from either the Old or New Testament to prove that the plurality of wives is an evil. Let them produce some passage, if they can, to show that such a practice was sinful either under the Patriarchal, Mosaic, or Christian dispensations. Let them show that the practice was not continued under the Christian dispensation. Where and when did our Saviour ever condemn it? Where and when did any of his Apostles ever condemn it? Here, then, ye ministers of Christendom, are some grave questions for you to settle. Would you convert the "Mormons" of Utah Territory from this practice—show them that it is sinful or unscriptural. No sooner was it sounded abroad through the columns of the *Seer* that the Saints in Utah believed in and practised the plurality of wives, than the whole army of editors and ministers throughout Christendom formed themselves in battle array; the thunder of their artillery is heard reverberating from nation to nation, as though they would annihilate the poor citizens of Utah, with one tremendous onslaught—curses, denunciations, and ridicule, are poured out like a flood upon their heads. The whole English vocabulary is exhausted to find epithets and reproaches sufficiently expressive of their holy horror. But in this holy war where is the editor or minister that can brandish the sword of truth against that which he condemns? Where

is the theological Goliath of modern Christendom that can stand before the sling stones of truth as they are hurled by the power of Israel's God into the midst of the enemy's camp? Denunciations are not arguments—curses and vile reproaches will not convince the judgment nor enlighten mankind. Editors and ministers will find some wise men yet left on the earth, who are not afraid of the Bible nor of Bible truths; by that sacred volume they will form their judgment, and not upon popular traditions nor the denunciations of the bigoted. Wise men of Babylon wonder—editors are astonished—ministers are amazed—priestcraft trembles to its very centre—and the Devil and his angels are mad to think that after all their united exertions to put a stop to the spread of this "*awful delusion*" as it is denounced, it still prospers with unparalleled success among every nation to which it has been published. How is it, inquires the wise statesman, that such a bare-faced imposition converts its tens of thousands annually among the most civilized nations of the earth? What is the secret of its prosperity? We will tell you, Mr. Statesman, there are many tens of thousands of honest, upright men who, in despite of priestcraft, will investigate for themselves, and in so doing, they find that "Mormonism," which is called by editors and ministers a "bare-faced imposition," has never as yet been proved to be such—they find that the cry of delusion is one thing, and the proof of delusion is ano-

ther—they reason within themselves, that if “Mormonism” is such a “base imposition,” why has not some giant theologian been able, after a score of years, to prove it to be such? They find the world flooded with books, pamphlets, periodicals, editors, ministers, mobs, and murderers, all crying “Beware of Mormonism!” “Beware of that soul-destroying imposition!” “Beware of the wicked, beastly, licentious Mormons!!” “Beware of Mormon Polygamy!!!” The Mormons of Utah are Polygamists!!!” “O awful!” “O horrible!” “O abominable!” “Who could have believed it!” “Cannot Gen. Pierce do something to put a stop to this dreadful evil!” “To avert the calamities of civil war the Mormons should be made to obey the laws!” Such are the arguments, Mr. Statesman, that wise and candid men hear against the so-called delusion. They again reflect if “Mormonism” is really such a dreadful delusion, and if a plurality of wives is, indeed, so sinful and unscriptural, why are not some candid arguments—some scriptural evidences forthcoming to convince the judgment and enlighten the mind, and to show the nature of the delusion, and why, and wherein it is a delusion? Why, say they, are all these denunciations heaped upon the Latter-Day Saints, without one logical argument, or scriptural evidence to sustain them?

If editors and ministers wish to put a stop to the rolling of the great wheels of “Mormonism,” we advise them to try another plan. You have found that evil epithets and the cry of imposture, have been tried in vain. Such empty trash is becoming stale; it is not received as evidence by a thinking public. They do not greedily swallow it down; they want something more substantial. Let theologians back up their cry of delusion by good, sound reasoning—by evidences from the Word of God. Let editors and authors, for once, show themselves men of sense; let them, for once, appeal to the law and testimony, and expose “Mormonism” scripturally; let them, for once, prove to the world that the doctrines of the Latter Day Saints are false; let them show from the Word of God that a plurality of wives is sinful or unscriptural. If they will, for once, adopt this plan, they will find that it will have more weight in the minds of an intelligent, thinking public, than all the ridicule, vile

reproaches, and popular denunciations, that the devil can invent. Try it and see. If you will prove “Mormonism” to be a delusion; if you will show by the Word of God that a plurality of wives is not sanctioned under the Gospel as it was under former dispensations, you will greatly enlighten the minds of the people of Utah. Think not that the descendants of the pilgrim fathers—the intelligent sons and daughters of the New England States—the citizens of this great Republic, educated under the salutary influence of American institutions, who now dwell in exile in the Mountain Territory, are so lost in the depths of barbarism—so engulfed in the fatal vortex of delusion—so impenetrable to sound arguments and logical reasoning—so blind to the great truths contained in the Word of God, that they are beyond all hopes of recovery. At least make the exertion once; convince them of their errors of doctrine or errors of practice. Let missionaries be sent among them; they shall be treated with the highest respect; meeting houses shall be opened to them free of all expense; the people will turn out by tens of thousands to hear their strong reasonings, and if they are able to prove “Mormonism” a delusion, they will convert the great majority of the Territory. Here, then, is a splendid field for missionary enterprise. But let us notify you to send men who are not afraid of the Word of God. Let men be sent who will make no denunciations, only such as they are able to prove; for the inhabitants of Utah have too much sense to be thus gulled and duped; they have too much experience to believe all that missionaries and editors say without proof; they have too much honesty and desire for the truth to believe a thing to be true or untrue because long-established customs and popularity sanction it. The people of Utah hear and then judge; they think for themselves, and do not hire ministers and editors to think for them. Come, then, you missionary societies whose bosoms yearn over the dark and benighted heathen in foreign climes, awake to the awful condition of the poor and outcast Latter Day Saints in your own land; send forth your master spirits—your Calvins—your Luthers—your Wesleys; let the thunder of their eloquence be heard upon the mountain tops; let the vales of Utah be refreshed by their sublime effusions; let the hills and mountain

gorges re-echo the glad tidings, till every ear shall hear, and every heart be penetrated. A voice is heard from Utah, saying, Come over and help us; teach us of our errors; convince us of our delusions, if we have any; set us in the good old paths of ancient Christianity, if we are not already walking therein; take us by the hand and lead us into the light, if you consider us in darkness; prove to us that the Book of Mormon is an imposition, that we may be justified in rejecting it; convince us that a plurality of wives is contrary to the Gospel; let your light shine upon the mountains and upon the highest places of the earth, that Utah may, peradventure, become enlightened; at least, that she may be able to see some of the beauties of civilized society. The inhabitants of that dark and benighted land are so far sunk in the depths of barbarism, that they will not suffer a public prostitute to live in the Territory: an adulterer or seducer is not considered fit to live in that barbarous land. These ornaments of civilized and Christian nations, do not yet adorn the cities and towns of Utah. Cursing, swearing, gambling, drunkenness, stealing, brother going to law with brother, fighting, quarrelling, and such like specimens of civilized society, have not yet been introduced to polish and refine the manners of that deluded, benighted people. Missionaries, therefore, will have a great work to perform to reclaim the "Mormons" from all their barbarous and degrading customs, and polish and adorn them with all the beauties of civilization. But let them not be discouraged; if they can prove that they have greater light than the Saints, they may be assured of success, and that the people *en masse* will be converted.

But "the people of Utah should be made to obey the laws in order to avert the calamities of civil war." We hope that priests and editors will not marshal the whole nation against them. At least, show them some little mercy, by first informing them what laws of God or man they have broken. Before you blot their names out from under Heaven, give them one chance of repentance and reformation, by sending wise men, and judges, and lawyers, to point out to them what law of the United States they have violated, or what law of Utah Territory they have transgressed. If it be contrary to the laws of the United States for the citizens of Utah

to have a plurality of wives, they are certainly ignorant of the existence of such laws. None of the lawyers or judges who have been sent among them have ever pretended that the United States have passed any laws upon that subject. And as for the laws of the individual states and other territories, Utah is not aware that she is amenable to them. Each state and territory passes its own laws to regulate its own domestic relations and internal affairs, and is not under the jurisdiction of any other. If Utah has become a transgressor of any laws to which she is amenable, let the judges of the Supreme Court, appointed for that territory, take cognizance of the same, and punish her citizens by law. This will "avert the calamities of civil war" which editors and religious bigots are so fearful of. We ask the citizens of the Northern states, if their state laws authorize them to regulate the policy of the Southern States in regard to slavery? Have they the right to say that the Southern States must and shall abolish slavery? The State laws of the North have nothing to do with the domestic relations of the South. So it is in regard to Utah; she asks not the interference of any state of this Union to dictate to her what kind of policy she must adopt in her legislative enactments; if she choose to adopt slavery in her midst, the organic law of the Territory gives her the privilege; if she choose to practise a plurality of wives, she has the most unbounded right to do so, until prohibited by law; if she choose to pass laws authorizing her citizens to marry a hundred or seven hundred wives, it would be a violation of no law or Constitution of the General Government. If enthusiasts and religious bigots are not pleased with the liberties guaranteed in the great Constitution of this country, let them petition Congress for a different kind of government—one that shall combine the ecclesiastical with the civil power—one that shall incorporate the holy inquisition for the punishment of all heretics who dare think or act for themselves—one that shall issue a bloody edict for the extermination of the Latter-day Saints wherever they can be found: such a government would be much better adapted to their wants: such a government would enable them to rule over the consciences of men by the sword, the fagot, and the fire: such a government

would enable them to effectually demolish all delusions and heretical opinions by physical arguments, instead of mental. O, how beautiful! how logical! how powerful in its applications would such an order of things be! Before such irresist-

tible logic the poor "Mormons" would stand no chance at all: they would be overpowered, butchered, roasted alive, as an unequivocal testimony of their gross delusions!

HISTORY OF JOSEPH SMITH.

(Continued from page 248.)

The school closed, the last week in March, to give the Elders an opportunity to go forth and proclaim the Gospel, preparatory to the endowment.

Sunday, March 29th, I preached about three hours, at Huntsburgh—where Wm. E. McLellan had been holding a public discussion, on a challenge from J. M. Tracy, a Campbellite preacher, the two days previous, on the divinity of the Book of Mormon—at the close of which two were baptized; and on Monday, four more came forward for baptism.

April 3rd and 4th, a Conference of the Saints was held at Freedom, New York, Sidney Rigdon presiding.

Fifteen Branches of the Church were represented; five of which had not been previously represented at any Conference, numbering about fifty members.

Elder Chester L. Heath, of Avon, was expelled from the Church, for breach of covenant, and not observing the Word of Wisdom.

WARREN A. COWDERY, Clerk.

[The following is the copy of a letter from certain members of the Irvingite church (so called) in England, presented to certain Elders of the Church of Latter-day Saints, on the evening of the 10th of June, 1835, by a gentleman named in the same, at the time calling himself a communicant, and preacher of that Church.]

To the Saints of the Most High:—

Dear Brethren in the Lord,—At a Council of the Pastors of our Church, held March 28th, 1835, upon the propriety of the Rev. John Hewitt visiting you, it was resolved and approved that as he had an anxious desire to go to America to see the things that are spoken of in one of your papers brought here by a merchant from New York, he should have, as he desired, the sanction of the Council, and if it pleased the Lord, His approval. The Lord hath seen our joy and gladness to hear that he was raising up a people for himself in that part of the New

World, as well as here. O, may our faith increase that he may have Evangelists, Apostles, and Prophets, filled with the power of the Spirit, and performing His will in destroying the works of darkness.

The Rev. Mr. Hewitt was professor of mathematics in Rotherham Independent Seminary, and four years pastor of Barnsly Independent Church. He commenced preaching the doctrines we taught, about two years since, and was excommunicated. Many of his flock followed him, so that he was eventually installed in the same Church, and the Lord's work prospered. As he is a living epistle, you will have, if all be well, a full explanation. Many will follow, should he approve of the country, &c., who will help the cause, because the Lord hath favoured them with this world's goods. We had an utterance during our meeting, which caused us to sing for joy. The Lord was pleased with our brother's holy determination to see you; and we understand that persecution had been great among you, or would be, but we were commanded not to fear, for He would be with us. Praise the Lord.

The time is at hand when distance shall be no barrier between us; but when, on the wings of love, Jehovah's messages shall be communicated by His Saints. The Lord bless our brother, and may he prove a blessing to you. Be not afraid of our enemies; they shall, unless they repent, be cast down by the Lord of Hosts. The workers of iniquity have been used by the Prince of darkness to play the counterfeit; but discernment has been given to us, that they were immediately put to shame, by being detected, so that the flock never suffered as yet by them.

Grace, mercy, and peace be unto you from God our Father, and from the Spirit, Jesus Christ our Lord. Amen.

I am, dear sir,

Your brother in the Gospel,

THOMAS SHAW.

Barnsly, April 21, 1835.

[One object, and only one, has induced

us to lay the foregoing letter from England, before our readers; and that is, the good of the cause of God. It might have remained in our possession, perhaps for years, in silence, had it not been for circumstances, which we will briefly mention hereafter.]

On the 26th of April, the Twelve Apostles, and the Seventy who had been chosen, assembled in the Temple, (although unfinished) with a numerous concourse of people, to receive their charge and instructions from President Joseph Smith, jun., relative to their mission and duties. The congregation being assembled, Elder Orson Pratt arrived from the south part of the state, making our numbers complete, Elder Thomas B. Marsh having arrived the day previous.

28th. The Twelve met this afternoon at the School Room, for the purpose of prayer and consultation. Elder David W. Patten opened the meeting by prayer.

Motioned and carried, that when any member of the Council wishes to speak, he shall arise and stand upon his feet.

Elder McLellin read the commandment given concerning the choosing of the Twelve; when it was voted that we each forgive one another every wrong that has existed among us, and that from henceforth each one of the Twelve love his brother as himself, in temporal as well as in spiritual things, always inquiring into each other's welfare.

Decided that the Twelve be ready and start on their mission from Elder Johnson's tavern, on Monday at two o'clock A.M., May 4th.

Elder B. Young then closed by prayer.

ORSON HYDE, } Clerks.
W. E. McLELLIN, }

May 2nd. A grand Council was held in Kirtland, composed of the following officers of the Church, viz.:—Presidents Joseph Smith, jun., David Whitmer, Oliver Cowdery, Sidney Rigdon, Frederick G. Williams, Joseph Smith, sen., and Hyrum Smith, with the Council of the Twelve Apostles, Bishop Partridge and Council, Bishop Whitney and Council, and some of the Seventy, with their Presidents, viz., Sylvester Smith, Leonard Rich, Lyman Sherman, Hazen Aldrich, Joseph Young, and Levi Hancock; and many Elders from different parts; President Joseph Smith, jun., presiding.

After the Conference was opened, and the Twelve had taken their seats, President Joseph Smith, jun., said that it would be the duty of the Twelve, when in Council, to take their seats together according to age, the oldest to be seated at the head, and preside in the first Council, the next oldest in the second, and so on until the youngest had

presided; and then begin at the oldest again, &c.

The Twelve then took their seats according to age, as follows:—Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William E. McLellin, Parley P. Pratt, Luke Johnson, William Smith, Orson Pratt, John F. Boynton, and Lyman E. Johnson.

President Joseph Smith then stated that the Twelve will have no right to go into Zion, or any of its Stakes, and there undertake to regulate the affairs thereof, where there is a standing High Council; but it is their duty to go abroad and regulate all matters relative to the different Branches of the Church. When the Twelve are together, or a Quorum of them, in any Church, they will have authority to act independently, and make decisions, and those decisions will be valid. But where there is not a Quorum, they will have to do business by the voice of the Church. No standing High Council has authority to go into the Churches abroad, and regulate the matters thereof, for this belongs to the Twelve. No standing High Council will ever be established only in Zion or one of its Stakes. When the Twelve pass a decision, it is in the name of the Church, therefore it is valid.

No official member of the Church has authority to go into any Branch thereof, and ordain any minister for that Church, unless it is by the voice of that Branch. No Elder has authority to go into any Branch of the Church, and appoint meetings, or attempt to regulate the affairs of the Church, without the advice and consent of the presiding Elder of that Branch. If the first Seventy are all employed, and there is a call for more labourers, it will be the duty of the seven Presidents of the first Seventy to call and ordain other Seventy and send them forth to labour in the vineyard, until, if needs be, they set apart seven times seventy, and even until there are one hundred and forty and four thousand thus set apart for the ministry. The Seventy are not to attend the Conferences of the Twelve, unless they are called upon or requested so to do by the Twelve. The Twelve and the Seventy have particularly to depend upon their ministry for their support, and that of their families; and they have a right, by virtue of their offices, to call upon the Churches to assist them.

Elder Henry Herriman was ordained one of the Seventy.

The circumstances of the Presidents of the Seventy were severally considered, relative to their travelling in the vineyard; and it was unanimously agreed that they should hold themselves in readiness, to go at the call of the Twelve, when the Lord opens the

way. Twenty-seven of the Seventy were also considered, and it was decided they should hold themselves in readiness to travel in the ministry, at the call of the President of the Seventy, as the Lord opens the way.

After an adjournment of one hour, the Council re-assembled.

Ezra Thayre was suspended as an Elder and member, until investigation could be had before the Bishop's court, complaint having been preferred against him by Oliver Granger.

Lorenzo Barnes was ordained one of the Seventy; also Henry Benner, Michael Griffiths, Royal Barney, and Lebbeus T. Coon, who, together with twenty others, were called upon to hold themselves in readiness to travel when circumstances permit.

The Elders of Kirtland and its vicinity were then called upon, or their circumstances considered; and their names being enrolled, President Joseph Smith, jun., arose with the lists in his hand, and made some very appropriate remarks, relative to the deliverance of Zion; and, so much of the authority of the Church being present, moved that we never give up the struggle for Zion, even until death, or until Zion is redeemed.

The vote was unanimous, and with deep feeling.

Voted, that all the Elders of the Church are bound to travel in the world to preach the Gospel, with all their might, mind, and strength, when their circumstances will admit of it; and that the door is now opened.

Voted, that Elders Brigham Young, John P. Green, and Amos Orton, be appointed to go and preach the Gospel to the remnants of Joseph, the door to be opened by Elder Brigham Young; and this will open the door to the whole house of Joseph.

Voted, that when another Seventy is required, the Presidency of the first Seventy shall choose, ordain, and set them apart from among the most experienced of the Elders of the Church.

Voted, that whenever the labour of other Seventy is required, they are to be set apart and ordained to that office; those who are residing at Kirtland and the regions round about, who can come to Kirtland, and be set apart and ordained by the direction of the Presidency of the Church in Kirtland.

WM. E. McLELLIN, Clerk.

The Twelve left Kirtland this morning, and embarked on board the steamer *Sandusky*, at Fairport, and landed at Dunkirk, New York, 5 o'clock, P.M.; and after preaching in those regions a few days, met in Conference at Westfield, May 9th, according to previous appointment; the Church being

present, and Thomas B. Marsh, the oldest of the Quorum, presiding.

The following items were suggested for the consideration of the Council.

1st. Resolved:—That the limits of this Conference extend south and west to the line of Pennsylvania, north as far as Lake Erie, and east as far as Lodi, embracing the Branches of Westfield, Silver creek, Perrysburgh, and Lavona, to be called the "Westfield Conference."

2nd. Inquire into the standing of all the Elders within the bounds of this Conference.

3rd. Inquire into the manner of their teaching, doctrines, &c.

4th. Inquire into the teaching, conduct, and faithfulness of all travelling Elders who have recently laboured within the bounds of this Conference.

5th. Hear a representation of the several Branches of the Church.

On investigation, the standing and teaching of the Elders present met the approbation of the Council, except the teaching of Elder Joseph Rose, which was that "the Jewish church was the sun, and the Gentile church was the moon, &c.; when the Jewish church was scattered, the sun was darkened; and when the Gentile church is cut off, the moon will be turned to blood;" also some things relative to the apocalyptic beast with seven heads and ten horns, &c.

He was shown his error, and willingly made a humble confession.

The faithfulness of all the travelling Elders was found to be good.

The members of the Westfield Branch were represented in good standing, with a difficulty on the minds of some, relative to the baptism of brother Lloyd L. Lewis, inasmuch as he was baptized by a travelling Elder, without the Church being called together to know if they would receive him to fellowship.

The Council decided that if there was a fault, it was in the administrator, and not in the candidate. This Branch numbered seventy-five.

The Lavona Branch, twenty in good standing, but low in spirit in consequence of a neglect to keep the "Word of Wisdom."

After further instructions on general principles, the Conference adjourned until 8 o'clock, A.M., Monday evening, May 11th.

Sunday, 10. Elders Marsh and Patten preached to an attentive congregation of about five hundred; after Sacrament, five persons desired baptism, which was attended to by Elder McLellan.

May 11th. Conference met pursuant to adjournment.

Resolved unanimously:—That this Conference go to, immediately, and appoint their "wise men," and gather up their riches, and

send them to Zion to purchase land according to previous commandment, that all things be prepared before them in order to their gathering.

Much was said to the Conference upon these important things; and they covenanted before the Lord, that they would be strict to attend to our teaching.

After preaching by Elder Young at three

o'clock, P.M., and the farewell exhortation of the Twelve, seven individuals were baptized by Elder Hyde, who were confirmed in the evening. And after laying hands on many sick, who obtained relief, adjourned to the 22nd instant, to meet in Freedom, New York.

ORSON HYDE, Clerk.

(To be continued.)

THE WRONGS OF WOMEN.

For a long time past, the public mind has been shocked and disgusted by what appears to be the increasing tendency of men, in the lower classes of life, to treat their wives with a brutality that is shameful to manhood, and intolerable to society. It is scarcely possible in the present day to take up a public journal, without being struck with amazement and horror, at the narrative of some cruel and ruffianly outrage perpetrated upon individuals of the weaker sex by persons whom one blushes to call Englishmen. Whilst we are priding ourselves upon the rapid march of civilization amongst all ranks of our community, we seem, as relates to offences of this nature, to be receding from it even to a greater distance than the rudest and most barbarous savages. In this boasted land of ours—where the domestic affections are held in the highest regard, and are supposed to exercise more than ordinary influence upon the decorum and happiness of society, the mind is constantly appalled by the contemplation of assaults, of the most cowardly and dastardly character, committed upon defenceless women by brutes in the form of men.

A reference to the reports of our Metropolitan Police Offices during the last few months, will suffice to show the extent to which this evil is spreading, and at the same time will exhibit the utter insufficiency of the punishment provided for it by the law as it at present exists. Let us quote a few instances. In the month of December last, a man who had for some time been living separately from his wife, accidentally met her in the street. He asked her how she was getting on. She replied "pretty well." He then applied to her an opprobrious epithet, and, without any provocation whatever, struck her as hard as he could, and knocked her down,

injuring her back severely. With the assistance of others she got from him and went home. He followed her there, striking her repeatedly on various parts of the body. On the following morning he again went to her room, seized her by the hair of her head, drew a knife from his pocket, opened it, and attempted to cut her throat. In the endeavour to prevent his doing this the poor woman's fingers were severely cut. The punishment inflicted on this man was a fine of £5, or the alternative of two months' imprisonment without labour. In the same month a tailor was convicted before a magistrate, of having beaten his wife with his fists, and afterwards striking her repeatedly, upon the arms and head, with a bit of iron which had been used for a poker. In this case a similar penalty was imposed. In the month of January a floor-cloth worker, offended with his wife for endeavouring to dissuade him from joining some dissolute companions, gave her a couple of black eyes with his fists, and afterwards beat her severely with the tongs, saying that she had "made him look little in the eyes of his friends." This man was fined £5. Some time previously a street in the Mile-end-road was disturbed in the dead of night by screams of "Murder!" A police constable, on going to the house whence the cries issued, found a man and his wife in one of the rooms. The wife was sitting in a chair, attended by two females; she had a large cut over her left eye, and was bleeding much. Her eyes were blackened, and she appeared to suffer great pain in her stomach. She was taken to the hospital, and remained there for some time. It appeared that her husband had brutally ill-used her, and that, having knocked her down, he had repeatedly jumped upon her body. He, also,

was fined £5. Were it not that the details are too hideous, and too revolting for publication, we might cite many other instances of an infinitely more atrocious character, in which wives have been made the victims of their husbands' brutality, and in which the penalty imposed by the law has been equally inadequate. We have, however, quoted enough to show the prevalence and the enormity of the vice, and to prove the necessity for the adoption of some severer means of coping with it.—*News of the World*.

CAUTION TO GOVERNESSES.—“I, sir, am the daughter of a clergyman. Before I was sixteen I was destitute, and an orphan. I became a governess in a family of distinction. I, too, sinned—I, too, blasted my prospects, such as they were, in life. It is an old tale. I loved, believed a promise, and at seventeen was a mother, unmarried, deserted, and betrayed. I might have married a footman—my seducer offered the choice of any of his. I might have lived in affluence if I would have lived in sin; I did not. I supported myself by my needle, and hid my shame in ‘the solitude of the million-peopled city vast.’ My child—a fair and sinless child of sin—sickened; I nursed it; it died; I buried it, and was penniless. I had materials intrusted to me to work up; I might have pawned them; I did not. Want of food incapacitated me for labour; I was ill; the work was taken from me. I might have stolen my landlady's sheets and blankets; I did not. I told her I was destitute and starving; she turned me into the street. I found myself at length in a workhouse. Since I left it I have been unable to earn so much as before, and I only live; ‘I walk about a thing alive.’”
—*Correspondent of the Times*.

AN ANSWER TO A GOVERNESS.—Some short time back, says a correspondent of a daily paper, a young lady inserted an ad-

vertisement, for the situation of a governess, in the *Times*, to which she received a reply; but it was couched in such terms as to excite the suspicion of the young woman's friends, with regard to the designs of the writer. Accordingly, the friends of the advertiser determined upon answering the correspondent, and eventually a communication was received by the young lady, appointing the following day, and fixing the appointment at the foot of Nelson's column! A young woman was thereupon procured to personate the advertiser, and three male friends attended at a distance, to watch the proceedings. As the time appointed drew near, a person approached the column, and seeing the arranged signal in the hands of the young woman, immediately addressed her; but judge of the astonishment of her friends, when, instead of a young man, who might possibly have found an excuse in the impetuous feelings of youth, they observed a hoary, miserable wretch, apparently between sixty and seventy years of age, whose repulsive appearance denoted the possession of almost every kind of vice. A few moments' conversation sufficed to show that he had mistaken his intended victim; and he accordingly departed, as might be expected, without the slightest indication of his name, address, or occupation. The female returned to her home, but her friends vigilantly watched the attempted betrayer of innocence, to the neighbourhood of Newcastle-street, Strand, and having observed him enter into one of the iniquitous dens not far from there, they contrived to procure a knowledge of the name, residence, and places of resort of the party they were following, and finding that the law would not reach the object of their aversion, they left him until some further occasion should afford an opportunity of exposing him.—*Lloyd's Newspaper*.

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 23, 1853.

CLOSE OF EMIGRATION.—Having closed the emigration of the Saints, for the present season, though of necessity at a date somewhat later than was anticipated, and knowing the intense anxiety of the Saints generally upon this subject, we furnish an abstract statement, for the satisfaction of all who are interested in the gathering of the People of God.

Eight vessels have sailed from this port since the 15th of January last, carrying

2,586 Saints; 23 Saints have emigrated by other vessels, making a total of 2,609; nearly all of whom had their arrangements made, before leaving, to proceed directly through to Great Salt Lake Valley. Of this number, 1,252 have emigrated by their own arrangements, 957 by the £10 companies, and 400 by the Perpetual Emigrating Fund Company. The whole involving an immediate expenditure of about £30,000.

The entire machinery for making the best broad cloth went out under the care of Elder George Halliday. The machinery belongs to the Deseret Manufacturing Company, and is constructed on the most improved principle.

We feel truly thankful to our Heavenly Father, that so many of the faithful Saints have been able and willing to take their departure to go where the voice of the Prophet calls. Our exertions have been sustained by the general co-operation of the Saints, in carrying out, so far, the measures which have been proposed from time to time; and now we have the satisfaction of seeing hundreds gathered, who otherwise would have remained behind. Although this thought certainly affords a degree of satisfaction, yet when we look forward to the coming year, it is with great desire that the energies of the Saints in these lands may not be relaxed for a moment in preparing by all honourable means for their departure another season, and if we mistake not, many circumstances will combine with our counsels to urge out the faithful from this land. Let all the Saints be diligent in this matter, and seek earnestly for the blessing of God upon their efforts, that another year may accomplish far more than the past, for their deliverance; and we will prophecy good for the Israel of God.

PREACH THE GOSPEL TO EVERY CREATURE.—The winter has passed, and the warm weather is upon us. A heavy emigration has taken away many old and experienced members of the Priesthood. We presume that, throughout the country, the Priesthood have made and are making extensive arrangements for publishing the Gospel to their neighbours and fellow-countrymen, especially to those who have not had the privilege of hearing it before. Many have been called to fill the places of those who have emigrated, and to assist in rolling forth the work of God, and doubtless many more will be called. In these callings, ordinations, and appointments, care should be taken that those be chosen whose abilities and circumstances will allow them to attend to their increased duties, and who will be likely to magnify their callings, and bring honour to the work they engage in. With many officers the ensuing summer will be the last they will have the pleasure of spending in this land. To such we say, improve your time, by testifying of the Gospel of Jesus Christ, to the people. When you arrive in Zion you will not feel satisfied if the thought arise in your minds—I might have warned such and such villages or parishes when I was in England, for they were very near my residence there. Do not have this to say to yourselves when you are in the vallies of the mountains. Do all the work you can while you are here, so that you may have rest and peace in Zion.

Let all the Priesthood be actively and judiciously employed in advancing the great purposes of salvation, in building up the Kingdom of God. Let them work while it is called day, for the night cometh when no man can work, and upon those who are slothful and negligent it will come as a thief. Therefore let every one be up and doing.

The knowledge of the Saints has increased since last summer. They have more advanced principles of salvation committed to their care. These will require wise handling; in fact, all the principles of salvation require it; but some principles are more opposite to the traditions and prejudices of the people than other principles are, and more wisdom is required to expound and illustrate principles that oppose the traditions and prejudices of a people, than is required to expound and illustrate other

principles. But he that trusteth in the Lord shall understand, and not be confounded. He that cultivateth the Spirit of the Almighty shall be wise, and shall know what to teach and when to teach it, what to hold back and when to hold it back. Solomon says, that "A fool uttereth all his mind, but a wise man keepeth it in till afterwards." Imprudent handling will make the best and purest and most holy principles appear contemptible and ridiculous. Therefore let the Priesthood be wise and sober in their teachings, so shall they find out the honest, and win them over to an obedience of the truth.

Wrangling and contention are not for the Priesthood to engage in. They should not condescend to argue with a contentious person. They are commissioned to publish the Gospel to all if they will hear, and to gather the honest into the fold of Christ, as well as to instruct the Saints in all things pertaining to their duty and salvation. Let the Elders and Priests preach and testify, when and where they find the opportunity. Let their mouths be always filled with good things concerning the Zion of the Lord, that those who seek righteousness may find the Priesthood have wherewith to impart unto them.

Let the printed word—the Tracts, the *Stars*, and the *Seers*, have free course among the people. Let these works be circulated wherever the people will receive and read them, that they may know and understand what doctrines we teach. There are thousands of good men and women in these lands, probably as large a proportion as can be found among any people under heaven, who are ready to receive the truth and maintain it, if they can only find it out. Let the officers search diligently for such souls, and get them to *think* and *pray* upon the principles of the Gospel. It is the duty and the best policy of every man to seek for truth as for a hidden, precious treasure, and to seek until he find it. Such a spirit should be encouraged wherever it may be found, and the Priesthood and all the Saints should be ever ready to impart to others that intelligence which has established their own feet upon the rock. Let every one be diligent and faithful, and honour his calling, and we shall behold a goodly accession of numbers of honest souls to the Church during the coming season.

GIBRALTAR MISSION.—We have received a letter from Elder Edward Stevenson, dated Gibraltar, March 22nd. Elder Stevenson states that he and Elder Nathan T. Porter arrived there March 7th. They found that no public meetings could be held without consent of the governor. Elder Stevenson wrote to him for permission to hold public worship in a suitable room. The governor directed Elder Stevenson to the colonial secretary for an answer; the colonial secretary questioned him concerning his religion, told him that most of the people belonged to the established church, and if they were drawn away a fuss might be made. Elder Stevenson did not receive a definite answer then, but was requested to call the next day. He called on the secretary two successive days, and finally was directed to the police magistrate for an answer. The police magistrate stated to Elder Stevenson that he would be allowed to stay in Gibraltar; but if caught preaching, or getting up a public meeting, he would be placed under the main guard. Elder Porter, being an American, obtained from the American consul, Mr. Sprague, an order for fifteen days; whether the order would be renewed, the brethren did not know. The police magistrate informed Elder Porter that, if he ventured to preach, he would be put out of the garrison. Elder Stevenson wrote a second time to the governor; the governor handed the note to the police magistrate, and the police magistrate informed Elder Stevenson, that "Mormonism" would not be tolerated in Gibraltar. The brethren had distributed many tracts, talking to the people, who listened attentively, and promised to read the works.

Since writing the foregoing, we have received another letter from Elder Stevenson, dated Gibraltar, April 1st, by which we learn that Elder Porter was obliged to quit the garrison, not being suffered to stay in it after the above date. It seems that the governor and his associates are determined to rival Prussia, in despotism. Well; if those in authority will not allow the Gospel to be preached under their jurisdiction, they must answer for the sins of the people.

We have also received a letter from Elder Nathan T. Porter, dated Southampton, April 8. He left Gibraltar on the 1st inst., and arrived at Southampton on the 6th.

RIGHTS AND WRONGS OF WOMAN.—We give a few extracts in another part of this Number, concerning the treatment of women in this Christian land. The dastardly manner in which many husbands treat their defenceless wives, forms a conspicuous item of home news in all the papers. So prevalent have cases of cruelty to women and children become of late, that many of the people seem to be possessed of a mania for such brutal conduct. It is no extraordinary thing now to hear of a husband's blacking his wife's eyes, knocking her down, kicking her on the stomach, (though far advanced in pregnancy), jumping upon her, or even attempting to strangle her, or cut her throat.

A short time ago, Mr. Fitzroy introduced a bill into parliament, for the better prevention and punishment of aggravated assaults upon women and children. Mr. Fitzroy stated that donkeys, dogs, and cats, received more ample protection from the law than women and children did.

It is high time that something was done for woman; she is treated bad enough in Christian England. We wonder the English women do not rise and assert their "rights," like their American sisters. No reasonable man, knowing the cowardly manner in which many English women are treated, could blame them if they were to agitate the subject of "woman's rights."

But what are a woman's rights? Ah! that's the great question before the nations—that's the grand problem for them to solve. More vital and eternal interests hinge upon it than most people are aware of.

In the first place, all good women (and we do not want to say there are any bad ones) have a right to good husbands; for woman was created expressly to be a helpmate for man—apart from him she is little more than a cipher. When a woman has this right secured to her, all other rights will be easily disposed of. If all the women in a nation were united to good and godly husbands, those women would find all their other rights come along naturally enough.

What, then, should be done with those wives who have bad husbands? They should be released from those bad, brutal husbands, and given to good men. Let no bad men have wives to illtreat! Make the honourable and considerate treatment of woman the first condition of a man's securing a wife, and then you will hold forth one of the most powerful inducements for the reformation of man, that can be imagined. If men ardently desire anything, and that thing is with difficulty obtained, the more choice are they of it when they gain possession. Wives are cheap in England—any man can obtain one; consequently, they are not prized as they should be. When you have made good behaviour an essential condition of a man's obtaining a wife, then punish with severity (what if we say with death?) all departures from chastity, but more especially cases of adultery and whoredom. This will be the way to put an end to all cowardly assaults of savage men upon defenceless women. This will be the way to put an end to adultery, and whoredom, and all lewdness. This is the Lord's remedy, and it is *the only effectual one*. Other enactments may mitigate these evils, but they cannot remove them.

Will this method of procedure sweep away these evils? Look at the territory of Utah, where the principles we advocate reign in the hearts of the people. Are "aggravated assaults upon women and children," by husbands and fathers, known there? Such occurrences do not prevail in that land. Seduction, licentiousness, adultery, whoredom—these do not vegetate in Utah.

"But, stay," says one; "your remedy would necessarily introduce the system of a plurality of wives, and that would be abominably blasphemous!" Ah! if we had but thought, we might have known that, in the remedy we propose, there is too much Bible for ungodly Christendom. It is too much like the practice of Abraham, and Jacob, and Moses, and other righteous and faithful men, whom the Lord holds in everlasting remembrance for their good works. But do not think us your enemy because we tell you the truth. Do not smite the physician for prescribing the only remedy that will meet your desperate disease. If you do, we cannot help it. We have only done our duty—contributed our mite of knowledge for the public good. Every loyal subject ought to be free to state his opinion and experience on weighty matters. You know the disease that is preying on the vitals of the people; we have prescribed a remedy—the only real remedy. Now, O ye statesmen; ye divines; ye wise men; ye philosophers; the "bane and antidote are both before you"—take your choice; but, remember that you must answer for the evils that prevail in the land, that the responsibility upon you is very great, and that eternal consequences hang upon your decision.

SOHAM DISTURBANCES.—On another page will be found a little more intelligence concerning the Soham disturbances. Two cases were investigated before J. Dobede and E. Hicks, Esqrs, at Newmarket, March 15. We publish particulars for the benefit of the public. The conviction of a person who disturbed a religious meeting, in a fine of 1s., and the conviction of one who put the disturber outside the place of worship, in a fine of 5s. 6d., constitute a most unique exposition of English justice—an exposition, the result, doubtless, of the most profound study of Coke and Blackstone. To be sure the money was trifling, but the principle was grand! Newmarket can surely boast of having produced a most magnificent specimen of magisterial acumen, which may constitute an invaluable precedent for less gifted administrations in the law, in similar cases. The Secretary of State must rejoice in this remarkable display of provincial judicature. We shall expect the gratitude of posterity for placing this extraordinary decision on record.

As to the worthy magistrate's argument, that the Latter-day Saints "must be preaching a very bad doctrine to be constantly annoyed in this manner," it is an argument of the kind commonly used against the Latter-day Saints, and is certainly of a peculiarly forcible nature. On the same principle, we may say, Jesus Christ was constantly annoyed, consequently he must have preached a very bad doctrine; the Apostles and early Christians were constantly annoyed, consequently they must have preached a very bad doctrine; the Catholic Church does all she can to constantly annoy the Church of England, consequently the Church of England must be preaching a very bad doctrine; and if said worthy magistrate should fall into popular disfavour (which good men are peculiarly liable to) and be constantly annoyed by the uncivil and immoral, it will no doubt prove a great satisfaction to him to reflect that this treatment is in consequence of the very bad doctrine he has preached at Newmarket or elsewhere.

Judges and magistrates are considered the representatives of justice; they should be careful what principles they enunciate from the bench, for with whatsoever measure they mete it shall be measured to them again from a higher tribunal. Therefore let

them take heed to their ways and their words. The ear that never closes, and the eye that never sleeps, will take cognizance of their doings.

DEPARTURE OF THE "CAMILLUS."—The *Camillus*, Captain Day, cleared on the 6th inst., having a company of 228 Saints on board under the Presidency of Elder Curtis E. Bolton. Elder John Kelly, late President of the Isle of Man Conference, and a company of Manx Saints, were on board. Elder Levi E. Riter was also on board; he returns to the Valley, with our approbation, because of the injury his system has already experienced from the change of country, &c., which he has undergone since leaving his home in the mountains. This is the last emigrating company this season. May God speed all the companies safely to their destination in the valleys of the mountains of Ephraim, that they may swell the numbers of the Saints already there, and be enabled to engage more fully in building up the Kingdom of our God.

William Clayton, late Pastor of the Sheffield and Lincolnshire Conferences, sailed in the *Camillus*, on his way to the Valley.

LIVELY SCENES AT SOHAM.

MAGISTERIAL INCONSISTENCY—A BURLESQUE WEDDING.

(Letter from Elder J. V. Long.)

Askey's Buildings, Chesterton, Cambridgeshire, April 2, 1853.

Dear Brother S. W. Richards,—I feel to improve the present opportunity in writing to you, to give you some more news relative to our condition and prospects.

The spirit of opposition is still controlling the minds of the people in Soham. It is so rife among them that we have been obliged to discontinue all public meetings, at least we deemed it wise for the present. Most of those whom we got fined have gone to prison; one run away; the others have paid. You have no doubt noticed in the paper that the magistrates were as low with the fines as they possibly could be; but when two counter charges came before them, they fined our brethren 5s. 6d. each, and costs, and let some of the mob off with a shilling fine. A fine specimen of *English Justice*.—See the paper I send you to day.

I cannot pretend to tell you a thousandth part of what has gone off there, but I will just name what took place yesterday (all fools day.) A few days ago bills were posted in Soham, notifying the public that a public wedding would take place on the first of April, and also giving general invitation to all the inhabitants. The placards stated that the *Wedding ceremony* would be an imitation of the one passed through by the Latter-day Saints, in Salt Lake.

According to the above announcement,

a large company (say 1,200) of people, assembled yesterday morning in the main street in Soham. They then walked the street in procession, until they arrived opposite Sister H. Peek's, the house where the Elders sleep. Then the performance commenced. Seven young women, dressed in wedding style, made their appearance, sitting on donkies; the donkies having on a sort of cloth or covering made of white calico. The bridegroom came forward dressed in very gaudy style. The females all stood on one side.

The man who acted as priest had on yellow trousers, peculiar hat, &c. They proceeded to go through the ceremony, but were all in confusion, and therefore did not make much out.

Elders Brown and Fowler stood looking on, through the window, very complacently, which seemed to disappoint the mob. The company then went through the remaining part of the town, calling or standing at the house of each of the Saints, and going through the same ridiculous nonsense. Much more might be said, but my heart sickens as I write of the follies of my fellow countrymen.

The above is a specimen of the agricultural districts, and of English civilization. I pray God to deliver me from it, and that speedily.

Yours affectionately,
J. V. LONG.

THE MORMONITES AGAIN.

(From the "Cambridge Independent Press.")

Newmarket, March 15, 1853.

BEFORE J. DOBEDE AND E. HICKS, ESQRS.

The room was much crowded to-day, in consequence of the charges and counter-charges respecting the disturbances and assaults committed at the Mormon or Latter-day Saints' Chapel, at Soham. James Sumners and James Souch, labourers, of Soham, were charged by Mr. J. Brown, the preacher, with having, on Sunday week, wilfully broken and destroyed some forms or stools used in the Chapel as seats, to the amount of 15s. damage. William Gimbert Saunders, a Mormonite, deposed that he saw the two prisoners carrying on a series of unbecoming acts and annoyances during the service. Souch turned over and broke several forms, and pulled or knocked out the legs; Sumners took a part in it and created much disturbance by laughing and talking; he also filled his pipe, and kept going up to the candle to light it, and then sat down with his hat on and smoked his pipe. Several other members corroborated the above, and the prisoners were convicted in a fine, costs, &c., amounting to £1 9s., or twenty-one days' imprisonment. Allowed a week to pay.—Joseph Petchy, labourer, of Soham, was charged with having, on Sunday week, aided and assisted his brother William in grossly assaulting William Gimbert Saunders, in the Mormon Chapel, at Soham, by holding him down and painting his face with a mixture of oil, lamp-black, &c., as reported in this paper of last week. The same evidence was given by Mr. Brown as against his brother, and substantiated by other witnesses. The prisoner, who absconded last week, in his defence said that he took no part in the disturbance, which was begun by Saunders first, till he (Saunders) collared his brother. This was contradicted by the complainant, who said he was at the further corner of the room when several came rushing up in a body, and the defendant and his brother seized him and blackened his face as described. The prisoner was allowed a week to pay a fine

of 1s., and £1 9s. costs; and, in default, to be committed for three weeks. William Gimbert Saunders, complainant in the above case, and his father Charles Saunders, both Mormonites, were charged with assaulting William Horslar, labourer of Soham. Horslar said that he went to the Chapel on Sunday last, and was sitting quietly with some others; there was some little talking in some part of the Chapel, but he did not know from whom it was; it was not from him nor those sitting with him. The preacher left off for two or three minutes, and the elder Saunders was standing near the door. He (Saunders) pointed to the door; said Come out; and then ran at complainant, collared him, and pulled him out. John Bailey was there, and never saw any person conduct himself better in a place of worship than the complainant did. He saw the two defendants remove Horslar from his seat. Mr. John Brown, the preacher, saw the complainant engaged with others in laughing and shouting and making great disturbance, so that he was obliged to stop the service. Complainant appeared to be holding a conversation with some others who were sitting on the opposite side of the building, and kept calling out, Clear the way, clear the way. He, witness, directed the defendants to quiet him or put him out. Mr. Long, another preacher, confirmed this statement, and said that William Saunders merely went to the assistance of his father. Defendants were convicted in a fine and costs of £1 each, or three weeks' imprisonment: a week allowed. The Magistrate, Mr. Dobede, said that they must be preaching a very bad doctrine to be constantly annoyed in this manner. Mr. Charles Saunders said that there was a party, some of the leading persons in Soham, who incited the rabble to molest the Mormons, and gave them money to make disturbances, and paid their fines when convicted for it.

AMBITION often plays the wrestler's trick of raising a man up merely to fling him down.

CHRISTIAN CIVILIZATION.

The *Toronto Watchman* of the 30th ultimo, (Dec.) contains an earnest appeal from the Indians of the Rice Lake to the Whites, begging them to stay the plague of intemperance which has been communicated by them to the children of the forest. Some passages in the appeal are exceedingly eloquent and touching. It says:—"The five villages, Alnwick, Rice-lake, Mudlake, Schoogog, and Credit, are all that is left of the Mississagau tribe of Indians. Save us! oh, white brothers.

"Long ago you came to us and asked us for a place to build your wigwam; we gave you a country; say, was it not worth giving? We now ask you for a deliverance from an enemy we ourselves cannot overcome; like everything else of the white man, it is too strong for us. We love our homes, and we do fight this invader of our purity and being; but our ranks are getting thinner and weaker; our deadly foe is marching onward, wasting, destroying, crushing—a victor to the west!

"My white brothers, could the souls of the dead Chippewas and Mohawks, killed

by Fire-water, come from the land of Shade, and camp by the door of the whiskey Trader, from the City of Rock, to the head waters of the Big Lake, town and village would be crowded by the Pale Outcast—Red no more, scorched pale by the blue flame! Warriors no more, the Totems of their Fathers lost; Hopeless! The track of a canoe cannot be seen upon the waters, nor the trail of an eagle in the clouds; so dies the poor drunken Indian! His canoe shoots down the stream, struck by the poison the White man brought, his spirit flies into a dark cloud!—he is gone, Who cares? In a few winters so will our race pass away? Scattered, weak, dumb, hopeless; who cares?

"Give us back our woods and the deer! Give us back our bark wigwams and our Fathers' virtue!

"Save us, our White Brothers, Save us! A dying race implores you! Put out the Blue Flame that is consuming us! Ye can!"—*Western (U. S.) Bugle*.

[So much for the march of Christian civilization.—ED.]

VARIETIES.

It is extremely probable that whatever conducts the electricity of the body from it, will occasion direct debility. With this view I have long been in the habit of causing females who used steel supports in their stays, to lay them aside altogether.—*Professor Knotz*.

TWO HUNDRED FAMILIES PAUPERISED, AND THROWN ON ST. PANCRAS PARISH.—On Wednesday a most extraordinary scene of destitution and distress occurred at St. Pancras workhouse, nearly two hundred families demanding admission. It appears that some of the large linendrapery firms in Tottenham-court-road have prevailed on the self-elected paving board of the south-western district to carry out the powers of their act of parliament, and cause the removal of all the stalls which have for the last quarter of a century occupied the western side of Tottenham-court-road. The requisite notice to the stall keepers having expired, they were removed on Monday, and thus this large number of persons have become pauperised.—*News of the World* of April 3.

GOOD MORNING.

(Selected.)

"Oh, I am so happy!" a little girl said,
As she sprang, like a lark, from a low trundlebed,
"Tis morning—bright morning! Good morning, papa!
Oh give me one kiss for good morning, mamma!
Only just look at my pretty canary,
Chirping his sweet 'Good morning to Mary';
The sun is peeping straight into my eyes—
Good morning to you Mr. Sun, for you rise
Early to wake my birdie and me,
And make us happy as happy can be."

"Happy you may be, my dear little girl,"
 As the mother struck softly a clustering curl—
 "Happy you can be, but think of the One
 Who wakened, this morning, both you and the Sun,"
 The little girl turned her bright eyes with a nod:
 "Ma, may I say then, Good morning to God?"
 "Yes, little darling one, surely you may,
 Kneel as you kneel every morning to pray."
 Mary knelt solemnly down, with her eyes
 Looking up—earnestly—into the skies;
 And two little hands that were folded together,
 Softly she laid on the lap of her mother,
 "Good morning, dear Father in Heaven," she said—
 "I thank thee for watching my snug little bed;
 For taking good care of me all the dark night,
 And waking me up with the beautiful light;
 Oh, keep me from naughtiness all the long day,
 Dear Father, who taught little children to pray!"
 An Angel looked down in the sun-shine and smiled,
 But she saw not the angel—that beautiful child!

APPOINTMENTS.—Elder Edward Bunker, President of the South Conference, is appointed to the Pastoral charge of the Sheffield, Lincolnshire, and Bradford, Conferences.

Elder Hugh Patrick, now labouring in the Derbyshire Conference, is appointed to succeed Elder Bunker in the Presidency of the South Conference.

Elder Mellen Atwood, now labouring in Scotland, is appointed to the Presidency of the Carlisle Conference.

Elder Thomas Lyon, now labouring in Belfast, is appointed to labour in Scotland, under the Pastoral charge of Elder Robert Campbell.

Elder Alexander Ott is appointed to labour under the direction of Elder James H. Hart, now in charge of the French Mission.

Elder Allan Findlay, now labouring in the Hull Conference, is appointed on a mission to Bombay, to labour under the direction of the President of that Mission.

S. W. RICHARDS.

ADDRESS.—Richard Cook, care of J. V. Long, Askey's Buildings, Chesterton, Cambridge-shire.

LIST OF MONIES RECEIVED FROM THE 31st MARCH, TO THE 7th APRIL, 1853.

George Picton.....	£5 0 0	Brought forward.....	£24 17 11
John Hole	5 6 11	Joseph Chapman	2 0 0
Griffith Roberts.....	0 15 0	George Simpson.....	2 0 0
Richard Morris	1 0 0	John Kessell	4 0 0
John Hyde	10 0 0	Robert Kirkwood	27 10 0
James Walker.....	0 16 0	John B. Pears.....	5 0 0
Abraham Smith	2 0 0	Joseph Akers	2 0 0
Carried forward	£24 17 11		£67 7 11

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MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 18.—Vol. XV.

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THE COMING CRISIS—HOW TO MEET IT.

A great and awful crisis is at hand—such a crisis was never known before since the foundation of the world. All nations are looking through the misty future, in order to descry, if possible, what is about to happen. Many sermons have been preached, many speeches have been made, and some pamphlets have been published, with the hope of lifting up the veil of the future. Yet none but the servants of God who have the testimony of Jesus, which is the spirit of prophecy, can unfold the mysteries of the future. They can give the trump a certain sound, and their counsel will not be guess work. God will do nothing except He reveal His secrets to His servants the Prophets. God, the Lord God of Israel, will take the control of these great events which are shortly to come to pass. Not a sparrow will fall to the ground without His notice. But His servants will be fully advised of every important event that is to transpire. They will be the heralds of blessings and also of vengeance. For the Lord hath a controversy with all nations, and the hour of recompense is at hand.

But, says the reader, I would like to know of what this crisis is to consist! Who are the contesting parties? Well, reader, if you will be patient and honest-hearted, praying withal, with unceasing diligence and thanksgiving to God, you shall have the keys of such knowledge as all the sectarian priests of Christendom are by no means able to reveal, because they are only revealed to God's servants, the Prophets.

Perhaps you will be disappointed, if I tell you that the time is coming, and now is, when, not only God, the Highest of all, shall be revealed in spirit and in mighty power, but the Devil or Satan also, will be revealed in signs and wonders, and in mighty deeds! This, reader, is the great key to all the marvellous events that are to transpire shortly upon the earth.

Now just stop right here, and pause, and mark emphatically this key. Then you and I will proceed to unlock the mysteries and to prepare ourselves to the battle. For there will be no neutrals in the approaching controversy. I say again, that God the Highest of all will make bare His arm in the eyes of all nations. And the heavens even will be rent, and the lighting down of his power will be felt by all nations. But this is not all. Satan also will be *revealed*. He has made some manifestations of his power in different periods of the world, but never before has there been such an array of numbers on his side, never before such a consolidation of armies and rulers, never before has there been such an imposing and overwhelming exhibition of miracles as Satan will shortly make manifest. Don't suppose for a moment, that I am uttering dark sayings or speaking unadvisedly upon speculation or the strength of mere human opinion. Don't tell me about Popes and Prelates sitting in the temple of God as God. One far greater than any Pope or Prelate is soon to be *revealed*, and *he* will claim to be worshipped as God. Now remember,

that it is no modern wicked man that is going to claim divine honours. No, it is that *old* Serpent, the *Devil*. He it is that will head the opposition against God and His Christ. And he, the son of perdition it is, that will be allowed a much longer chain than heretofore. And such will be the greatness of his power, that it will seem to many that he is entirely loose. He will be so far unshackled and unchained that his power will deceive all nations, even the world. And the elect will barely escape the power of his sorceries, enchantments, and miracles! And even God, Himself, the true God, will contribute to put means and instruments in his way and at hand for his use, so that he can have a full trial of his strength and cunning, with all deceivableness of unrighteousness in them that perish.

It is not to be expected that Satan will carry on his great warfare against Christ and his Saints, by means of any one religion exclusively. It is not the Papal or Protestant religion alone that you have need to fear. But the great and abominable Church which you should expect to encounter is Anti-Christ. Whatever exalts and opposes itself to God, that is Anti-Christ, whether it is a civil or religious power. But the most formidable power that will be arrayed against Christ and his Saints in the last days, will consist in the revelations of Satan. These revelations of Satan will come through every medium and channel by which the cunning and power of Satan can be brought to bear against the Saints and their Lord. It is a great mistake to suppose that Satan is altogether a religious personage. No, far from this. He is a politician, a philosopher, an erudite scholar, a linguist, a metaphysician, a military commander, a prince, a god, a necromancer, an enchanter, a diviner, a magician, a sorcerer, a prophet, and (if it were not railing) a clergyman and liar from the beginning. With these universal endowments, he has never hitherto made a full and grand exhibition of himself, as it remains for him to do. But the Lord, who gave him an opportunity to try his battery upon good old Job, is fully designing to give him sufficient apparatus to deceive all the nations that love not the truth, and have pleasure in unrighteousness. His signs and tokens are as ancient as the apostacy of Cain, and as varied as will suit the secret designs of all ages. Through him men learn how to

become "observers of times and seasons," with great skill and astonishing accuracy. He presides over the arts of astrology, clairvoyance, mesmerism, electro-biology, and all auguries and divinations. Being Prince of the power of the air, he understands aeronautic and steam navigation, and he can compose and combine the various elements, through the co-operation of them that believe in him, with far more than human skill. Now don't doubt what I say concerning this matter, but rather read the history of his skilful exploits and his mighty power, as they are recorded in the Old and New Testaments. Take a Bible and Concordance, (if you have any faith in the Bible, left, in an age when the Bible is perverted beyond all other books,) and read attentively for yourselves, and you will there learn that I am telling you the truth.

Now there is a greater destruction coming upon the wicked nations of the earth, than was even experienced by Pharaoh at the Red Sea. But before that destruction can be made manifest, men's hearts will be hardened, and wickedness will rise to a more overtowering height than many bye-gone generations have been allowed to witness. God, through His Prophet, will roar out of Zion. His voice will be heard in spite of all the confusion and indignant opposition from many nations. After the testimony of His servants has been proclaimed to all nations, as a witness, then shall the scene of the end come. And great shall be that scene. The Devil in the last stage of desperation, will take such a pre-eminent lead in literature, politics, philosophy, and religion; in wars, famines, pestilences, earthquakes, thunderings and lightnings, setting cities in conflagration, &c., that mighty kings and powerful nations will be constrained to fall down and worship him. And they will marvel at his great power, and wonder after him with great astonishment. For his signs and wonders will be among all nations. Men will be raised for the express purpose of furthering the designs and marvellous works of the devil. Every description of curious and mysterious arts that penetrate beyond the common pale of human sagacity and wisdom, will be studied and practised beyond what has been known by mere mortals. The great capabilities of the elements of fire, air, earth, and water, will be brought into requisition by cunning men under the

superior cunning of the prince and god of this world. And, inflated with the knowledge of these wonderful arts and powers, men will become boasters, heady, high-minded, proud, and despisers of that which is good. But the God who is above all, and over all, and who ruleth in the armies of heaven, and amongst the inhabitants of the earth, will not be a silent observer of such spiritual wickedness in high places, and among the rulers of the darkness of this world. For the master spirits of wickedness of all ages, and of worlds visible and invisible, will be arrayed in the rebellious ranks before the closing scene shall transpire. Now just at this time, God will come out of His hiding place and vex the nations in His hot displeasure. By the mouth of His Prophet He will rebuke strong nations afar off, notwithstanding their strong armies and great miracles, and cunning arts. His servant, the Prophet, in Zion will have a marvellous boldness to rebuke them, and to lay down before them in plainness and inflexible firmness the law of the Lord. As Moses laid down the law to Pharaoh, and continued to multiply evils and judgments until he made an utter end of Pharaoh and the Egyptians, even so will the living God prescribe the line of conduct to be pursued, and the penalties of violation, to great and mighty nations, until they rally around the ensign established upon the mountains, and go up to the house of the God of Jacob to learn His ways, or are utterly overwhelmed in keen anguish and ruin.

The ways of the God of Jacob are easily recognized in these days of general wickedness. It is true, that they are clearly revealed in the Scriptures of truth, and by a living Priesthood of inspired men, yet they have been so long and so grossly perverted by the precepts and opinions of a hireling ministry, that doubts and contentions have sprung up in every land, and the plainest and simplest truths are denied, abrogated, or accounted obsolete. God is not allowed to speak from the heavens by the mouths of Prophets as in former days. Notwithstanding there is much preaching and praying, still there is a virtual acknowledgment amongst all nations that God, as He was known unto the Patriarchs and Prophets of old, has forsaken the earth. And men are left to discover the way to heaven by the light of nature, or the misty nebulae of a hireling

Priesthood. And it is a fact undeniable, that infidels in the school of nature have more true piety towards the living God, than the hireling ministry of christendom have. Hence priests are doing so much, often unwittingly, to blind the eyes of the people, so that they shall not see the approaching crisis in its true character until the catastrophe is completed, and Great Babylon and all her lofty cities, great wealth, princely merchants, chief captains, and mighty sovereigns, are laid low in one general ruin. Oh ye great and strong nations! ye philosophers and religionists! ye spiritual mediums and ye revelators, sitting upon thrones over great nations! how can you fulfil the prophecies that are so clearly revealed, concerning the destructions of the last days! Ye perhaps marvel that the great men and governors over one hundred and twenty-seven provinces in ancient Babylon, with a brave monarch at their head, should have been such firm believers in the astrologers, magicians, and interpreters of dreams, in their days! But marvel not, for when the greater power of the like class of persons, under the direction of Satan, shall be brought to bear in your own day, the delusion will be so much stronger, that Princes, Presidents, Governors, and chief Captains, will be constrained to bow to it. Their credulity will be taxed beyond the power of resistance. The workers of these mysterious and supernatural arts will bring to their aid both natural and supernatural causes that will challenge and defy disputation. The senses and judgment of men cannot withstand such imperative facts as will arrest their observation. For it cannot be denied that facts and truths will constitute such a measure of the ingredients of these mysterious and wonderful arts as to give them an irresistible strength of conviction to those who are unenlightened by the Spirit of God. And so far as facts and truth are mingled, it must also be acknowledged that God, the true and living Sovereign of heaven and earth, will contribute to produce the delusion. He has said that "He will send them strong delusions that they might believe a lie." He gives his reason and apology for acting after this strange manner—because, knowing the truth, they do not love it unadulterated. And knowing God, they do not choose to glorify Him as God. Therefore their foolish hearts become darkened, and God suffers Satan to compound and mix

up truth and error in such proportions as to be captivating and strongly delusive. As a snare, this composition will be ingeniously mixed and administered to all nations, by skilful and practised hands.

And who shall be able to withstand? Do you think that your great sagacity and the compass of your profound, philosophical turn of mind will enable you to detect the error and delusion of these arts? Oh, man, this is a vain hope. Your mind will not be competent to detect the delusion. God himself will allow Satan to ply your scrutinizing eye with powers and sophistications far beyond your capacity to detect. Do you say then, I will stand aloof from investigation, I will shun all acquaintance with these mysterious workings, in order that I may not be carried away with their delusive influence. Vain hope. Oh man, you cannot be neutral. You must choose your side and put on your armour. Those that come not up to the help of the Lord in the day of battle, will be sorely cursed. The captive Hebrew Daniel stood up boldly against all the governors and whole realm of Babylon with their monarch at their head. But Daniel readily acknowledged that it was not from any wisdom in him, above other men, that he could surpass the astrologers and magicians. But holding intercourse with the God of heaven, he became endowed with a supernatural comprehension that effectually shielded him against supernatural delusion. Thereby he escaped the snare that entwined around the great statesmen and governors of that immense empire of Babylon. Thereby those who take refuge in the name of the Lord and in immediate revelation from heaven, will be safe, and no others. He that is not for God and the principle of immediate revelation, will inevitably be ensnared, overcome, and destroyed. Because he that is not for Him must be against Him. No man in any age was ever for God, or even a friend of God, that did not hold intercourse with Him personally, and receive for himself the revelations of His will. The rock of revelation, by which Peter knew Jesus Christ, is the only basis upon which any man can escape the strong delusion which God will send among the nations, through Satan and his mediums and coadjutors. Reader, if you live long, you will be compelled to take a side for God or for Satan. Satan was allowed to try a compulsory process

upon as good a man as Job. The whirlwind and tempestuous elements, with disease and death, were put into Satan's hand that he might compel Job to abandon his integrity. Had not Job possessed the key of revelation from God, he would have been compelled to have made peace with Satan, and forsaken the Lord. His wife urged him to do so—says she, "Curse God and die;" or, in other words, take the side of Satan against God. Now reader, if you have ships of precious merchandise, floating at sea, the time is fast coming when Satan will destroy those ships, unless you bow down to his power and become a co-operator with him. And if you do bow down to him, to work wickedness and say, no eye seeth me—then God will destroy those ships and you too, and peradventure He will destroy your family also, and make a clean end of you, and blot out your name under heaven. Your beautiful mansion and flourishing family still have to be consecrated to God or to Satan, whichever you may choose. The controversy is begun and the war will never end till the victory is complete and universal, and there shall not be found so much as a dog to move his tongue against the Lord, and the immediate revelations of His will. Your being a minister of some Church, will not serve as the least screen for you against the hot indignation of God, unless you have the law and the testimony of the true and living God made known to you personally. For the time has come that God will write His law upon every man's heart, that will receive it, not with ink, but with the Spirit of the living God. And against him that hath this law, the gates of hell never have prevailed and never will prevail. Heaven and earth shall pass away before a jot of this law shall be made to succumb to wicked men or devils. The heavens have been shaken once when angels rebelled, and they are destined to another shaking even with the earth. Do you say you don't need any more revelation from God. Then the Devil will be allowed to give you some which you don't need. And by the time that he has revealed himself to you, and buffeted you, and trained you under his rigorous discipline to fight in this awful crisis against the heavens, peradventure you will not then feel so rich and increased in goods, but that you can take a little counsel from the Lord, and feel a little of your extreme poverty and destitution.

(To be concluded in our next.)

A CHAPTER ON GOLD DIGGING.

(Letter from Elder C. W. Wandell.)

Melbourne, Australia, November 11, 1852.

Dear President S. W. Richards,—
Amongst the many thousands that are constantly arriving here, there is occasionally a Latter-day Saint, who has come ostensibly to better his condition—when such are asked if they were counselled to come, they frankly confess they were not. There are no doubt more on their way, and more still perhaps in England, that desire to come. Now, it is for the *real* benefit of the last-mentioned Saints that I write this letter; and if you deem it worthy of a place in the columns of the *Star*, you will confer a favour on me by inserting it.

The columns of the English papers are no doubt well filled with the most extravagant accounts of the gold diggings in Australia, and also of the high price of labour of various kinds; and, indeed, all that can be written is written to induce people “at home,” as they term it here, to emigrate; but the dark side of the picture is left untouched, until the deluded emigrant is *forced* to paint it himself with the dark brush of bitter experience. There are certain mechanical pursuits that form an exception to this assertion, but I speak in a general sense.

This is doubtless a gold-producing country, and when the aggregate of findings is considered, it is enormous; but, when we reduce this shining heap to the *average* of findings, it is a pitiable morsel indeed. The able and experienced correspondent of the *Melbourne Argus*, who has been at the richest diggings in this country from the very first, thus calculates these *splendid findings*:—“Of the gold-diggers,” says he, “about one in six thousand finds a fortune, one in six hundred makes from three to six hundred a year, and one in ten makes wages.” Now this I believe to be a fair statement; and by a little reflection the Saints can perceive that there must be an immense amount of suffering amongst the *ninety-ninths who do not make wages*. It is, to a certain extent, true that the first diggers did not suffer so extremely; as, at the time of the gold discovery, these

colonies were in a very flourishing condition, and the diggers having their farms, their work-shops, or other business to fall back upon, their disappointment at the diggings was not so serious a matter. It was with them, provided they did not ruin their constitutions, a foolish loss of a little time and a little cash, that they could soon replace at the expense of the “*green uns*” who are flocking hither in such vast multitudes. But with the class of diggers that are now arriving from “home” it is altogether a different thing; most of them have no such resources to fly to, and if they are disappointed at the diggings they must suffer, and that too in the extreme.

It is but recently that immigrants from “home” began to arrive here on gold-digging errands, and already they begin to return from the diggings, some enduring the extreme of destitution, many out of health, most of them out of pocket, out of spirits, out of *morals*, without homes, without friends, and last, though by no means least, without the means to recommence their legitimate occupations. Do not think this is an overdrawn picture, for I tell you that real suffering has already begun to be felt, and I shudder when I think to what a fearful extent it will be for some time to come.

If any of the Saints in Great Britain indulge their fancies in delightful reveries of gold finding, let them be honest enough with themselves, to look at the chances as they *really are*. Have you been at the water’s side when some beautiful ship, or some magnificent steamer, was setting her sails, or starting the engine for Australia, crowded with hundreds of happy adventurers, full of hope, whose heated imaginations were to the last degree dazzled with the vivid dreams of golden heaps, whose enthusiasm gave vent to itself in loud huzzas, and prolonged cheering? If you have, consider for a moment, that by far the greatest part of that joyous company will never live to return to England again. Some of that company will be murdered! many of them will sicken and die from drinking the relaxing waters of

the diggings! some will die from absolute want, many will barely be enabled to eke out a wretched existence for a time, some who may obtain a few pounds, will be robbed of it; and of those who live to return, not one in twenty will be as well off as when they started.

Now let us suppose that this noble vessel's company are SAINTS. They have paid their money, not to go to Zion, but to go to Australia. The same money would have taken them to Zion, but not content with that, they must venture a journey of 18,000 miles for the sake of the merest *chance* of accumulating more.

I will suppose them *nearly* all to have arrived safe at Melbourne. But what sort of a reception do they meet with here? Are they met by our beloved Presidents Young, Kimball, and Richards; and a host of other holy brethren, and happy Saints, who greet them with joyous countenances, who extend the faithful hand of pure and undefiled Saints' friendship, and who give them a hearty welcome and a kind reception that the Saints alone know how to give? No! ah, no! but they are received by a set of *vultures*, who will, if possible, by fair means or foul, drain them of every farthing before they leave them. Wherever they go they will meet with *extortion*—when they land on the shore, instead of paying sixpence they will pay a *crown*. If they have even a little bundle with them, or a carpet bag, however small, they will have to pay two shillings for it. When they are landed and become hungry, they will have to pay half-a-crown for a loaf of poor bread. If they go to an eating-house, they must pay two-and-sixpence for a dirty meal. They will have to pay two shillings and sixpence per night for the meanest lodgings, with the *greatest* probability of being robbed before morning. If they have their own tents, they cannot erect them within the city limits, only at a high ground-rent, and under certain restrictions. If they erect them without the city, the bushrangers can rob and murder them with impunity, and indeed such things are done in the very city itself; but if they should escape with whole skins, and have *pounds* enough to fit them out for their journey to the diggings, and be fortunate enough to escape the numerous bushrangers that infest the road, and should arrive safe at the diggings, with blistered shoulders and bleeding feet, and ready to drop with ab-

solute exhaustion, with none to receive them but *hyenas*, who surround them on all sides, and only await an opportunity to devour them, they are lucky indeed. Well, here they are at last, at the "El Dorado" of their foolish fancies at "home." Well, and what is it? Why it is the lowest pit of England's HELL. Australia is the hell into which England casts her *devils*, and the diggings are the deepest, the most fearful pits thereof. Here are literally *swarms of convicts*, who are absolutely and entirely lost to all fear of God or regard to man, who are without the first redeeming quality of human nature, who are lost to every sense of right, justice, mercy, or goodness; and who will have no more compunction of conscience in cutting the throats of as many of this company as they can get a chance at, than a physician does in bleeding a patient. The company now separating into small parties, scatter themselves over the diggings and commence operations, with what success we shall see presently.

Here is company A—let us follow them. They pay their license, and set out in search of a place to dig. They find a place by the side of a hole where a party of men are already at work. These men are considered *honest* and *pious* men at home, and perhaps are held up as patterns of all that is honourable and upright, and have held responsible stations in some popular church. And that they are still honest is evident to company A, for their evenings are mostly spent in psalm-singing, and other acts of piety. Company A now commence to dig; and they will have to dig say twenty feet before they come to the gold. (And we will suppose that their hole is a very rich one.) They dig with all their might, and after several days' severe toil, they get down to where the auriferous dirt *ought to be*? But what is their consternation, when they find that their pious neighbours, who had got to the bottom of their hole some two or three days first, and, finding that they had struck a very rich vein, and that the vein run directly under our company A's hole, had, after clearing the dirt from their own hole, undermined company A's, and the latter had just got down in time to catch the former taking away the last ounce of gold there was in it? Now, what is to be done? If they were in California, the "miner's law" would justify them in shooting the villains upon the

spot; but they can't do that here. They find that at the Australian gold-diggings, there is but precious little law for honest men, except to pay their license fee; but that villains can trample all law, justice, and right, under their feet, with absolute impunity. Therefore, they cannot shoot them. Being vexed beyond endurance, they fall upon them to beat them well, but they find that their neighbours can use their fists as well as they themselves, and that fighting, after all, affords them but indifferent satisfaction.

However, this is not the worst of it; they are apprehended for assault and battery, and it appears, upon trial, that those sanctified robbers violated no law when they literally stole company A's dirt, but that company A did violate a very strict law when they laid violent hands on them for it. Therefore company A are severely fined, but, having no money to pay the fine, and no *responsible* friends to stand their bail, they are put in the chain-gang and condemned to three weeks hard labour on the roads. You may be sure they are three long weeks to them, but, like the world will do by-and-bye, they finally come to an end, and our unfortunate friends, with sad hearts and hungry stomachs, hasten to their tent, but alas! everything worth stealing is gone. They are without money, without friends, for by this time it would be like looking for a needle in a hay-stack, to look for their fellow-passengers, some of whom are not within one-hundred and fifty miles of them, and without anything to turn into money. What must they do? They must not die—no store-keeper will trust them to a farthing's worth—to live in a jail is better than to die of starvation. I turn in horror from the painful contemplation, and leave your readers to finish the frightful picture!

We now turn to company B., who, after paying their license fee, are pennyless, although they have flour and meat enough to last them one month, at which time they are *certain* that they will be doing *handsomely*! They spend several days in looking up what they *think* is a rich spot, and, by the time they commence digging, one week is gone. They dig, say fifteen feet, and come to the gold-bearing strata, but they did not strike a vein, and their labour is lost, and the sinking the hole, and thoroughly testing the dirt, have occupied them another week. However, they keep their spirits up, and, after some

difference of opinion, in which some rather warm remarks are made, and in which two more days are lost, they pitch upon another hole and go at it, but not with such vigour as before, because their hands are blistered badly, their backs are lame, and, what is worse, the water physics them powerfully, dysentery begins to show itself, and their whole systems are being enervated. But still they go at it, and, after spending the remainder of the third week in sinking the second hole, and trying the dirt thoroughly, they find that there is indeed gold in their hole, *but not enough to pay the drayman for hauling the auriferous dirt ten miles to the nearest water where it may be washed.*

Now, what is to be done? Brother John has got his *fill* of gold-digging. He is a ship-carpenter, and is determined to go down to Melbourne and go to work at his trade. However, when he gets to town, he finds there is no ship-building going on, and he is glad to get a job at house-work, at inferior wages, and has the mortification of hearing the *bona-fide* house carpenters call him an "interloper," and other *un-complimentary* names which I leave the reader to guess at.

But let us return to the three brethren he left at the diggings. Brother George is flat on the *ground* (beds are out of the question), with the dysentery. Brothers James and Robert are also far from being well, indeed, even their condition is alarming. However, they must do something. They commence another hole, but their progress is very slow. The fourth week is passed, and they are not down to the auriferous dirt. They have, indeed, a few days' provisions left, but they have no money to renew their license, and if the police catch them digging, without renewing their license, they are certain for at least a £5 fine, and a month in the chain-gang. Brother George is too ill to be removed, and it would be barbarous to go and leave him. They are now reduced to the most pitiable straits, and in the agony of despair they think of God, they essay to pray, but their conscience tells them they have no business here. They are now condemned, because they did not take the money they spent in coming here, and go to Zion. At brother George's request, they lay their hands upon him and pray for his recovery, but how can they exercise faith, when they know they are not in the way of their

duty? No, it is evident that brother George *must die*, and James and Robert have but one course to pursue—they must take the chances, and continue digging, at all hazards. In this lamentable condition we leave them, and turn to company C.

This company is composed of four fathers of very interesting families in England. They catch the gold-fever, and nothing will do, but they must come here to dig. Their wives, with better sense, plead with them to take the money and to all gather up to Zion. But no, they must come here. They have left their families sufficient means to support them eight months, at which time they are *certain* that their first *remittance* of gold will have reached England. They, after resting a few days, after a fatiguing journey, from Melbourne, take out licenses, and with a month's flour and bacon, and twenty pounds in money, on hand, they commence operations. They select their ground, and while three of the brethren go to work, the fourth, whom I shall call brother Richard, stops behind, to watch the tent, cook, wash, &c. But, on the very first day, he is beset by three prowling desperadoes, who with their revolvers at his breast, command *silence*, and demand his money. The frightened brother knows full well that their threats are far from being idle ones, for during his brief sojourn at the diggings, he has seen sights that are well calculated to inspire terror. So that, although there are scores of tents around him, and as many men within hail, he is obliged to hold his peace, and deliver up the £20, and is thankful that he escapes with his life.

After the robbers are well gone, he ventures to the next tent and makes known his loss to a very sensible looking, elderly man, but who in reality is an old, hardened *expirée*, and the secret agent of the robbers, and it is he that gave the gang the information of the "fat-looking *green uns*," whose tent they have just robbed. This man appears very sorry at brother Richard's misfortune, but significantly tells him that those who come to dig, must take diggers' chances.

The brethren feel very bad when they are told of the robbery. But three days' hard digging brings them down to within about six inches of the bed-rock, and they begin to find gold. Yes, they have struck a rich lead. Two of them shoulder

a bag of dirt a-piece, and with wash-pan in hand, they start for the nearest water, say five miles. They wash the dirt, and they find it *rich*. Yes, in that hole is, say £50, which, *when they come to divide it*, will be £12 10s. each!

While these two brethren have been washing, the third has been hard at work in the hole, and on the next afternoon, they have got all the dirt loose from the rock, and all the crevices are carefully picked clean, and the dirt all lies in a convenient heap at the bottom of the hole, ready to be carted to the water to-morrow morning. They return to their tent with a certain satisfied look that tells the old man in the next tent, who is on the *look-out* for them, that they have *found gold*.

The night now sets in, and they would be glad to watch their hole, *if they dared!* but here is another difficulty. That same commissioner's *law* that would have hung company A., if they had shot those who were robbing them *in the day time*, will justify any sort of shooting *at night*, so that no *honest* man dare be seen outside of his tent after dark, for fear of being shot for a robber, while the "night-fossickers" can prowl about with impunity. So that they have only to wait patiently and take the chances.

The morning comes after an anxious night, and they go to the hole very early, to satisfy themselves that all is right. But what mean these foot-marks, and this sprinkling of loose dirt? Why, the *night-fossickers*, at the *old man's* suggestion, have been at their hole, and their rich heap of dirt is gone; yes, every particle of it! Well, there's no use of complaining. To talk of justice, to even think of discovering those villains, is to the last degree preposterous! What is to be done? Why, commence another hole.

We will pass over their six months at the diggings, during which time they have laboured with various success, and after enduring every degree of hardship, sickness, and real suffering; after living among demons, after existing in the midst of fears, strifes, tumults, rapine, and blood, they finally leave the diggings, and two out of the four live to get safe home to England again, with shattered health and ruined constitutions. After averaging their *net* earnings for the fifteen months they have been away from home they find them to be *just sixpence per day!* Now, in order to strike a just balance, put

all your perils, reverses, sicknesses, &c., &c., into one scale, and pile upon the ponderous heap, all the anxieties, afflictions, and distresses of your tender wives; all the extreme want and cruel suffering of your little children; and then to balance this fearful pile of woes, put into the other scale your six-pence per day, and see if you don't curse the day that you ever heard of Australian gold-diggings.

(To be concluded in our next.)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 30, 1853.

LATE FROM SALT LAKE VALLEY.—We have received letters but no papers from the vallies of the mountains. They came by way of San Francisco. We suppose there is quite a mass of news shut up by the snows at Fort Laramie, which will drop in upon us some day. However, the letter of Elder G. A. Smith, on another page, will be perused with interest, as it shows that the Saints of Deseret are not idle.

By letter from Elder F. D. Richards, bearing date 31st December, 1852, we learn that he, in company with Elder Erastus Snow, had returned from Iron County. He reports very favourably of the interests of the Deseret Iron Company in that quarter. He writes, "We have succeeded in purchasing the present Iron Works, and setting on foot a new system of business there. Most of those who owned any good item in the old concern, subscribed stock in the *Deseret Iron Company*, of which President G. A. Smith is director. The amount now subscribed amounts to about forty thousand dollars.

"An appropriation of two thousand dollars has been already made by the present session of the Legislature, for opening the roads from the works to the coal mines, (the road to the ore being of the best kind in its natural state,) and a petition has been referred to the Committee of Agriculture, Trade, and Manufacture, by the council, with instructions to report a bill for the appropriation of three thousand dollars to help open the coal mines. The same Committee have in progress a bill to charter the "*Deseret Iron Company*." We also, while there, obtained a survey of about a mile square, for the benefit of the Company, and which we hope to get ceded to the Company, &c."

It appears that the Legislature and the Community are alive to the interests of the "*Deseret Iron Company*," fully appreciating it as a most important acquisition for the prosperity of the Territory. Under the smiles of a kind and beneficent Providence, and the direction of able and energetic business men, backed up by extensive capitalists, both at home and abroad, the manufacturing interests of Utah are destined to flourish. We say, success to her enterprizing sons.

On the 22nd of December, the Quorum of the Twelve, with the exception of Elder Orson Pratt now in Washington, were all assembled in the Council Chamber, which was the commencement of a series of meetings to be held by that Quorum. President Orson Hyde remarked, that it was an event which he had not known the like of in the last days, that so many of the Quorum could meet, and all with the heart of one man, in their faith towards each other, the Presidency, and the glorious work in which they were engaged. The influence and result of their councils will be felt throughout the earth, as well as in Zion, for Israel's God is with them.

GOLD DIGGING.—The rather lengthy communication from Elder C. W. Wandell, which commences in the present Number, will probably lessen the ardour of those

whose affections may be set Australia-ward. It is in accordance with our counsel, and the counsel of the Presidency in Zion. We are not aware of any considerable number of Saints having emigrated to Australia, but we know that a few stragglers have bent their course there. It is possible that more may have started for the gold fields, and that more may be setting their faces in that direction, than we imagine. However, let all the Saints know that gold fields are not the places for them, at present anyhow. Gold is the god of this world, and let the world worship it. But the Saints must not worship false gods—let them worship the true and living God. Instead of seeking after gold, let the Saints seek after the true riches, and, by and bye, they will find that God will seek after them, and not only bless them with the riches of eternal lives, but make gold as plentiful in their midst as their hearts can desire. “Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.”

ITALIAN MISSION.—We have received a letter from Elder Thomas Margetts, dated Genoa, April 5th, by which we learn that he had succeeded in baptizing an Italian, in that city, and that the doctrines of the Church were creating considerable interest there.

Elder Margetts states that he has suffered some time from a pain in his head, which had produced a degree of nervous debility, for the removal of which he prays an interest in the faith and prayers of the Saints. We know his wish will be responded to, and we trust the next letter we receive from him will bring the news of his restoration to entire health, and also of the further success of his labours in advancing the interests of the Redeemer's Kingdom.

THE “GOLCONDA,” THE “JERSEY,” AND THE “FOREST MONARCH.”—By letter from Elder C. V. Spencer, dated ship *Golconda*, 360 miles from New Orleans, March 8th, we learn that the *Golconda*, which sailed from Liverpool, January 24th, after a prosperous passage, had arrived at the bar of the Mississippi, and was waiting for a steam tug to take her up to New Orleans.

We have received a letter from Elder George Halliday, dated New Orleans, March 24th, and one from Elder John Hyde, jun., dated New Orleans, March, from which we learn that the *Jersey* arrived at New Orleans, March 21st, having made a pleasure trip voyage of little over six weeks. One death—sister Mary Morgan, of Wales—and six marriages, occurred during the voyage. Captain Day is spoken of in the most favourable terms.

Elder Brown, the agent at New Orleans, engaged the *John Simonds*, steam-boat, to convey the company up to St. Louis, under the care of Elders John Hyde and William Parry, for 2½ dollars each adult, half-price for children over three years and under fourteen, those under three years, free. Elder Halliday was staying at New Orleans, awaiting the arrival of the *Elvira Owen*. The *Golconda* had not arrived at New Orleans at the date of his letter.

By letter from Elder Isaac C. Haight, dated St. Louis, March 23rd, we learn that the Danish Saints, who went out on board the *Forest Monarch*, were hourly expected to arrive at St. Louis. Elder Haight writes that the price of cattle was considerably higher than was anticipated—this was owing to many Californians returning with much gold, and buying up oxen, cows, and young stock, to drive through to the diggings. On account of this increase in the price of stock, Elder Haight had effected a loan to a considerable amount, for the benefit of the ten pound companies. The Saints who went on the *Ellen Maria*, arrived at St. Louis, March 18th.

HISTORY OF JOSEPH SMITH.

(Continued from page 263.)

About the middle of May, W. W. Phelps and John Whitmer, Presidents of the Church in Missouri, arrived at Kirtland, and John Whitmer was appointed to take the place of President Oliver Cowdery, in conducting the *Messenger and Advocate*.

Frederick G. Williams was appointed to edit the *Northern Times*, a weekly newspaper, which we had commenced in February last, in favour of Democracy; and W. W. Phelps (with his son Waterman) made his home with my family, and assisted the Committee in compiling the Book of Doctrine and Covenants.

May 22nd. The Twelve met in Conference with the Church in Freedom, New York, when, after an agreeable salutation and rejoicing in each other's prosperity, Elder W. Patten being chairman, Conference was opened by singing and prayer by the President.*

Resolved:—That the limits of this Conference extend from Lodi in the west, so far east as to include Avon, south to Pennsylvania, and north to Lake Ontario, called the "Freedom Conference," including the Branches of Freedom, Rushford, Portage, Grove, Burns, Genesee, Avon, Java, Holland, Aurora, Greenwood, and Niagara.

The report concerning the labours and teachings of the Elders in the Conference, and those who had recently travelled through, was good.

The Branch in Freedom numbered sixty-five; Rushford, twenty-eight; Burns, thirty; Holland, fifteen; represented by P. P. Pratt, as having suffered much from false teachings by hypocrites and knaves; Aurora, four; Niagara, four; the numbers of the remaining Branches not ascertained, but generally reported in good standing,

The Council gave instruction concerning the "Word of Wisdom," the gift of tongues, prophesying, &c.; and adjourned till tomorrow morning.

23rd. Conference met to take into consideration the redemption of Zion.

After addresses from five of the Council, the Church expressed their determination

* [Here let it be remarked, that it was the universal custom of the Twelve, and the Presidency of the Church, to open and close all Conferences and Councils by prayer, and generally singing, so that this need not be named in this history hereafter.]

to put into practice the teachings we had given, when the Conference adjourned.

May 25th. The Twelve met in Council, to pray for one another until they should meet again; and, Resolved:—That we recommend and counsel Elders John Murdock, and Lloyd Lewis, to go to the Churches at Chenango Point, New York; and Springville, Pennsylvania, (among whom we understand there is some difficulty) and set in order the things that are wanting in those Branches.

Resolved:—That Elder Brigham Young go immediately from this place to an adjacent tribe of the remnants of Joseph, and open the door of salvation to that long dejected and afflicted people. The Council, according to his request, laid their hand upon him, that he might have their faith and prayers, to fill (with humility and power) that very important mission.

They also laid hands on Elders John P. Green, and Amos Orton, for the same purpose, as they expected to accompany him.

ORSON HYDE, Clerk.

On the 5th of June, nine of the Twelve met in Council at Rose, or Lyons town, New York. There being so few of the brethren in that region, it was Resolved:—That it was not necessary to establish a Conference, after Council adjourned. And after they had preached several sermons in the vicinity, Elders Brigham Young, Orson Hyde, and William Smith returned to Kirtland, as witnesses on a certain case wherein President Joseph Smith, jun., was concerned before the county court, in which he righteously triumphed over his enemies.

ORSON HYDE, Clerk.

The Elders and brethren assembled in Conference, June 6th, at New Portage, Oliver Cowdery President.

Elder David Matthews, who was suspended at a previous Conference, for unchristian conduct, was present.

After hearing the testimony, the Council unanimously agreed that there had been due contrition of spirit manifested by him, in his walk and conversation since his suspension; and Elder Matthews was restored.

Elder Barkdall preferred a claim against Elder Keeler, for services said to be rendered some eight or nine years since, and to have been awarded by a former Council.

It appeared there had been a decision in favour of Elder Barkdall, but no testimony was produced by either of the parties to substantiate a claim, or prove a payment.

It was, therefore, Resolved:—That both the accuser and the accused have manifested a bad spirit, and deserve the severe rebuke of this Council.

Elder Milo Hays was tried for not obeying the words of wisdom, and covenant breaking.

Both charges were sustained by testimony, and Elder Hays was excluded from the Church.

Several other cases of discipline were attended to, and Conference adjourned at 12 o'clock at night.

Sunday morning, President Oliver Cowdery preached, after which four were baptized.

The Council again organized in the evening, and ordained Jacob Myers an Elder.

The case of Elders Barksdall and Keeler were again called up; four Counsellors spoke on the subject, when it was decided that they have one week and no more to settle their differences with each other, and make confession to the Church, or lose their standing.

W. A. COWDERY, Clerk.

The Presidency, Bishop, and High Council of Zion, having removed to Kirtland, or gone forth in the vineyard, I caused it to be published in the June number of the *Messenger and Advocate*, that, according to the order of the Kingdom begun in the last days, to prepare men for the rest of the Lord, the Elders in Zion or in her immediate region, have no authority or right to meddle with her spiritual affairs, to regulate her concerns, or hold Councils for the expulsion of members, in her unorganized condition. The High Council has been expressly organized to administer in all her spiritual affairs; and the Bishop and his Council are set over her temporal matters; so that the Elders' acts are null and void. Now, the Lord wants the wheat and tares to grow together; for Zion must be redeemed with judgment, and her converts with righteousness. Every Elder that can, after providing for his family (if he has any) and paying his debts, must go forth and clear his skirts from the blood of this generation. While they are in that region, instead of trying members for transgression, or offences, let every one labour to prepare himself for the vineyard, sparing a little time to comfort the mourners, to bind up the broken-hearted, to reclaim the backslider, to bring back the wanderer, to re-invite into the Kingdom such as have been cut off, by encouraging them to lay to while the day lasts, and

work righteousness, and, with one heart and one mind, prepare to help to redeem Zion, that goodly land of promise, where the willing and obedient shall be blessed.

About this time, I received an introduction to Mr. Hewitt, a preacher who had come out from Europe, with his lady, to examine this work, and, as he stated, was delegated by his Church for this purpose. His interview was short, and he left with the understanding he would call again, and renew his investigations. As he did not return according to agreement, and hearing he was at Fairport, the Council of the Presidency sent him the following letter:—

June 14th.

To the Rev. Mr. Hewitt:—

Sir,—In consequence of your not returning as we understood you at your introduction to us, it was resolved and approved in Council, on the evening of the 14th instant, that the bearer, Oliver Cowdery, one of the presiding Elders of our Church, should proceed to Fairport, and ascertain if possible, the cause of your delay; and this is done as one reason, that we feel an anxious desire for the salvation of the souls of men, and to satisfy your inquiries concerning the religion we profess. If at Fairport it is the sincere desire of the Council, that Mr. Hewitt return, that we may satisfy him concerning our religion, and he satisfy us concerning his; for we feel as great a desire for the welfare of his people, as he can for ours.

With respect, &c.

W. W. PHELPS, Clerk.

Elder Cowdery repaired immediately to Fairport, and on the day following reported to the Council that Mr. Hewitt was not in the place; that he left their letter with Mrs. Hewitt, who informed him that her "husband had frequently spoken of his wish to become further acquainted with the people whom he had come out from Europe to see. But the next we heard of the Rev. John Hewitt was that he had opened a school in Painesville, Ohio. Mr. Hewitt was Elder of the Irvingite church, in Barnsly, England, and received a delegation from that church, as expressed in a letter from Mr. Shaw, of April 21st, to visit the Saints in America, and ascertain their faith and principles; and if Mr. Hewitt found them as they expected, the Saints in America might expect help from them (the church in Barnsly) as they were rich in temporal things, and had received the gift of tongues in the church.

Thursday, June 18th, nine hundred and fifty dollars were subscribed for the Temple, by the Saints in Kirtland. Great anxiety was manifest to roll on the work.

On the 19th, nine of the travelling High Council met with the Church in Conference, at Pillow Point, New York, and resolved that the limits of the Conference embrace all the northern part of the State, to be called the "Black River Conference." The Elders of this Conference had been diligent in their callings. Their manner of teaching, in some respects needed correction, which they gladly received.

The Church at Pillow Point numbered twenty-one, but did not generally observe the "Word of Wisdom." Sackets Harbor numbered nineteen; Burville, seven; Champion, six; Ellesburgh, thirty-three; Henderson, four; Alexandria, four; Lyme, four; and two in Orleans, three in Potsdam, and six in Stockholm.

After hearing the report of the Churches, five of the Council successively addressed the Conference, upon the principles of Church government, the nature and exercise of spiritual gifts, the Word of Wisdom, and the propriety of choosing wise men and sending them with monies, to purchase lands in Zion, so that they might not gather in confusion; and the Conference unanimously acquiesced in the teachings of the Council. Adjourned until the 20th, then met, and John Elmer was presented as holding very incorrect principles; such, for instance, that the Spirit of God sometimes took him and threw him down, and that he could die the death of the righteous, and of the wicked; and in order to show his power with God, he also stated that he had passed through a kind of death so as to become immortal, and should exist for ever without any other death, or change, only grow brighter and brighter eternally. He persisted in these things, and would not receive teaching from the Council; therefore, was cut off. On Monday five were baptized, and our public meeting closed.

ORSON HYDE, Clerk.

The twenty-first, being Sunday, I preached in Kirtland on the evangelical order.

Thursday, June 25th, there was a meet-

ing in Kirtland to subscribe for the building of the Temple; and \$6,232.50 were added to the list. Joseph Smith subscribed \$500; Oliver Cowdery, \$750; W. W. Phelps, \$500; John Whitmer, \$500; and F. G. Williams, \$500, of the above, all of which they paid within one hour, and the people were astonished.

June 29th, six of the travelling High Council, viz.:—D. W. Patten, H. C. Kimball, Luke Johnson, Orson Pratt, John F. Boynton, and Lyman E. Johnson, assembled in Conference with the Church in Loborough, Upper Canada. The Church in Loborough, composed of twenty-five members, were uninformed in many principles of the new covenant, not having had the same privilege of instruction as the Churches in the States. Brothers Henry and Jacob Wood, who had been suspended, had a rehearing, but were cut off. Elder Frederick M. Van Leuven, was appointed presiding Elder, and a number were added to the Church during our stay.

On the 3rd of July, Michael H. Chandler came to Kirtland to exhibit some Egyptian mummies. There were four human figures, together with some two or more rolls of papyrus covered with hieroglyphic figures and devices. As Mr. Chandler had been told I could translate them, he brought me some of the characters, and I gave him the interpretation, and like a gentleman, he gave me the following certificate:—

Kirtland, July 6, 1835.

This is to make known to all who may be desirous, concerning the knowledge of Mr. Joseph Smith, jun., in decyphering the ancient Egyptian hieroglyphic characters in my possession, which I have, in many eminent cities, showed to the most learned; and, from the information that I could ever learn, or meet with, I find that of Mr. Joseph Smith, jun., to correspond in the most minute matters.

Michael H. Chandler,

Travelling with, and proprietor of,
Egyptian mummies.

(To be continued.)

ANCIENT AND MODERN CITIES.—We are apt to consider London as a considerable city, and New Yorkers regard their village as an immense municipality. But if the Mayors of Nineveh and Babylon could revisit the earth, they would laugh at the pretensions of the moderns. The area of Babylon was two hundred and twenty-five square miles, and that of Nineveh two hundred and sixteen square miles, while that of London and its environs is but one hundred and fourteen square miles.—*Family Herald*.

DESERET.

PROSPERITY OF THE SETTLEMENTS—LOCATION OF A LARGE SUGAR MANUFACTORY.

(Letter from Elder George A. Smith.)

Great Salt Lake City, December 26th, 1852.

Brother Samuel W. Richards,—Your welcome and interesting letter, dated Liverpool, September 3rd, 1852, was duly received at Provo city, on my return, Dec. 5th, from Iron County. During my tour I visited all the settlements South of Great Salt Lake, except Sanpete, which I was deterred from visiting, by a heavy fall of snow, and other unavoidable causes. The winter thus far has been remarkably severe, there has been from ten to fourteen inches of snow for upwards of four weeks, at present the snow is two feet deep at Ogden City, and fourteen inches here.

We have had no news from the States since the arrival of the October mail. I shall send this letter by way of California.

Our most Southern settlement is Harmony, a fort built by John D. Lee, E. H. Groves, and others, containing fifteen families. It is situated on Ash Creek, a tributary of the Rio Virgin, and is surrounded by an immense quantity of excellent grass, and is about three hundred miles from Great Salt Lake City.

Brother E. Snow and F. D. Richards visited Cedar City, and re-organized the Iron company, under their own auspices.

I have travelled through Utah County, something like a Methodist circuit rider, most of the season, giving a considerable portion of my time to Provo City, which is rapidly improving in population and wealth. The large grist mill of brother Ketting, and two hotels, have been erected, and a great number of private dwellings, many of them excellent buildings, dot the city plot in every direction. It contains a pottery for brown ware, three saw mills, a carding machine and fulling mill, two grist mills, one sash factory, three cabinet shops, two of them running buz [circular] saws and turning lathes, by water; one wooden bowl factory, three blacksmiths' shops, a select school, taught by Evan M. Greene, a school for the languages, three shoe shops, two tailors' shops, one meat market, two store houses, and two lime-kilns. The Deseret manufacturing company have laid the foundation of a large sugar factory, and secured about a thousand acres of excellent land for the raising of the sugar beet. The session of the

Legislature opened on the 13th, a message from the Governor was read, which was the best document of the kind, I ever saw. They have passed several acts for the encouragement of manufacture and trade, and appropriated 5,000 dols. for the building of an arsenal, which has been increased by subscription to about 10,000.

Since April Conference, I have twice visited all the settlements from this to the rim of the basin, travelling each time about seven hundred miles, and have preached in every neighbourhood. I have sought out the location for the city of Palmyra, on the Spanish fork, Utah County, and procured the survey of 360 lots, containing one hundred rods of ground each, a temple square of thirteen acres, and four school squares of two and a-half acres each. Streets, six rods wide. The public square commands a view of all the settlements in Utah valley, except Mountain Ville, and is one of the most delightful spots in the mountains. It is sixty miles from Great Salt Lake City, and now contains sixty families. Stephen Marcham presides. This plot was surveyed in July, and the first house built on it in August. A good adobie school house, thirty-five feet by twenty-two inside, has been erected.

I located and procured the survey of a plot, on the American fork, Utah County; located the city of Mountain Ville, in the upper valley of Dry Creek, Utah. While south, I selected and got the plot of Cedar City surveyed, with a public square of twenty acres, two school house squares, and two hundred lots to begin with; also Paragonah, on Red Creek, Iron County; and made an additional survey to Provo City. The business of locating these sites has been entrusted to me, by the Presidency, and I have done it to the best of my judgment.

The inhabitants of Cedar are mostly living in a fort yet, but some are moving on to their lots.

I should be highly gratified by a letter or paper from you at any time. The Lord bless you.

GEO. A. SMITH.

VARIETIES.

THE Queen gave birth to a prince, on the 7th inst.

PUNCH challenges the Universe to find a newspaper without an "Aggravated Assault" in it.

A RAILROAD across the Alps, from Genoa to the valley of the Rhone, is in contemplation.

THE *New York Herald* represents that, in proportion to population, there is more than twice as much crime in New York than in London.

MRS. FILLMORE, wife of the Ex-President of the United States, died March 30th, at Washington. Mrs. Cass, wife of General Cass, died at Detroit, March 31st.

"GOODNESS ME!" cried a nice old lady the other day, "if the world does come to an end next year, what shall I do for snuff?"

THERE are no accidents so unfortunate that discreet men may not turn to advantage, nor any so fortunate that imprudent men may not turn to prejudice.

SMITHERS says that, when the law says that a man can't marry his grandmother, or his aunt, or his wife's mother, it makes an ass of itself, for when a man marries now-a-days, he marries the whole family.

There are five hundred females engaged in the sewed muslin manufacture in Galway, earning from two shillings and sixpence to four shillings each per week.—*Lloyd's Newspaper*.

AN ASTRONOMICAL PUN.—When Sir William Hamilton announced to the Royal Irish Academy his discovery of the central sun—the star round which our orb of day and his planetary attendants revolve—a waggish member exclaimed, "What, our sun's sun? why that *must* be a *grand sun*!"

AN "expectorating gentleman," in an American railway car, spitting close by the face of a nervous lady, in order to eject the treacle-looking liquid through the car window, and observing she was a little nervous when the missile passed her, kindly said, "Don't trouble, ma'am, I guess I can clear you."

BELZU, the President of Bolivia, has thrown open all the Bolivian tributaries of the Amazon and La Plata that are navigable, to the commerce of the world, and offered a reward of 10,000 dollars to the master of the first steamer that shall reach any one of these tributaries, either by the La Plata or the Amazon. The Bolivian provinces are represented as being very fine, beautiful, and productive.

BISHOP BURNET, once preaching before Charles II., was much warmed by his subject, and uttering a religious truth in a very earnest manner, with great vehemence struck his clenched hand upon the desk, and cried out, "Who dares deny this?" "Faith," observed the king, in a key not quite so loud as the preacher, "nobody, I should think, who is within reach of that great fist of yours."

AN American lady has been arrested at Heidelberg, who came direct from the United States, for having a number of pamphlets, declared by the police to be of a revolutionary character. Another lady (a German) who had emigrated to America as Miss Hitzfield, and returned on a visit to her friends, had been taken into custody, on the allegation of having expressed sympathy for the assassin who attempted the [Austrian] Emperor's life.—*News of the World*.

NEVER DESPAIR.

(Selected.)

Never despair, though the thick cloud of sorrow
 May fling o'er thy brow its dark shadows to-day,
 For the sun beam of joy may be shining to-morrow,
 And brighten all round with its beautiful rays.
 Never despair, though storms round thee gather,
 And winter's sky gloomily over thee lower;
 Look hopefully on, for the joyous spring weather
 Is coming to greet thee with sunshine and flowers.

Hast thou marked how the morning from night's dreary hour
Breaks, dappling the East till its glory appears?
Hast thou seen how the bow in the midst of the shower
Bursts forth like a smile through the hazes of tears?
And have they not whispered a spirit of gladness,
Though haply thy path was o'er-clouded by care?
And have they not told thee in moments of sadness
When thy heart was nigh breaking, "Up, never despair"?

Never despair, though life's billowy ocean
May toss thee aloft on its storm-ridden breast;
Though the elements now are in wildest commotion,
The sun shall break through them and crimson the west.
Then away with distrust, and its incubus banish,
Though thy path-way on earth a dark aspect may wear,
Like the valley of death, every danger shall vanish,
For a heaven lies beyond it—then never despair.

THE "ELVIRA OWEN," &c.—By letter from Elder Joseph W. Young, we learn that the *Elvira Owen* arrived at the bar at the mouth of the Mississippi river, March 23, thirty-six days from Liverpool—thus making a most speedy voyage. Sister Young was ill most of the way. On March 3rd, Elder John Winder from Liverpool, brother Charles Jones from the Kent Conference, brother Hinginson from the Shropshire Conference, and a young sister from Willenhall, fell ill of the small-pox. Two or three other Saints afterwards caught this disease. Three births, three marriages, and three deaths occurred during the voyage. The births are not named. Only one of the couples married is named—Brother Giles and sister Ellen Benn, both of the Reading Conference. A little child of brother Whitworth's, from Ashton-under-Lyne, died Feb. 26, of fits, to which it had been for some weeks subject. Brother Charles Jones died on the 5th March. A lady, 82 years old, from the Lincolnshire Conference, died about the middle of March. Captain Owen is spoken highly of. A memorial, expressive of their gratitude for his fatherly conduct to all, and his especial kindness to the sick, was presented to him by the passengers. Elder Young desires to be remembered kindly to the British Saints.

By letter from Elder John Brown, dated New Orleans, March 29, we learn that the *Golconda* arrived at that place March 26, having been detained twelve or fourteen days at the bar.

ADDRESSES.—Dorr P. Curtis, 3, Beetchen Clift Place, Bath.
John Barker, 3, Beetchen Clift Place, Bath.
Gilbert Clements, 11, Charlemont Street, Dublin.

LIST OF MONIES RECEIVED FROM THE 7TH TO THE 14TH APRIL, 1853.

T. C. Armstrong.....	£27	1	5		Brought forward.....	£42	6	5
William Simms	0	5	0	G. W. Davis		5	0	0
Thomas Clarke	15	0	0	J. Holsall		4	0	0
Carried forward	£42	6	5			£51	6	5

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 19.—Vol. XV.

Saturday, May 7, 1853.

Price One Penny.

THE COMING CRISIS—HOW TO MEET IT.

(Concluded from page 276.)

You cannot know God without present revelation. Did you ever think of this most solemn and essential truth, before? You may have been accustomed to pray, all your life time, and as yet you, even you, do not know God. You may have heard many thousand sermons, with a sincere desire both to remember and practise them, and yet you do not know God. But it has been decided in the court of heaven, that no man can know the Father but the Son, and he to whom the Son *revealeth* him. Now, has Jesus Christ ever revealed God the Father to you, dear reader? Be honest with yourself, and do not err in your answer to this most important question. However much the Son may have revealed the Father to Prophets, Patriarchs, and Apostles of old, the question still remains in full force—has he revealed Him to *you*? A revelation to another man is by no means a revelation to *you*. For instance, God revealed himself to Samuel, and called him by name to be a Prophet. But the call to Samuel is by no means a call to *you* to be a Prophet. God called Abraham to kill Isaac, but that is no revelation to you to kill your son. God revealed the baptism of repentance unto John the Baptist, before Christ's death, but that is not a revelation to you. He revealed authority to Paul to preach to the Gentiles, but what was told to Paul is not told to you, nor is it required of you. Again, you need the righteousness of God, to go where God is, and be happy—and how will you get it except it is revealed to you person-

ally? You cannot get it in any other way. Hence the Lord says, "The righteousness of God is *revealed* from faith to faith." Don't say now, as some do, that revelation was anciently given in order to *establish* the truth, and being once established it is no longer necessary to be revealed to subsequent generations of people. Don't say this for your life, for revelation is just as necessary to establish truth now as it was then. You need the ministry of angels now, just as much as people did then. They in past ages could not know God, nor say for a certainty, from personal knowledge, that Jesus Christ was the Christ, only by the Holy Ghost—and you are just as weak and dependent as they were. You most assuredly cannot call Jesus, Lord, only by the Holy Ghost. If the Holy Ghost is confirmed upon you, by the imposition of the hands of the true Priesthood, then you can know God for yourself. Why? Because the Holy Ghost teaches all things, even the deep things of God. This generation need present revelations from heaven, as much as any other generation ever did, because they are quite as wicked as Sodom ever was. They practise as gross sensuality and beastliness, as glaring robbery and murder, as much treachery and lying, and are as ardent for war and blood-guiltiness, as ever the ancient Canaanites were. And among the many religions that have sprung up, calculated to confuse people's minds, there is, now, as much jargon and schism, contention and strife, and persecuting zeal, as there ever was

before. Now, reader, you need present revelation from God to your own dear self, in order to help you out of this nasty, confused labyrinth, and to set your feet firmly upon the solid rock of revelation. Mere flesh and blood cannot help you now. It requires an Almighty arm to effect your deliverance. Therefore, put no more trust in man, for a curse rests upon him that will be guided by the precepts of man. I do not ask you to be guided by what I say to you, unless the Lord from heaven shall reveal to you that I speak the truth, even as it is in Christ. Although I *know* that I am declaring heaven's truth to you, in all sobriety, yet, my knowing it, does not suffice for you. You also must know it for yourself, and not for another. This is your right and your privilege. For God has made this promise to you, and not to you, reader, only, but to all others whom He calls to repentance. Now, go and get revelation for yourself. If you are penitently desirous with all your heart to get revelation from God to your own self, go to some one whom God has called and ordained to confer the Gift of the Holy Ghost upon men, according to His promise in the Acts of the Apostles, and I promise you in the name of Jesus Christ, whose I am both by covenant and by sacrifice, that you shall have the desire of your heart. Even so. Amen.

Reader, be resolute! This is a critical and trying moment with you. And this is God's call unto you. Don't refuse when He calls you! And if you are honestly, without prejudice, meditating upon what you now read, then God's Spirit is sweetly persuading you to believe what I say. The faint dawn of the Spirit is even now upon your mind. Now, reader, cherish this little dawn of light until the day-light of more truth shines more clearly upon your mind. Pray mightily for the Spirit of Revelation to rest upon you, that you may *know* the things that are freely given to you of God. And follow the Spirit of revelation, as fast as you receive its whisperings, down into the water where Jesus went, for the remission of your sins, and you will very soon become a witness to the truth, and put your own seal upon it even as I have done. And you will not barely believe, and hope, and fear, but you will *know*, from present and personal revelation, that the Lord is a God at hand, re-

vealing Himself as freely as He ever did in Patriarchal days. Will you not, then, be a happy man, O reader! and you a happy woman, O reader, to come into possession of the same gift of present revelation from heaven, that holy men and holy women enjoyed in ancient times? Yes, I know you will. You will then feel deep pity and sorrow for any one that says he don't need present revelation! You will then discover the pride of such an one's heart, and mourn over him as one that is blinded by the god of this world. But your peace will be great and your joy unspeakable. Although you can hardly believe me now, yet through your faithfulness, the Spirit of prophecy will in due time rest even upon you, O man! and also upon you, O woman! The Spirit of prophecy has rested upon many sons and daughters in as humble walks of life as you are, and they, according to "promise," have prophesied and dreamed dreams. Now when this promise is fulfilled in your experience, you will feel very glad and very happy. And you will feel thankful that you ever read this article with a humble, prayerful heart. And when you see the promised signs following your faith, as thousands have done in this day, then you will exclaim, Surely this is not merely the form, but also the power of godliness—this kind of Gospel is in very deed the power of God unto salvation to every one that believeth! And then if you have money, which so many worship, you will not be afraid to give a tenth to rear up a Temple like Solomon's, in which God will place the ark of His covenant, and reveal His will, through His servants the Prophets, for the benefit of all the ends of the earth. When you yourself have the promised gift of discerning of spirits, then you will not have to ask your neighbour, who is an impostor and who is not—you will know from the fountain head all about it just as well as the next person. He that is spiritual judgeth all things. Many things are hard to be understood and reconciled, which the unstable and unlearned stumble at, even as formerly—he that is spiritual can easily judge all things, but he that is not spiritual can judge nothing correctly, for he is blind, and he cannot see afar off.

And further, when you see also the gross and beastly sexual abominations that are practised and are increasing among all nations, without shame or fear, you

will not marvel that God is determined to raise up a righteous seed and glorious branch, by re-establishing the Patriarchal Order, as in the days of Abraham, Jacob, David, Solomon, and Elkanah. Neither will you marvel, while the Spirit of God is upon you, that men and even women should sneer at the sacred institution of marriage being an institution wholly under the control of God, as it was in the days of Abraham. Why should you not marvel at their sneers? Because, we have been distinctly and emphatically forewarned that in the last days there shall arise scoffers, walking after their own hearts' lusts, who shall speak evil of dignities and things that they know not, having men's person's in admiration because of gain. You would have more cause to marvel and disbelieve the Scriptures of truth, if sensual men and women did not speak evil of the Patriarchal Order of marriage, and of men that conform to the pure sanction and penal restrictions of that most holy Order.

Now there are several ways in which the pure and obedient get revelations. It will be your privilege in due time to become acquainted with these various ways. One way is, through the inspiration of the Spirit. The Spirit is given to every man to profit withal. All men have such a measure of the Holy Spirit as to enable them to make a profitable use of the light and opportunities that they have, and to obey the law under which they are placed. All the different methods of revelation are not probably given to all men now. God dispenseth His gifts severally as He will. The inspiration of the Almighty giveth understanding. Every various method of immediate revelation, however, always accords with the inspiration of the Spirit. If an holy angel talk with a man, what the angel speaks accords with the inspiration of the Holy Spirit. If the Urim and Thummim is consulted, it accords with the teachings of the Holy Spirit. An open vision or a dream, each accords with the inspiration of the Holy Ghost. Now one mark of a dream from God is, that it is distinguished for the clearness and simplicity of the impress that it makes upon the mind of him that dreams. A dream from the Lord being always true in all its legitimate bearings, will be so disembarrassed from error and uncertainty to him that has the Spirit of truth in lively exercise, that he will know it perfectly in dis-

tinction from all false hallucinations or deceptions of the mind. Reader, take your Bible and read the Bible account of dreams. There you will see that dreams from the Lord, for any important end, are plainly distinguishable from all deceptive influences. When Jacob went toward Haran and lay upon his stone pillow, and dreamed of seeing a ladder reaching up to heaven, &c., after he awoke he knew, beyond a doubt, that the dream was from God. Hence he says, "How terrible is this place," &c. When Laban wanted to cheat Jacob out of his just wages, the Lord appeared to Jacob in a night dream, and told him how to increase the number of his cattle, so that he could get the advantage of the cheating employer. Jacob understood the dream perfectly, and so managed as to have the best of the increase fall to his share. When Joseph told the simple dream of the sheaves, his brothers all understood it well. And when he told the dream of the sun, moon, and eleven stars bowing down to him, his father Jacob felt the force of the meaning, although he rebuked Joseph. When God gives a dream to a wicked man, He makes him fully to understand it, unless he wishes to hide the meaning from him. Abimelech understood his two dreams from the Lord, concerning Sarah, Abraham's wife. The Lord gave Solomon wisdom, and riches, and dominion, in a dream, and yet Solomon knew the import of the dream, and that the Lord had appeared to him, in that dream. The Lord does not suffer wicked spirits to foul and blot and mar a dream, when He wants to communicate His mind and will in a dream. Foul spirits are rebuked and commanded to depart when God wants to indite the truth upon any one's mind. The angel of God guards the dreamer till a clear and a distinct impression is made. And that impression is of an unmistakable character, it cannot be misunderstood, any more than the light of the sun can be mistaken for the darkness of midnight. An open vision is another method of revelation. David saw an angel of the Lord with a drawn sword, even the pestilence, standing between the heavens and earth. The Prophet having prayed that the eyes of his servant might be opened, showed him that the armies of heaven were more numerous than the host of his enemies. Another method of revelation is through the ministry of angels. An angel forewarned Lot to leave Sodom,

Angels gave the Law to Moses, upon mount Sinai. An angel opened a great iron gate that liberated the Apostle Peter. Again, God reveals things by Urim and Thummin, and by burnt-offerings, and by divers tongues, &c.

Now, reader, I entreat you to seek the aid of present revelations from God. You need them just as much as any poor creature ever did, that has been born into the world. Without them you never can know God, worlds without end. Don't flatter yourself that because others know God or have formerly known Him, you are any better off on that account, unless you know Him for yourself.

Are you poor and oppressed? Then you have the greatest need to receive revelations from God. There are very many poor people in these days, and in these lands. Even in England, rich men oppress you, and many cheat you, and defraud you, and keep back your merited wages—and you, who do the greatest part of the work that is done in the land, can hardly get an honest living, while your masters roll in pomp, and fare sumptuously every day. I have seen you and your little sons and tender daughters, hurrying off early in the morning to work for them, and returning late at night, poorly fed and poorly clothed often. And all the time that you are making others rich, they are keeping you in poverty and ignorance. And your daughters are often insulted and sometimes seduced by masters, and you are threatened with the workhouse if you don't grind for the oppressor, and you have but little time to see your own fami-

lies, and bless them with comforts, and educate and train them up for usefulness and salvation. Now, if you knew how to take counsel from the God of heaven, as Jacob did, you would not have to submit always to such fraud and oppression. But God would help you out of your many difficulties, and your enemies could not help themselves. God has seen your afflictions, and has sent forth His servants to all nations, to preach deliverance, for the acceptable year of the Lord has now come.

And ye rich men, the voice is to you. Gather up the poor and bless them, and your riches shall not waste, but increase four fold, and great shall be your reward in heaven. But blessed are the poor who shall obtain the gifts of revelation for themselves, for they shall rejoice greatly in the Holy One of Israel. For not many rich, not many noble, will be humble enough to seek revelations from God. But beware of the counsel of any priests or ministers who are hired and paid for preaching. God never hired any man to preach, nor did He ever authorize any man to hire himself out to preach for wages. Therefore beware of all such, lest they deceive you. Go not after them, neither listen to them for a moment, for they are confederate with rich men and oppressors, and they are despisers of present revelation, and consequently they neither know God themselves, nor are they willing that others should know Him. And vengeance will shortly overtake all that know not God, and obey not the Gospel.

L.

A CHAPTER ON GOLD DIGGING.

(Letter from Elder C. W. Wandell.)

(Concluded from page 281.)

But here is company D. We must not close without a brief notice of them. They are four stout, able-bodied labouring men, who had just money enough to pay their passages to Melbourne. After labouring in Melbourne for a time, they start for the diggings. They pay for their licenses, and have but a few shillings left. They commence operations with a degree of success. They are taking out gold. But they have to pay famine prices for everything they eat, and their profits are light. However, the dirt is richer as

they deepen their hole, and they are now doing handsomely, but the dysentery breaks out among them. They lay on hands and pray, but it is of no use, they cannot exercise faith, because they know that they had no business to come here. They ought to have gone to Zion. Two of them are down with the disease, and the other two are far from being well. They send for a physician, provided they can hire any one to go. The doctor comes, and before he will examine his patients, they must each advance him an ounce of gold,

more or less. The same is true of every succeeding visit—when you stop advancing, he will stop coming, and you may die as soon as possible, for aught he cares. He has come here to *grasp* a fortune, and have it he will.

But another evil has overtaken them. They have neglected to keep their eyes *veiled*, and the Australian fly, whose sting is poisonous, has stung their eyes, and they are in an awful condition. Every one of them are *stone blind*, and it is uncertain whether their sight is not greatly injured for life. But the flies do not stop here. They blow the blankets—and the brethren, sick and blind as they are, have the additional inconvenience of sleeping in the midst of myriads of *maggots*! Wash their blankets as often as they will, yet the warmth imparted to them by their bodies, will cause the flies to blow them, and the maggots will breed around them, in spite of themselves.

However, they finally recover, and only one of the three finds his sight very seriously impaired. They go to work again, and with the greatest success. They sink several holes, most of which pay them well, and after six months' digging, they have the splendid sum of £1,000 a piece. They now divide their gains, and brother Henry starts for Melbourne, on his way home. Brothers Charles and John conclude to remain a little longer at the diggings. Brother Stephen concludes to go to Melbourne and *start some sort of business*, but on his way down, the bush-rangers bail him up, kill him, and take his gold order and go to Melbourne and draw his gold, and that is the end of him. The two brethren that remain, because they want more, go to work by themselves, for they durst not take in a partner, lest he should be a murderer, or *at least* a robber's spy. And while Charles is gone to wash the dirt, John remains digging at the hole, at which time a robber watches his chance, and drops a stone on to John's head, and he drops dead. The robber now goes to the tent and runs his bowie-knife in the ground until he comes to a soft place which he quickly uncovers, and takes the £2,000 that the two brethren had buried for safe keeping. It would be impossible to describe Charles's feelings on his return, we will therefore leave the reader to imagine them if he can.

Brother Henry arrives safe at home at

last, but O, how altered! Six months' digging has made sad havoc of that powerful constitution. But a thousand times worse, his FAITH has suffered, his morals have suffered, his heart, once so tender and susceptible, has now become callous and impervious to those sublime doctrines of eternal truth, to which he once listened with such ineffable delight. "Dear Henry," says the wife, "God has been very good to us, I'm sure you will go to-day to the tithing-office, and pay the Lord His demands, will you not? And with the rest we will go to Zion in the first ship, and will take poor brother Lindsay and his family with us—you know how poor they are, and then, they are such faithful Saints. O I am sure you'll not leave them behind, will you? And poor brother Payson and his interesting family, and sister Burton, whose husband died since you have been away. You know how you used to love Elder Burton. You won't leave them behind, will you, dear Henry?" While she is yet speaking, he, instinctively as it were, buttons up his pockets more securely, the muscles of his face become fixed, the lines of his certainly fine countenance become more marked, his eye-balls glare wildly, and, finally, he interrupts her with "D—n you, no—do you think that I, after going through what I have gone through, and suffering what I have suffered, am going to give any of it to God, Angels, or Saints? Not I, indeed!"—Let him alone, sister, "he is joined to his idol!"

Do not think that I have used the black brush too freely in painting this picture. I tell you plainly, that I have merely described a few *facts* that are of every day and night occurrence in Australia. If you come here to dig gold, you will find your chances of success even less than I have stated, while you will find your perils much, *very* much greater. I have told you the truth—not the whole truth!

But says one, is not labour well paid in Australia? Yes, it is, indeed, much better paid than in England, *but not so well paid as in America!* A stout, able-bodied labouring man here, will get ten shillings per day, which is less than he will get in certain parts of America. But then a loaf of bread, that he can get in America, for three-pence, he will have to pay half-a-crown for, in Melbourne; and various other articles in proportion. But who wants to come here to *labour*? not Saints, surely. But, says a brother, who

is a house-carpenter, can I not do better in Australia than I can in England? Yes, much better, *but not so well as you can do in America!*

The vast amounts of gold, that are now arriving among you, are well calculated to give you an inflated conception of its abundance, and you are apt to forget to consider the *crowds* that are engaged in procuring it. Suppose we estimate the production of gold, in the colonies of Victoria and New South Wales, to be ten per cent of the whole produce of the whole country, then consider that at least fifty per cent of the adult male population are engaged in producing it, and add to that at least thirty per cent for those who are otherwise directly engaged in the gold interest, and you will see at once that it is the farmer, the capitalist, and property-holders in general, that are reaping the real benefits of the gold-diggings.

Unhappily for these colonies, (like in all other parts of Great Britain and her dependencies,) the government and the people are antagonistic to each other, the people are one thing, but the government is altogether another. In the United States of America, the people and the government are *one*. There the people are the Sovereigns, here they are the veriest slaves. If the genius and the spirit of the two governments are different, their *practice* is no less so. America gives away her richest lands for the merest trifle, here the government monopolizes the lands for speculative purposes. Let no poor man suppose for a moment that he can buy real estate in these colonies. No, that time is passed. The squatters and government together, have got the country under their complete control, and have barred the door of virtuous enterprise against all sorts of *poor* folks.

The government here sends "home" for immigrants, but does it want to make *citizens* of them? No, it wants them for the *squatter's* use! Does it want to distribute them over the country, and locate them on the fine soils that are lying neglected, giving them, for a moiety of the value, one hundred and sixty acres each, and say to them—Go ahead, and get rich? No, it wants them to shear the squatter's sheep, or to engage in some other menial service.

In the towns, the merchants and tradesmen are no less avaricious than the squatters are in the country. Their chief

business is to filch from the poor man every penny as fast as he earns it. If wages advance a little to-day, the loaf, the chop, &c., are sure to advance to-morrow, and so on to the end of the catalogue. The poor are kept poor, while the rich grow richer. The government has got its iron-shod hoof upon the necks of the operative classes, and there it holds them flat upon the ground, and there it *will* hold them as long as they remain in the country.

It would be apposite, in this place, to contrast the beauties and glories of Zion, with the fearful picture I have painted of Australia, that you might "look on this picture and then on that." But my letter is already much longer than I intended—however I recommend you to think for a few moments of any one company of Saints who have left England for Zion. Follow them in your mind across the Atlantic. They have had some little inconveniences to put up with, but they had the satisfaction of knowing that they were in the way of their duty—they were going to Zion, as the Lord had commanded. On arriving at Council Bluffs, they take their overland journey, they experience fatigue to be sure, but they are amazingly supported by the consciousness that they are fulfilling the express commands of God—they are going to Zion. And when they get to the *Vallies*, who is there to meet them? A parcel of voracious hyenas who stand open-mouthed, ready to devour them, as is the case in Australia? No, but the best, the most honourable, virtuous, kind, and hospitable people that live, are there to welcome them to Zion, to the healthiest country that can be found upon the face of the earth. And when they have exchanged greetings, of the holiest, as well as the heartiest, kind, and begin to look around them for a *home*, they find a country of surpassing loveliness, inviting them to occupy its richest soils, to quaff its health-inspiring fountains, and to breathe its salubrious atmosphere, and not only salubrious, but *free*! Ah! free did I say? Yes, they are now indeed *free*! They are no more the slaves to heartless task-masters in the factories, coal-pits, or what not—no, they are *free*! O freedom! sacred to the hearts of Israel's noblest sons and fairest daughters, within Zion's consecrated borders how sweet it is to breathe thy balmy air, to tread thy sacred soil, to drink of

thy pure streams of living water, to satisfy our hunger with thy choicest dainties, to feel the consciousness that we are no longer the *creatures* of others, but that we are God's favoured freemen. O! thou Divine Author of freedom's holiest blessing, remember, I pray thee, thy poor and oppressed Saints in cruel and tyrannical Europe, and enkindle upon the altar of their hearts the sacred fire of liberty, and let it burn so brightly, that its pure and holy beams shall entirely eclipse the sickly rays of Australia's golden dust, which glitters but to tempt, which tempts but to deceive, which deceives but to destroy, and to destroy *forever!* Excuse these rapturous expressions, but what real Saint can think of Zion, and not feel the irresistible impulses of the heart's deepest, holiest longings to be with that people to whom he is attached by that three-fold cord which is not easily broken?

Let us follow these brethren a little further. They are in no danger of settling upon unproductive soils, for the Presidency will freely give them wise counsels, and point them to the best farming localities in the country. And the very day that they settle upon those lands, they are richer by far, than if they were to toil in Australia for a long time. Independence is now entirely within their reach, and they have only to make an exertion, to secure it.

I have written you a very long letter about gold and other temporalities, but have said little about that which is of infinitely greater consequence, that is, your spiritual concerns. Had I the time and space, I might very profitably contrast the spiritual advantages and disadvantages of Zion and Australia, but I have already written enough for this time. I close by subscribing myself, yours, truly,

C. W. WANDELL.

P.S.—I want to fit out several missions, and then leave this field of labour and return to New York, and take my family to Zion. I did intend to return *via* England, but it is possible that I may go *via* the VALLIES, as the Saints here are anxious to gather, being heartily sick of this filthy sink of *devildom*—and some of them can get ready at a short notice. I am very violently opposed nearly every Sabbath, by three determined adversaries—a priest, a lawyer, and a London apostate “Mormon,” *the Devil's own trinity*. They are doing all they can to stir up the people to do violence to me, and I am preaching here at no small risk of my personal safety.

Dear brother, pray for my success in this place, for I, indeed, need strength from on high.

C. W. W.

ROBERT OWEN AND THE “RAPPING” SPIRITS.

Robert Owen has issued a manifesto addressed “to all governments and peoples,” having for its purpose to announce “a great moral revolution which is about to be effected for the human race, by an apparent miracle.” This miracle consists, says Mr. Owen, in communications “most important and gratifying,” which have been made to him (in common with many more) “by invisible but audible powers, purporting to be from departed spirits;” those with which Mr. Owen has been favoured coming from President Jefferson, Benjamin Franklin, the late Duke of Kent, Grace Fletcher, Mr. Owen's “first and most enlightened disciple,” and several others. Until within the last few weeks, Mr. Owen states that, while he believed all things to be eternal, he was of opinion that there was no personal or con-

scious existence after death; but, having examined the history of the late “manifestations” (spirit-rappings) in America, “through the proceedings of an American medium,” he has been “compelled,” contrary to his previous strong convictions, “to believe in a future conscious state of life, existing in a refined material, or what is called a spiritual state.” The object of these manifestations, continues Mr. Owen, is to change “the present false, disunited, and miserable state of human existence, for a true, united, and happy state, to arise from a new universal education, or formation of character, from birth, to be based on truth, and conducted in accordance with the established laws of human nature.” Mr. Owen thinks that this change may be easily effected, and adds that the means to do so in all coun-

tries, are known. They appear, from his showing, to be the universal application of his social system, through the agency of the departed spirits of Jefferson, Franklin, &c., who have kindly sent in their adhesion. We must add, that the "medium" referred to by Mr. Owen is the American lady who resides in Queen-Anne street,

Cavendish-square—[Which lady, we will kindly add, charging her nothing for the intelligence, still attends parties of six at ten shillings a head! that is, as much head as such people *can* have who pay money for such transparent, blasphemous imposture.—ED.]—*Lloyd's Newspaper*.

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 7, 1853.

FOREIGN MISSIONS.—*Germany*.—By letter from Elder Daniel Carn, dated Hamburg, April 15th, we learn that Elder George Mayer was in Switzerland, Elder G. C. Riser, at Wurtemberg, and Elder J. F. Secrist, at Meinengen. Elder Carn was labouring amid many difficulties, and much opposition. Nevertheless he had been enabled to establish a Branch of Twelve Members in Mecklenburg. Elder Carn says that many are inquiring concerning the work of God.

Elder William Taylor left Hamburg, April 16th, landed at Hull on the 18th, and arrived at Liverpool on the 20th. Elder Taylor considers his mission to Germany, closed for the present.

Switzerland.—By the politeness of Elder Carn, we have been favoured with the perusal of a letter from Elder George Mayer, dated Basle, April 7th, by which we learn that many there were seeking after our publications, and becoming interested in the work.

ARRIVAL.—Elder Andrew L. Lamoreaux, from Great Salt Lake Valley, arrived at Liverpool, April 26th, and on the 28th proceeded, *via* Jersey, on his mission to France. He sailed from New York, March 26th, on board the *Kossuth*. He was detained in the States by an accident which nearly cost him his life.

CAUTION.—We understand that, of late, several persons have been travelling through some of the Conferences, soliciting means from the Saints, and some have been using our name for the better accomplishment of their object.

We do not depreciate the idea of assisting the poor, the needy, and the distressed, but we detest imposition in any form. We therefore warn the Saints to be on their guard against such impositions, and we would recommend the Presidents of Conferences and of Branches to thoroughly satisfy themselves of the worthiness of those objects on whom they may bestow their charities.

HISTORY OF JOSEPH SMITH.

(Continued from page 285.)

Sunday 5th, I preached in the afternoon. Hull Barton or Michael H. Barton, tried to get into the Church, but was not willing to confess and forsake all his sins—and [he was] rejected.

Soon after this, some of the Saints at Kirtland purchased the mummies and papyrus, (a description of which will ap-

pear hereafter), and I, with W.W. Phelps and O. Cowdery as scribes, commenced the translation of some of the characters or hieroglyphics, and much to our joy found that one of the rolls contained the writings of Abraham, another the writings of Joseph of Egypt, &c.—a more full account of which will appear in their

place, as I proceed to examine or unfold them. Truly can we say, the Lord is beginning to reveal the abundance of peace and truth.

On the 9th I rode to Cleveland, in company with Elder Cowdery and others. On the 14th a charge was preferred against Elder Edmund Bosley, to a Council of the Presidency, for unchristianlike conduct, in breaking a certain sacred covenant, made September 4, 1834.

I instructed the Council on points of duty, such as observing covenants, &c., and testified to the truth of the above covenant.

President Oliver Cowdery testified, that he himself framed the above covenant, and that at the time when Bosley said that he had a witness that it was the will of the Lord that he should consecrate the surplus of what would be for his and his family's support.

Bishop Whitney stated that Elder Bosley agreed to let the Presidency and others have money on loan, for the printing of the Revelations, if he could control his property, in one year, or, as soon as he obtained it.

Decided that E. Bosley broke the covenant which he made September 4, 1834—therefore he is not a member of this Church, unless he make satisfaction to those whom he injured.

Also Isaac H. Bishop was complained of as having spoken evil of dignities, by saying that "the High Council had the wrong tree to bark up," which was testified to, by J. M. Corrill, President Rigdon, &c.

It was decided that Isaac H. Bishop shall make public confession to the satisfaction of the injured, and walk as a Saint in all things.

This curse shall be upon them—the hand of the Lord shall be upon them, until they repent in sackcloth and ashes, and shall affect their temporal and spiritual interests unless they repent.

July 17th, the Twelve met in Conference, agreeably to previous appointment, at St. Johnsbury, Vermont.

Resolved—That this State be the limits of this Conference, and include the Branches in Littleton, Dolton, and Landaff, in New Hampshire, to be called the "Vermont Conference."

The St. Johnsbury Branch numbered forty-one members; Danville, twenty-three; Charlton, twenty-one; Jay, eleven; Dalton,

fifteen; Landaff, four; Littleton, ten; Andover, Vermont, fifteen; Benecoon, seven; and Lewis, New York, seventeen.

Six of the Council addressed the Conference on principles of faith and action.

Adjourned to the 18th, when the remaining six enforced the necessity of sending up wise men, and purchasing lands, according to the commandments—which they readily agreed to do.

Sunday 19th. Our public meeting was attended by more than a thousand people, and during our Conference nine were baptized.

ORSON HYDE, } Clerks.
WM. E. McLELLIN, }

The remainder of this month, I was continually engaged in translating an alphabet to the Book of Abraham, and arranging a grammar of the Egyptian language as practised by the ancients.

August 2nd, being the Sabbath, I preached, a part of the day.

Kirtland, August 4th, 1835, a High Council of the Church of Christ of Latter-day Saints assembled in Conference, consisting of Presidents Joseph Smith, jun., Oliver Cowdery, Sidney Rigdon, Hyrum Smith, David Whitmer, John Whitmer, and Wm. W. Phelps, and others, to take into consideration certain items contained in letters from abroad—one from Warren A. Cowdery, presiding Elder of the Freedom Conference, and one from Elder William E. McLellan. The first reads as follows:—

"Freedom, July 29, 1835.

"Dear Brother—Elder Jared Carter called on this Church last Thursday, on his way east, soliciting donations and subscriptions for finishing the house in your place. Although the subject of such a mission, in connexion with his name, had been mentioned in the *Messenger and Advocate*, still, as no other method had been taken to impress the subject on our minds, it had measurably passed out, or ceased to make any impression—therefore, we were in some degree taken on surprise. The Twelve, the Bishop, nor any others clothed with authority have ever mentioned this subject to us, except incidentally, to the recollection of any of the Church. It surely was never made a subject of public instruction—as brother Carter had just reasons to expect it had been, he felt an embarrassment peculiar to such a situation. He undertook to preach to us yesterday, but from the aforesaid embarrassment, or the deadness, or the covetousness of the Church, he could get none of the Spirit of the Lord to assist him. I am free to say that I attributed more to latter cause than the former, yet notwithstanding,

we made out in donations and subscriptions that I trust will be realized \$341,37½. May the Lord bless and prosper him, and all His faithful servants; and may they find favour in the sight of God and man, is the prayer of your unworthy brother,

"WARREN A. COWDERY.

"To Oliver Cowdery."

From this short letter we discover that the Elders failed in the outset, to fill their great and important mission, as they know the Lord has commanded us to build a house, in which to receive an endowment, previous to the redemption of Zion; and that Zion could not be redeemed until this takes place. Knowing that the Committee were to journey for the express purpose of soliciting donations, they have failed to hold them up, and set forth this first important thing; and in consequence God has not blessed them as He otherwise would. We remind you of these things in the name of the Lord, and refer you to the Book of Covenants, 2nd Section, 2nd part, and 12th paragraph, and ask, did we not instruct you to remember first the house, secondly the cause of Zion, and then the publishing of the word to the nations?

The other referred to is an extract from Elder William E. McLellin's letter to his wife, as follows:—

"You say that it will not be in your power to go to school this summer. I am glad that it is not, since Elder Hyde has returned and given me a description of the manner in which it is conducted, though we do not wish to cast any reflections."

This the Council considered to be a libel on the face of it. Elder McLellin says, "we do not wish to cast any reflections," when the highest insult and reflections are cast, by it, upon the Church, the Presidency, and those who are held in much higher estimation in the sight of God, and this Church, than themselves.

The vote of the Council was—We hereby inform Elders McLellin and Hyde, that we withdraw our fellowship from them until they return and make satisfaction face to face.

We further inform the Twelve, that, as far as we can learn from the Churches through which we have travelled, you have set yourselves up as an independent Council, subject to the authority of the Church, a kind of outlaws. This impression is wrong, and will, if persisted in, bring down the wrath and indignation of heaven upon your heads. The other ten are directed to proceed on and finish the Conferences, and the two may act their own judgment whether to proceed or return.

President Joseph Smith, jun., read to the Council a letter from Elder William Smith,

which was approved, and filled our hearts with joy.

A letter was presented from Elder Thomas B. Marsh. The Council referred him to the commandment, which requires none to leave or bring their families without revelation or decision of the High Council.

We discover an error in Elder Marsh's letter—he says, "to the able preaching of William E. McLellin and Parley P. Pratt." We conclude, that if it had been the preaching of the Lord, as it should have been, he would have had the honour, and not these men. To close, we add, that unless this Epistle is heeded in all its parts, in its full force, those who rebel against it, shall be dealt with by the Lord accordingly, for we ask, being agreed as touching this thing. We wish you to understand, that your duty requires you to seek first the Kingdom of heaven, and its righteousness, that is, attend to the first things first, and then all things will be added, and that complaint about your families will be less frequent. Don't preach yourselves crucified for your wives' sake, but remember that Christ was crucified, and you are sent out to be special witnesses of this thing. Men do not wish to hear these little things, for there is no salvation in them, but there is in the other.

Let the hands of the ten be strengthened, and let them go forth in the name of the Lord, in the power of their mission, giving diligent heed to the direction of the Holy Spirit. We say, be strong in the Lord, and in the power of His might; for great things await you, and great blessings are in store for you. Let the power of the two be upon the Seventy, until the two make full satisfaction; for the Seventy shall be blessed, and are blessed. That man that presumes to speak evil of the dignities which God has set in His Church, to his family, or to any body else, shall be cursed in his generation. Remember the 109th Psalm. His bishoprick shall be taken from him unless he speedily repents. Be it known that God is God, and when He speaks, let all the congregation say, Amen. We have evil insinuations enough in Kirtland to grapple with, that are suggested by the father of lies, without having them from those who are sent out to put down insinuations. May God bless you to be more wise in future. Amen.

OLIVER COWDERY, Clerk.

Bradford, Massachusetts, August 7th. Nine of the travelling High Council met and decided that the limits of the Conference embrace the state, to be called the "Massachusetts Conference."

Elder Chase had his license and membership taken from him, because of gambling for money, and then breaking bread to the Saints before he confessed his sins.

Elder Holmes' license was taken from him in consequence of a disagreement between him and his wife, which was of long standing. It was therefore considered that if a man cannot preserve peace in his own family, he is not qualified to rule the Church of God.

A letter of complaint was written to Kirtland by Elder Gibson Smith, of Norfolk, Connecticut, against Elder Gladden Bishop, upon which he was suspended, and referred to the Conference at Bradford, for trial. No one appeared to substantiate the complaint—he was therefore acquitted on that point, but upon further inquiry, it was proved that he had erred in spirit and in doctrine, and was considerably inclined to enthusiasm, and much lifted up. The Council therefore took his license from him, until he become more instructed, and also get his spirit and feelings more amalgamated with his brethren.

Elder James Patten, of North Providence, Rhode Island, was excommunicated for improper conduct, and refusing to give up his license—he was ordered to be published in the *Messenger and Advocate*. The people in this region were generally hard and unbelieving, and but little preaching called for, except by the Church.

The appointment for our Conference at Dover, New Hampshire, was recalled on account of the small number of disciples in that place, and no business of importance to be transacted. Also the Conference at Saco and Farmington were altered so as to close at Farmington one month earlier than the former appointment, and forwarded notice by mail.

ORSON HYDE, Clerk.

August 8th, a Council was held in Kirtland for the purpose of laying hands on father Duncan and others, of the *sons of Zion*.

The High Council of Kirtland assembled, August 10th, to hear complaint of President Joseph Smith, jun., against Elder Reynolds Cahoon, in that he had failed to do his duty in correcting his children, and instructing them in the way of truth and righteousness; which was proved, and decision given accordingly. Elder Cahoon confessed the correctness of the decision, and promised to make public confession before the Church.

O. COWDERY, Clerk.

A General Assembly of the Church of Latter-day Saints, was held at Kirtland, on the 17th of August, 1835, to take into consideration the labours of the committee appointed by a General Assembly of the Church, on the 24th of September, 1834, for the purpose of arranging the items of the doctrine

of Jesus Christ, for the government of the Church. The names of the committee were—Joseph Smith, jun., Sidney Rigdon, Oliver Cowdery, and Frederick G. Williams; who having finished said Book according to the instructions given them, deem it necessary to call a General Assembly of the Church, to see whether the Book be approved or not, by the authorities of the Church; that it may, if approved, become a law, and a rule of faith and practice to the Church. Wherefore, Oliver Cowdery, and Sidney Rigdon, members of the First Presidency, (Presidents Joseph Smith, jun., and Frederick G. Williams, being absent on a visit to the Saints in Michigan) appointed Thomas Burdick, Warren Parrish, and Sylvester Smith, Clerks, and proceeded to organize the whole Assembly as follows:—

They organized the High Council of the Church at Kirtland, and Presidents W. W. Phelps and John Whitmer organized the High Council of the Church in Missouri.

Bishop Newel K. Whitney organized his Counsellors of the Church in Kirtland, and acting Bishop John Corrill organized the Counsellors of the Church in Missouri. Presidents Leonard Rich, Levi W. Hancock, Sylvester Smith, and Lyman Sherman, organized the Council of the Seventy. Elder John Gould, acting President, organized the travelling Elders. Ira Ames, acting President, organized the Priests. Erastus Babbitt, acting President, organized the Teachers. William Burgess, acting President, organized the Deacons. And they also, as the Assembly was large, appointed Thomas Gates, John Young, William Cowdery, Andrew H. Aldrich, Job L. Lewis, and Oliver Higley, assistant Presidents of the day, to assist in preserving order in the whole Assembly.

Elder Levi W. Hancock being appointed chorister, a hymn was then sung, and the services of the day opened by the prayer of President O. Cowdery; and the solemnities of eternity rested upon the audience.

Another hymn was then sung. After transacting some business for the Church, such as ordaining Morris Phelps, to the High Priesthood; Warren Parrish, to the First Seventy; Sherman Gilbert, an Elder; and blessing James Foster, Dean Gould, Benjamin Gifford, Elisha H. Groves, and Joseph Hartshorn, the Assembly adjourned for one hour.

Afternoon. A hymn was sung, when President Rigdon arose and rebuked some of the authorities for not being in their seats at the time appointed.

President Cowdery arose, and introduced the "Book of Doctrine and Covenants of the Church of the Latter-day Saints," in behalf of the committee. He was followed by President Rigdon, who explained the manner by

which they intended to obtain the voice of the Assembly, for or against said Book.

According to said arrangement, W. W. Phelps bore record that the Book presented to the Assembly, was true. President John Whitmer, also, rose and testified that it was true. Elder John Smith, taking the lead of the High Council in Kirtland, bore record that the revelations in said Book were true, and that the lectures were judiciously arranged and compiled, and were profitable for doctrine. Whereupon, the High Council of Kirtland accepted and acknowledged them as the doctrine and covenants of their faith, by an unanimous vote.

Elder Levi Jackman, taking the lead of the High Council of the Church in Missouri, bore testimony that the revelations in said book were true, and the said High Council of Missouri accepted and acknowledged them as the doctrine and covenants of their faith, by an unanimous vote.

President W. W. Phelps then read the written testimony of the Twelve, as follows:—

"The testimony of the witnesses to the Book of the Lord's commandments, which He gave to His Church, through Joseph Smith, jun., who was appointed, by the voice of the Church, for this purpose.

"We therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper; and it is through the grace of God the Father, and His Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always, that the children of men may be profited thereby."

Elder Leonard Rich bore record of the truth of the Book, and the Council of the Seventy accepted and acknowledged it, as the doctrine and covenants of their faith, by an unanimous vote.

Bishop Newel K. Whitney bore record of the truth of the Book, and with his Counsellors accepted and acknowledged it as the doctrine and covenants of their faith, by an unanimous vote.

Acting Bishop John Corrill, bore record of the truth of the Book, and with his Counsellors accepted and acknowledged it as the doctrine and covenants of their faith, by an unanimous vote.

Acting President John Gould, gave his

testimony in favour of the Book, and with the travelling Elders accepted and acknowledged it as the doctrine and covenants of their faith by an unanimous vote.

Ira Ames, acting President of the Priests, gave his testimony in favour of the Book, and with the Priests accepted and acknowledged it as the doctrine and covenants of their faith, by an unanimous vote.

Erastus Babbit, acting President of the Teachers, gave his testimony in favour of the Book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by an unanimous vote.

William Burgess, acting President of the Deacons, bore record of the truth of the Book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by an unanimous vote.

The venerable assistant President, Thomas Gates, then bore record of the truth of the Book, and with his five silver-headed assistants, and the whole congregation, accepted and acknowledged it, as the doctrine and covenants of their faith, by an unanimous vote.

The several authorities and the General Assembly by an unanimous vote, accepted of the labours of the committee.

President O. Cowdery then read the following article on "Governments and Laws in general," which was accepted and adopted, and ordered to be printed in said Book, by an unanimous vote:—

"That our belief with regard to earthly governments and laws in general, may not be misinterpreted, nor misunderstood, we have thought proper to present, at the close of this volume, our opinion concerning the same.

"We believe that governments were instituted of God, for the benefit of man; and that He holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society.

"We believe that no government can exist, in peace, except such laws are framed, and held inviolate, as will secure to each individual, the free exercise of conscience, and the right and control of property, and the protection of life.

"We believe that all governments necessarily require civil officers and magistrates to enforce the same; and that such as will administer the law in equity and justice should be sought for, and upheld by the voice of the people (if a republic,) or the will of the sovereign.

"We believe that Religion is instituted of God, and that men are amenable to Him, and to Him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others (but

we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

"We believe that every man should be honored in his station; rulers and magistrates as such—being placed for the protection of the innocent, and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them, peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

"We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right, in justice, to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence is shown to the laws, and such religious opinions do not justify sedition or conspiracy.

"We believe that the commission of crime should be punished according to the nature of the offence; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality, and their tendency to evil among men, by the laws of that government in which the offence is committed; and for the public peace and tranquillity all men should step forward and use their ability in bringing offenders against good laws to punishment. We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

"We believe that all religious societies have a right to deal with their members for

disorderly conduct, according to the rules and regulations of such societies; provided, that such dealing be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy, either life or limb; neither to inflict any physical punishment upon them; they can only excommunicate them from their society, and withdraw from their fellowship.

"We believe that men should appeal to the civil law for address of all wrongs and grievances, where personal abuse is inflicted, or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends and property, and the government, from the unlawful assaults and encroachments of all persons, in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

"We believe it just to preach the Gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond-servants; neither preach the Gospel to, nor baptize them, contrary to the will and wish of their masters; nor to meddle with, or influence them in the least to cause them to be dissatisfied with their situations in life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude."

A hymn was then sung. President S. Rigdon returned thanks; after which the Assembly was blessed by the Presidency, with uplifted hands, and dismissed.

OLIVER COWDERY, } Presidents.
SIDNEY RIGDON, }

THOMAS BURDICK, } Clerks.
WARREN PARRISH, }
SYLVESTER SMITH, }

On the 19th, a charge was preferred before a Council of the Presidency, against Elder Almon W. Babbit, for not keeping the Word of Wisdom; for stating the Book of Mormon was not essential to our salvation, and that we have no articles of faith except the Bible.

Elder J. B. Smith testified that Elder Babbit had assumed the prerogative of dictating to him in his preaching; also for not keeping the Word of Wisdom.

Elder Babbit said he had taken the liberty to break the Word of Wisdom, from the example of President Joseph Smith, jun., and

others, but acknowledged that it was wrong; that he had taught the Book of Mormon and Commandments as he had thought to be wisdom, and for the good of the cause; that he had not intended to dictate to Elder J. B. Smith, but only to advise with him.

The Council reproved Elder Babbit, and instructed him to observe the Word of Wisdom, and commandments in all things; also that it is not advisable for any Elder to take his wife with him on a mission to preach.

WARREN PARRISH, Clerk.

Seven of the Twelve met in Conference at Saco, Maine, August 21st.

The Church in that place numbered fifty-seven; the Dover Branch in New Hampshire, eight.

The Council gave instructions on the redemption of Zion, the building of the Temple in Kirtland, and the printing of the Word of God to the nations, &c. &c.—and some were added to the Church during their stay.

The Church in Saco contributed seventy or eighty dollars to assist the Twelve to return home, which the Twelve recorded as a

memento in their behalf, according to covenant.

Sunday, August 23rd. I arrived at Kirtland, from my mission to Michigan.

On the 24th, the High Council at Kirtland ordained Jonathan Stevens an Elder, and instructed him and his sons, Uzziel and Lyman, and his son-in-law, John E. Page, Elders, to situate their families and go forth and preach the Gospel; also that Joseph H. Tippits and J. W. Tippits, go to Missouri this fall to purchase land for the Church in Essex, New York, according to previous appointment by the voice of said Church.

August 28th, the travelling High Council assembled in Conference at Farmington, Maine, and Resolved—That this be called the "Maine Conference." The Church in Farmington numbered thirty-two, in Sitter B., twenty-two; in Akwry, twenty-five; in Errol, New Hampshire, twenty; all in good standing. I preached on the duty of wives.

(To be continued.)

VARIETIES.

It is stated that Father Newman is now studying very hard with the Dominicans, and is about to found an order of Roman Catholic Missionaries, whose especial object will be the conversion of the "flourishing kingdom of England."—*Liverpool Albion*.

THE Bavarian Government has notified that it will not recognize marriages which have taken place according to the forms of the German Catholic community. Parties to such marriages, refusing to be married according to the orthodox rites, will be separated by the police, as living in concubinage.—*Ibid*.

It is said that the researches of the Danish antiquarians established the fact, some years ago, that New England, U.S., was discovered five hundred years before Columbus landed upon Hispaniola, and that the coast of Massachusetts had been visited and in some degree settled by the Vikings (of Scandinavia) and their descendants, as early as the tenth century.

NEW METROPOLITAN ROMAN CATHOLIC CATHEDRAL.—This edifice, which is intended to occupy a site of ground at the north end of Hatton-garden, will be on the model of the Basilica, and is proposed to be not only of great extent, but on a grand scale of magnificence. The architects are Signor Gualandi, of Bologna, and Mr. J. H. Stevens. It is intended that no charge shall be made for admission, and sermons are to be preached and rites administered in ten languages. The schools will also be entirely free, and placed under the Council of Education.—*Lloyd's Newspaper*.

EARTHQUAKES IN CALIFORNIA.—Since November 21, 1852, there have been thirty-two shocks of earthquakes within the limits of California. The effects of these continued shocks have been confined principally to the southern section of the state, and have therefore excited but little attention, although entitled to much more than has been elicited. The effects on the desert have been considerable; so much so that the waters of the New river, the Big Lagoon, and other points of obtaining water, which made their appearance on the surface in 1848 and 1849, have now disappeared, and in their places volumes of sulphurous mud and efflorescent sulphur have appeared. This, we fear, will present a serious obstacle to the emigration by the Gila route this season.—*New York Herald*.

THE French and Americans speak in the nose, the Germans in the throat, and the English through the teeth.

THE United States Congress has organized the northern portion of the recent Oregon Territory into another territory, called Washington Territory. The new territory lies chiefly between latitudes 46 deg. and 49 deg., and between longitudes 110 deg. and 125 deg. west of Greenwich.

ALL goods taken to Iceland are duty free, and letters and papers are carried there in government vessels, free of postage, and sent through the Island by government messengers. There is not a post-office, a custom house, a police officer, a fort, a soldier, or a lawyer in the whole country. Dried fish, goods, and valuables, are left out of doors unguarded, with impunity, stealing being almost unknown. Taxes are very light, and do not amount to as much as the expense of carrying on the government, paying the officers, and transporting the mail. The islanders are universally educated to that extent that all can read and write.—*New York Tribune*.

RAIN OF SULPHUR.—On Friday night a heavy rain fell, accompanied with high wind, which was attended with a curious phenomenon. On Saturday morning the streets and all the pools of water for miles around were discovered to be covered with a fine yellowish dust, which many have supposed to be sulphur; in fact, we are informed that some of the dust was gathered, and upon fire being applied, it burnt the same as sulphur. We, however, are not inclined to any such opinion, but believe the substance to have been no other than the pollen of plants or trees, and scattered by the winds. Its appearance on the waters is a thing of common occurrence at this season, particularly in those parts of the states of Louisiana and Mississippi where the pine and cypress abound.—*Louisville Courier*, March 27.

BELTANE IN DEVONSHIRE.—Seeing that the ancient superstition of the Beltane fire is still preserved in Scotland, and is lighted on the 1st May, the origin of which is supposed to be an annual sacrifice to Baal, I am induced to state that a custom, evidently derived from the same source, is, or was a few years since, annually observed in the wild parts of Devonshire. At the village of Holme, situated on one of the Spurs of Dart moor, is a field of about two acres, the property of the parish, and called the Ploy (play) Field. In the centre of this stands a granite pillar (*menhir*) six or seven feet high. On May-morning, before day-break, the young men of the village assemble there, and then proceed to the Moor, where they select a ram lamb, doubtless with the consent of the owner, and, after running it down, bring it in triumph to the Ploy Field, fasten it to the pillar, cut its throat, and then roast it whole, skin, wool, &c. At midday a struggle takes place, at the risk of cut hands, for a slice, it being supposed to confer luck, for the ensuing year, on the fortunate devourer. As an act of gallantry, in high esteem among the females, the young men fight their way through the crowd to get a slice for their chosen amongst the young women, all of whom, in their best dresses, attend the *Ram Feast*, as it is called. Dancing, wrestling, and other games, assisted by copious libations of cider during the afternoon, prolong the festivities till night-fall.—*Notes and Queries*.

AN ACROSTIC,

On the Book of Mormon. Spoken extempore, at the request of President Joseph Smith,

BY PHINEAS H. YOUNG.

(From the *Deseret News*.)

Buried in dust, I lay
On yonder mountain top,
On earth I could not stay,
Kind heaven hid me up.
O! may I yet come forth,
For man's deliverance stand,
Make nations from the north
O'erspread this promised land;
Rejoice with Israel's race,
Make this their dwelling place,
On earth to see His face,
No more to sin.

THE SETTING SUN; OR, THE SAINT'S DEATH!

BY ELDER W. G. MILLS.

That tranquil hour, I love to stroll,
Ere darkness fills the vaulted sky,
With one beloved, whose gentle soul
Can share the pleasure gliding by.

Musing I've stood and gazed upon,
With holy feelings o'er my mind,
Yon glorious, broad, triumphant sun,
Ere he to night his charge resigned.

Well he pursued his steady way,
Unchecked by storm, or angry cloud;
And smiling shed his gorgeous ray,
That tinged the dying conqueror's shroud.

The stars appeared to watch his fall,
And fondly hoped to fill his place;
But earth threw round her mourning pall,
The zephyrs sighed all comfortless.

A nameless feeling of regret
Crept o'er me as he drooped away:
Fondly I'd bid him linger yet—
His work was good, too short his stay!

But Truth the gloomy veil withdrew,
And smiling Hope awoke her strain:
He's gone! now *others* feel his glow!
He'll soon in glory rise again!

Newbury, Berks.

Thus have I marked the Saint's bright course,
With God and Truth his constant guide;
Nor Envy's tongue, nor Hell's dark force,
Could draw his virtuous heart aside.

He knew him whom he leaned upon;
A noble testimony gave:
His faith and works together shone,
A glorious halo round his grave!

We've watched him as his day declined,
And all admired his dying worth;
And sighed, with feelings undefined,
That one so good should leave the earth.

We would have lent him half our powers,
Could he have lingered longer here:
Too transient seemed his useful hours—
Ah! why so soon then disappear!

But Truth the Future's curtain furled,
And laid the vision ope to view:
He entered in the spirit world,
To fill a *glorious mission* too.

And though his body's 'neath the sod,
Hope smiling guards the spot he lies:
He soon shall feel the power of God—
In glorious resurrection rise!

ADDRESSES.—William Morris, 21, Athol Street, Liverpool.

John Kelly, at Mr. Hyett's, Baker, top of Charles Street, Worcester.

Chauncey G. Webb, 50, Dundas Street, Monkwearmouth, Sunderland.

Dan Jones, Albert Street, Merthyr Tydfil, South Wales.

Edward Bunker, 41, Chester Street, Sheffield.

LIST OF MONIES RECEIVED FROM THE 14TH TO THE 21ST APRIL, 1853.

William McGhie	£3 0 0	Brought forward.....	£29 6 0
James Robson	10 0 0	Joseph Chapman	4 0 0
John B. Pears	5 0 0	Thomas Kimpin.....	4 0 0
Henry Savage	5 0 0	James Linforth	3 0 0
Francis Kirby	6 6 0	James Walker.....	35 16 1
Carried forward	£29 6 0		£76 2 1

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No. 20.—Vol. XV.

Price One Penny.

(Continued from page 302.)

To the Elders of the Church of Latter-day Saints.

Having received, by a heavenly vision, a commandment, in June following, to take my journey to the western boundaries of the State of Missouri, and there designate the very spot, which was to be the central spot, for the commencement of the gathering together of those who embrace the fullness of the everlasting Gospel. I accordingly undertook the journey with certain ones of my brethren, and after a long and tedious journey, suffering many privations and hardships, I arrived in Jackson county, Missouri; and after viewing the country, seeking diligently at the hand of God, He manifested Himself unto me, and designated, to me and others, the very spot upon which He designed to commence the work of the gathering, and the upbuilding of an "Holy City," which should be called Zion—Zion because it is to be a place of righteousness.

Here we pause for a moment, to make a few remarks upon the idea of gathering to this place. It is well known that there were lands belonging to the government, to be sold to individuals; and it was understood by all, at least we believe so, that we lived in a free country, a land of liberty and of laws, guaranteeing to every man, or any company of men, the right of purchasing lands, and settling, and living upon them; therefore we thought no harm in advising the Latter-day Saints, or "Mormons," as they are reproachfully called, to gather to this place, inasmuch as it was their duty, (and it was well understood so to be,) to purchase, with money, lands, and live upon them, not infringing upon the civil rights of any individual, or community of people; always keeping in view the saying, "Do unto others as you would wish to have others to do unto you;" following also the good injunction, "Deal justly, love mercy, and walk humbly with thy God."

These were our motives in teaching the people, or Latter-day Saints, to gather together, beginning at this place; and inasmuch as there are those who have had different views from this, we feel that it is a cause of deep regret, for be it known unto all men, that our principles concerning this thing, have not been such as have been represented by those who, we have every rea-

son to believe, are designing and wicked men, that have said that this was our doctrine—to infringe upon the rights of a people who inhabit our civil and free country, such as to drive the inhabitants of Jackson county from their lands, and take possession thereof unlawfully. Far, yea, far be such a principle from our hearts. It never entered into our minds; and we only say, that God shall reward such in that day when He shall come to make up His jewels.

But to return to my subject. After having ascertained the very spot, and having the happiness of seeing quite a number of the families of my brethren comfortably situated upon the land, I took leave of them, and journeyed back to Ohio, and used every influence and argument that lay in my power, to get those who believed in the everlasting covenant, whose circumstances would admit, and whose families were willing, to remove to the place which I had designated to be the land of Zion; and thus the sound of the gathering, and of the doctrine, went abroad into the world; and many, we have reason to fear, having a zeal not according to knowledge, not understanding the pure principles of the doctrine of the Church, have, no doubt, in the heat of enthusiasm, taught and said many things which are derogatory to the genuine character and principles of the Church; and for these things we are heartily sorry, and would apologize if apology would do any good.

But we pause here, and offer a remark upon the saying which we learn has gone abroad, and has been handled in a manner detrimental to the cause of truth, by saying, "that in preaching the doctrine of gathering, we break up families, and give license for men to leave their families, women their husbands, children their parents, and slaves their masters, thereby deranging the order, and breaking up the harmony and peace of society." We shall here show our faith, and thereby, as we humbly trust, put an end to these false and wicked misrepresentations, which have caused, we have every reason to believe, thousands to think they were doing God's service, when they were persecuting the children of God; whereas, if they could have enjoyed the true light, and had a just understanding of our principles, they would have embraced them with all their hearts, and been rejoicing in the love of the truth. And now to show our doctrine on this subject, we shall commence with the first principles of the Gospel, which are, repentance, and baptism for the remission of sins, and the Gift of the Holy Ghost by the laying on of the hands. This we believe to be our duty—to teach to all mankind the doctrine of repentance, which we shall endeavour to show from the following quotations—

"Then opened he their understandings, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead, the third day. And that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem." Luke xxiv. 45, 46, 47.

By this we learn, that it behoved Christ to suffer, and to be crucified, and rise again on the third day, for the express purpose that repentance and remission of sins should be preached to all nations.

"Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts ii. 38, 39.

By this we learn that the promise of the Holy Ghost is unto as many as the doctrine of repentance was to be preached, which was unto all nations. And we discover, also, that the promise was to extend by lineage; for Peter says, not only "unto you, but unto your children, and unto all that are afar off." From this we infer, that it was to continue unto their children's children, and even unto as many as the Lord their God should call. We discover here that we are blending two principles together in these quotations. The first is the principle of repentance, and the second is the principle of the remission of sins; and we learn from Peter, that remission of sins is obtained by baptism in the name of the Lord Jesus Christ; and the Gift of the Holy Ghost follows inevitably; for, says Peter, "you shall receive the Holy Ghost."

Therefore we believe in preaching the doctrine of repentance in all the world, both to old and young, rich and poor, bond and free, as we shall endeavour to show hereafter how, and in what manner, and how far, it is binding on the consciences of mankind, making proper distinctions between old and young, men, women, children, and servants. But we discover, in order to be benefitted by the doctrine of repentance, we must believe in obtaining the remission of sins. And in order to obtain the remission of sins, we must believe in the doctrine of baptism, in the name of the Lord Jesus Christ. And if we believe in baptism for the remission of sins, we may expect a fulfilment of the promise of the Holy Ghost, for the promise extends to all whom the Lord our God shall call; and hath He not surely said, as you will find in the last chapter of Revelations—"And the Spirit and the bride say, Come. and let him that heareth say, Come. And let him that is athirst, come. And whosoever

will, let him take of the water of life freely." Rev. xxii. 17.

— Again, the Saviour says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. xi. 28, 29, 30.

Again, Isaiah says, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength; even to Him shall men come; and all that are incensed against Him shall be ashamed." Isaiah xlv. 22, 23, 24.

And to show further connexions in proof of the doctrine above named, we quote the following Scriptures—

"Him hath God exalted with His right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins; and we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him." Acts v. 31, 32.

"But when they believed Philip, preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized both men and women. Then Simon, himself, believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

"And as they went on their way, they came unto a certain water, and the eunuch said, See, here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more, and he went on his way rejoicing. But Philip was found at Azotus; and passing through, he preached in all the cities, till he came to Cesarea." Acts viii. 12—17, 36—40.

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the Gift of the Holy Ghost. For they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days." Acts x. 44—48.

"And on the Sabbath, we went out of the city, by a river side where prayer was wont to be made; and we sat down and spake unto the women which resorted thither. And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things spoken of by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there; and she constrained us."

"And at midnight Paul and Silas prayed, and sang praises to God; and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here. Then he called for a light, and sprang in, and came trembling and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." Acts xvi. 13—15, 25—34.

"And it came to pass that, while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus, and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily bap-

tized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied." Acts xix. 1—6.

"And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him, and he said, the God of our fathers hath chosen thee that thou shouldst know His will, and see that Just One, and shouldst hear the voice of His mouth. For thou shalt be His witness unto all men, of what thou hast seen and heard. And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii. 12—16.

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk and not of strong meat. For every one that useth milk is unskilful in the word of righteousness, for he is a babe. But strong meat belongeth to them that are of full age, even those who, by reason of use, have their senses exercised to discern both good and evil." Heb. v. 12, 13, 14.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. vi. 1—6.

These quotations are so plain, in proving the doctrine of repentance and baptism for remission of sins, I deem it unnecessary to enlarge this letter with comments upon them; but I shall continue the subject in my next.

In the bonds of the New and Everlasting Covenant,

JOSEPH SMITH, jun.

I went to New Portage, on the 2nd, in company with Oliver Cowdery and Sidney Rigdon, to attend a Conference; and re-

turned on the 8th. I was engaged in various spiritual and temporal matters for several days.

In a meeting of a High Council of the Presidency of Kirtland, September 14th, 1835, it was decided—that, as the labourer is worthy of his hire, whenever President Joseph Smith, sen., is called upon to pronounce Patriarchal Blessings upon the Church, he be paid for his services at the rate of ten dollars per week, and his expenses found. It was further decided—that President Frederick G. Williams be appointed and hereafter serve as Scribe, to attend blessing meetings, and that he receive for his services, at the same ratio, having his expenses borne also. It was further decided—that President Oliver Cowdery be appointed, and that he act hereafter as Recorder for the Church. It was further decided—that sister Emma Smith proceed to make a selection of Sacred Hymns, according to the Revelation; and that President W. W. Phelps be appointed to revise and arrange them for printing.

September 16, the Presidency of the Church assembled and appointed David Whitmer and Samuel H. Smith a committee and general agents, to act in the name of, and for, the "Literary Firm."

Minutes of a High Council held in Kirtland, September 16th, 1835, Sidney Rigdon, Oliver Cowdery, and F. G. Williams, presiding.

A complaint was preferred by President Joseph Smith, jun., against brother Henry Green, for accusing President Joseph Smith, jun., "of rebuking brother Aldridge wrongfully, and under the influence of an evil spirit."

Brother Green being absent, President Rigdon arose and said, that it was the decision of the Presidency, that the Council proceed to examine the charge preferred, because brother Green had been regularly summoned by himself.

The Council appointed one to speak on each side; after which the following testimony was heard—

Elder Sylvester Smith testified that brother Green, on Monday morning last, said that brother Aldridge was justified in what he said, and that Presidents Joseph and Hyrum Smith were wrong in abusing the old man; and after Elder Smith had explained the matter to him, said, that if any man should do so by him, he should call him a scoundrel; and that he should say that any man who should talk as Joseph did, must have the devil in him.

Elder Lorin Babbit said he was present when the above conversation took place, and heard considerable part of it, and fully concurred in the statement of Elder Smith; and he heard brother Green say, previous to the above talk, that although they accused brother Aldridge of having an evil spirit, yet, if the truth was known, the devil was in them, (namely) Presidents Joseph and Hyrum; for if any man should ask my opinion, and then abuse me in that way, I should call him a scoundrel or a knave.

President Cowdery stated to the Council, that brother Aldridge was not called upon to give his opinion concerning the book, but said what he did without being called upon to speak; for the book was only handed to him and others to look at, that they might see the quality and goodness.

President Joseph Smith arose and stated that he knew that brother Aldridge was under the influence of an evil spirit, and had been for a long time.

Counsellor Orson Johnson also said that he knew that this thing was so, by what he had seen and learned, and that he had heard from credible authority, that the old man had been in the habit, for a long time, of neglecting prayer and family worship.

Counsellor Smith said, that President Smith was in the line of his duty when he reproved brother Aldridge for his evil; and, consequently, brother Green must have been wrong in opposing him, and saying he acted like a scoundrel, and that the devil was in him.

Counsellor Jackman said that brother Green could not be justified in opposing the servant of the Lord, while in the actual discharge of his duty, and that it was evident that Satan hath sought to make divisions in the Church, and hath taken the advantage of the occasion of presenting the book, to do this.

The book referred to, was purchased for recording "The Patriarchal Blessings."

President F. G. Williams said, that the wickedness of brother Green in condemning President Smith is evident from the testimony; and that brother Aldridge also did act foolishly, and by the influence of a wrong spirit, in questioning the integrity of the head of the Church, in the purchase of the book, and that President Smith was and is justifiable in doing as he has done in the matter, and should not be censured, as has been done in this matter by brother Green.

President O. Cowdery then arose, and showed, by a few plain remarks, how Satan had sought, from the beginning, to destroy the Book of Mormon; and in order to do this, had been actually levelling his shafts against the servants of God, who were called to bring it forth and bear testimony of

it to the world; and now hath sought occasion against the servants in tempting brethren to say they had equivocated in the price of the Record Book, which was presented last Sabbath; and that brother Aldridge, and perhaps others, fell under this evil influence, and brother Green justifies them in this thing, and condemns President Smith, and is not, and ought not, to be justified in so doing.

President Cowdery went on to show that the book was purchased as cheap as it could be, and was actually worth what was given for it, namely, twelve dollars.

Elder Cahoon requested leave to interrupt President Cowdery a moment, to inform the Council that, a moment before, brother Green passed the house, and when the speaker told him the Council was considering his case, and requested him to come in, he said he should go about his own business, so went on his way, regardless of the Council.

President Cowdery resumed, showing that the design of brother Aldridge, or at least of the spirit that was in him, was to destroy the character of the heads of the Church, and showed that we intended to speculate out of the brethren, and extort from them more than the cost of the book; and now, instead of regarding our feelings, he disregards us altogether, and shows that he has no faith in the High Council. Soon after, brother Green came in, and said that he had been detained longer than he intended, having been to Chagrin on business, and had to deliver the horse and harness to the owner before he could attend to the Council.

President Rigdon then arose and decided that brother Green should not have been hindered from being here, by any other business; and if so, he should have notified the Council, and requested an adjournment.

President Cowdery then observed, that he thought the case sufficiently brought before the Council, and would say no more. And President Rigdon proceeded to give his decision—that brother Green should, if he were aggrieved with President Smith, have gone and told him of his difficulty, and not have said anything about it to his neighbour. And again, that Mr. Aldridge, as has been shown, has been guilty of neglecting his prayers before God, and therefore has not had the Spirit of God to preserve him from the temptations of Satan, and has fallen into evil, and actually did do wrong in raising objections to the price of the book presented last Sabbath, and was under the influence of an evil spirit.

Brother Green fellowships the evil spirit in brother Aldridge, and says he is justifiable in what he has done, and therefore it is evident that an evil spirit is reigning in the breast of brother Green. And it is also as

evident, that President Joseph Smith, jun., was justifiable in rebuking that evil spirit, and it was not only justifiable in President Smith to rebuke that evil spirit, but also his duty as President, and First High Priest in the Church of Christ, appointed of God to lead the same into all righteousness.

The decision, then, of the Presidency of the High Council, is, in short, that brother Green be, and is now, excluded from this Church, and shall be a member no more, until he comes in by the ordinance of baptism, as appointed by the Gospel, to be done in the Church.

This was agreed to by all the Counsellors except Coe, who queried whether Mr. Green should not have the privilege of confessing his faults, and still be retained in the Church.

He therefore thought that it was the privilege of brother Green to have a re-organization of the Council, and a re-hearing. This was about to be granted, and the Council to be adjourned till to-morrow, but Counsellor Coe requested some explanation from the President, and was instructed as follows—

“When a heinous crime is committed, and indignity offered to the High Council, then it is the privilege of the Presidency of the High Council, to stamp it with indignation under foot, and cut off the offender as in the case just decided!”

Counsellor Coe then withdrew his objection to the decision of the Presidency, which was acknowledged by the whole house, and Council adjourned.

SYLVESTER SMITH, Clerk.

(To be continued.)

RETURN OF THE JEWS.

(Extract from the *Family Herald*.)

The Jews are creeping slowly back to their native land. Last year about a thousand arrived from Poland and the north countries, and this year an association is forming itself in London to promote the colonisation of Palestine by agricultural Jews. The object of this association is—

First. To solicit from the Porte a grant of a portion of land between Safed and Tiberias (Galilee), now totally waste and useless, under conditions mutually advantageous to the Government and landholders.

Secondly. To allow the settlement its internal government. This is a condition which it is not expected would meet with any obstacle, since such is the actual policy of the Porte towards its Rayah subjects, whose respective nationalities and internal institutions it acknowledges.

Thirdly. To take such measures in the infancy of the settlement as would secure the lives and properties of the settlers, the necessary scope for development, and eventual self-protection.

The address of this new association is the office of the *Jewish Chronicle*, 24, Houndsditch; and Dr. A. Benisch, Translator of the *Jewish School and Family English Bible*, Editor of the *Jewish Chronicle*, and Professor of Hebrew at the Jewish Literary Institution, heads the list of official agents and originators of the scheme. After him comes W. H. Black, of Rolls House, Chancery Lane,

who stands at the head of the Seventh-day Christians in London, who keep the Jewish instead of the Christian Sabbath. They intend, if well supported, to carry out this plan of colonisation on a very extensive scale, a scale in fact which seems to anticipate the future possession and restoration of the Promised Land.

Of late the Jews have been collecting in Palestine in considerable numbers, and in Jerusalem itself about one-third of the inhabitants are already of the old and determined stock, the race that is never beaten, and never persuaded to yield the precedence which it claims amongst the nations. But numerous as the Jews are in Palestine, they have hitherto desisted from agricultural pursuits. They trade in Jerusalem, they keep shops, they make shoes and clothes, chairs and tables, and produce a variety of moveable goods, but the immovable land they will not touch. Some holy superstition, as well as Turkish oppression, has withheld them from it. The consequence is, that one of the main sources of comfortable living in such desolate regions is barred against the Jewish poor, who, were it not for the national prejudice against agricultural industry, under such conditions of slavery, would gladly yoke the steers to the plough, and revive the rustic spirit of their fathers. But a Jew who is offered agricultural employment in Jerusalem is almost obliged,

in ordinary circumstances, to refuse it; he would be despised by his race if he accepted it. Rather than do so, he must wear out a useless and a painful existence in starving upon what is falsely esteemed the bounty of the affluent Jews of the West, who regularly send their contributions for the support of their indigent but idle brethren in the Holy Land. On one occasion, when Sir Moses Montefiore was in Jerusalem, he gave a dollar to every Jew that would accept it; and this amounted, no doubt, to two or three thousand—for there are now about four thousand Jews in Jerusalem, and the greater part of them are miserably poor. This dollar would soon be spent by each individual; but had the entire sum been expended on ploughs and spades, young vines, and olives, and fruit-trees, the dollar of each would then have become a permanent and a profitable capital. A small American mission established itself about three years ago in the vale of Urtas, near Bethlehem; they belonged to the Seventh-day Christians, and their intention was to cultivate the land, and employ the poor Jews who were willing to accept such employment; they were also resolved to refrain from proselytism; but we have just heard that the British consul at Jerusalem, who from the first was opposed to this American colony, has at length succeeded in breaking it up at Bethlehem, and it has now retreated to the land of Galilee, where the new association contemplates a settlement. The American colony was very poor, and sadly at a loss even for the necessary instruments of agriculture; but we were told by a friend, who visited the colony at Urtas last year, that the vale was delightful, the soil most luxuriant, and the fruit-trees, which had only been two years in the ground, were large and healthy, and already bearing fruit. In this prosperous condition the British consul has co-operated with the Mahometan desolater, and restored the land to its desert condition. The curse is restored; for what special reason we know not, except some paltry fear of dissent—a fear that keeps Portugal and Spain, and other Popish regions, in their present ruinous and lifeless condition, and which no consul, who represents the English nation at large instead of some sect in England, could ever acknowledge as a

legitimate motive of action. There may be other reasons of which we know not; but the influential Christian party in Jerusalem is a proselyting party, and is therefore not disposed to promote the colonisation of Jews as Jews, but only as Christians. They, of course, must meet with decided opposition from all true Jews; and no doubt it is partly for the purpose of preventing this possibility of Christian conversion that the present association is now forming.

The difficulties attending this plan, however, are almost insurmountable. The Jewish Rabbis can scarcely patronize it. It is almost equivalent to an infidel movement. If the Jews really do believe in a forthcoming Messiah, why not patiently wait for Him? Their faith should teach them that they cannot take possession of the Land of their Fathers without Him. It is He and He only who shall "build up the old wastes, the ruins of many generations, for He shall be called The Repairer of the Breach, The Restorer of Paths to dwell in." The Rabbis know this well, and many of them believe it. Many also of the Jews themselves believe it; and therefore we cannot expect that the association will meet with very general support amongst the Jews. Besides, the great bankers of the Jewish race must necessarily fear any bold and decided attempt to make an encroachment on the rights of Turkey, without such guarantees from the other powers as would satisfy men who have so much at stake in those regions. The difficulties, however, are merely delays, which prevent the immediate realisation of the hopes of many enthusiastic, and, perhaps, impatient Jews; the ultimatum must now be regarded as a political certainty—the restoration of the Jews to their own land. Their eye is ever upon it; their nationality is still in perfect preservation—greater even in number than it was in the time of Moses, and perhaps as great as it ever was in the prosperous reigns of David and Solomon. They are wealthy, moreover, and constitute in their dispersion one of the great powers in this financial era, when armies cannot move and kings cannot govern without the consent and the co-operation of the princes of commerce.

To take events cheerfully and to promote the happiness of others, is the way to insure an enduring spring of existence.

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 14, 1853.

DEPARTURE OF ELDER LEVI RICHARDS.—Elder Levi Richards, with his lady, embarked on board the steamer *Cambria*, for Boston, on the 30th April.

Elder Richards has laboured upwards of four years in these lands, a considerable portion of the time as Counsellor to the President of the Church in the British Isles, in which capacity his labours have been eminently useful to the Church generally. His many years of familiarity with the Prophet Joseph, and of association with the highest Councils of the Church, and his constant service in connexion with it, have afforded him qualifications for usefulness with which few are endowed. The wisdom of his counsels has seemed to render them commendable to all who have enjoyed them—they have been such as could be acted upon with full assurance of the favour and blessing of God. His labours have been faithful and diligent to build up and encourage the Saints, and so extensive among the British Conferences, as to be almost universally known among them. A former mission of two years in England, and his late mission, have secured to him an undying remembrance with many thousands, whose faith and prayers will go with him as he journeys to the vallies of the mountains.

THE JOURNEY OVER THE PLAINS.—In consequence of the high prices of oxen, cattle, &c., for the outfit across the plains, probably many Saints may not go quite so comfortably as they anticipated. But we expect that all who started hence with the intention of going right through to the Valley this season, will be enabled to do so, as far as teams and provisions are concerned. Though to perform the journey, some may have to dispense with a few luxuries or comforts which they hoped to enjoy, in consequence of the high state of the markets, yet they will have the privilege of accomplishing the main object of their desires—gathering to Zion. And the satisfaction they will feel in having this blessing will banish all thoughts of discomfort on the way. Each succeeding year will no doubt increase the difficulties which attend the gathering of the Saints, and will require more faith and greater sacrifice and exertion than have yet characterized the movements of the Saints in fulfilling this great and important requirement of God at their hands.

The manifestation of benevolent feeling by the citizens of Keokuk, is very opportune, and will no doubt be enjoyed by the Saints with feelings of gratitude to Him who has the hearts of all men under His influence, and who softens them from time to time for the good of His people.

THE JEWS.—Anything concerning the restoration of the Jews is ever interesting and welcome. The extract from the *Family Herald*, which appears in another part of this Number, is worthy of being placed upon record in the *Star*, as it shows that the spirit of gathering is briskly animating certain members of that ancient race. We hail with gladness any and every sign of returning favour from the Lord to the House of Judah, and we look forward with intense interest to the time when a homeward movement will be general among the Jews in every nation. But the idea that Judah must wait for their Messiah ere they return to Palestine is not exactly in accordance with our notions. The last chapter of Zechariah manifests that the Jews, or a considerable portion at least of them, will return to the land of their fathers, that Jerusalem will be under their control, that the nations of the earth will gather themselves

together to oppose Judah's nationality, that the armies of the nations will encompass Jerusalem, and that, at the opportune moment when the city seems falling into the hands of its enemies, the long-expected Messiah will reveal himself to the rescue by setting his feet upon the Mount of Olives, and by earthquake, pestilence, fire, and sword, thoroughly emancipate the House of Judah, and vanquish their enemies. May that day be hastened.

APPOINTMENTS.—Elders Daniel Spencer and John Van Cott are appointed to act as our Counsellors in the Presidency and general watch-care of the Church in the British Isles.

Elder Daniel Spencer will travel among the Conferences, counselling and instructing the Saints, as circumstances may permit. The opportunities which he has enjoyed have been such as are calculated to render him eminently useful in promoting the general good and happiness of all who seek him for wisdom and counsel.

Elder William Taylor is appointed to labour under the direction of Elder Dorr P. Curtis, Pastor of the South, Wiltshire, and Land's End, Conferences.

S. W. RICHARDS.

THE SCANDINAVIAN MISSION.

PERSECUTIONS—RELEASE OF CERTAIN ELDERS—NUMEROUS BAPTISMS—SUCCESS OF THE TRUTH IN DENMARK, NORWAY, AND SWEDEN.

(Letter from Elder Willard Snow.)

Copenhagen, April 13th, 1853.

Dear Brother S. W. Richards—Soon after writing you my last letter, Feb. 20th, I had an invitation to visit a brother in the suburbs of the city. I did so in company with Elder Canute Peterson. After supper was over, a few brethren and sisters came in to spend the evening in conversation, singing, and prayer. As we were about opening our meeting, in stepped about ten men, who looked as if they had descended from the ancient Gothic race. We, however, proceeded to sing and pray as usual, after which, Elder Peterson made a very few observations, but he was soon interrupted, and he sat down. Bishop C. Christiansen arose and remarked that we had only come together in a private capacity to worship and pray before the Lord, and expressed a wish for our strange friends to permit us to proceed with our devotions without being disturbed. They replied that they were Christians as well as we, and they wished to know if Saint Paul did not teach that it was better to marry than to burn. I also spoke a few words to them, hoping thereby to command sufficient influence to deter them from committing any acts of violence at least, but all in vain. I saw it was their determination to break up the meeting, I therefore dismissed it. They then, instead of going away, threatened they would not leave the house until they had flogged

three at least of us. Brother Paulsen, the man of the house, then pleaded with them to spare his friends whom he had invited in to spend the evening with him, and not to molest them in his own house, and in his own presence, but all in vain. They commenced an uproar, knocked down one or two of the brethren, and kicked and beat an old gentleman by the name of Jensen, bruising his side and face in a most brutal manner. I stood and watched their motions till an opportunity offered of giving them the slip, when I left my cloak in the hands of the sisters, and escaped one way, and Elder Peterson the other. Elders Hogan and Piersey also escaped unhurt.

Brother Paulsen entered a suit against them, lodging a legal complaint in the hands of the police, who, after about one month's delay, advised him not to urge the matter further, lest it should be worse for him.

Since then another man went into brother Paulsen's house, during his absence, knocked down his wife, and escaped, leaving her face much bruised, so that she attended our Conference with a bandage round her head. Her face is yet black and blue.

Another of our Travelling Elders, by the name of Paulsen, was arrested, and has been confined in Laalland, for the last

two months, on a charge of "vagrancy." Another, by the name of Faster, was arrested, a few days since, near Aarhunse, on the same charge. One Elder Dorus was sent back to Copenhagen, his carpet bag was sealed with the king's seal, which Elder Dorus was forbidden to break, except by order of the police. One Elder has just been driven out of Sweden, and three or four more have been arrested there, for preaching and baptizing.

On the 15th of March, I received another lengthy communication from President C. Larsen and the Elders imprisoned in Norway, giving a more full account of their trials, and of the Norwegian mission, since they arrived in Brevig, down to the 4th of March, which communication I have just inserted in the *Skandinaviens Stjerne*. It appears that, after remaining in arrest about one month, their case was called up, for the first time, on the 12th of November, and again on the 22nd of December, 4th, 19th, and 29th of January, and 17th and 21st of February. Thus they appeared before the court seven times. They were confined nearly five months. The rendition of judgment was announced to them on the 4th of March, after their opponents had examined fifty witnesses against them, and ransacked the spiritual and civil law from the 17th century down to 1845. The brethren were condemned to pay a fine of sixteen dollars a piece, and costs of suit, and all were bound for each, and each for all. The magistrates seemed to try very hard to come to the conclusion that the "Mormons" ought not to enjoy, in common with other Dissenters, the protection of the Dissenters' law, as the "Mormons" have not dissented from the state church, but have arisen up themselves, and therefore should be treated like the Jesuits, who are not tolerated in the kingdom. I therefore counselled brother Larsen to call in some worthy brethren, and ordain them to the Priesthood to baptize, believing it to be high time to begin to preach.

I have just received another letter from them, informing me that, on the 16th of March, brother S. Larsen, captain of the *Zion's Lion*, was finally set free. What he was arrested for, I have yet to learn, unless it were for becoming a "Mormon," and refusing to renounce the faith, for he had neither publicly preached, baptized, nor administered the Sacrament. He says, in his letter to me, "when I was

offered my freedom, upon binding conditions, I wrote and asked the magistrate what acts the Amt wanted I should hold myself from committing." Again, in reply, he says, "As the conditions of my release from arrest, where I have been confined nearly five months, without cause, I, Svend Larsen, at the request of the Amt, hereby bind myself to keep myself from all punishable acts, and advise my fellowmen to do the same, &c." After which he reminded them of the great expense and useless trouble he had been put to, in being prevented from attending to his business and the duties of his family as a citizen, and concluded by telling them if they had let him alone in the first place, he, with his family, might have been now in America.

President H. Larsen also has been admitted to bail, and released till his case can be tried before a higher court, but he is without permission to publicly preach and administer the ordinances of the Gospel.

There have been some able discussions published by influential men, during the winter, in favour of religious freedom connected with the "Mormons," in the North, and for my part I think our prospects are rather brighter than usual upon the opening of spring.

On the 6th of April, we held a General Conference in Copenhagen, which was well attended. It continued three days, during which time much union and interest was manifested, much good instruction was given, and a full representation of the whole Church in this country took place, except from the Conference on the island of Bornholm, which it seems was prevented in consequence of ice. There are now seven organized Conferences, thirty Branches, forty-five Elders, and one hundred and fifty in different offices of the lesser Priesthood. Not less than six hundred have been baptized since last August Conference, and we now number over fourteen hundred in old Scandinavia. Seventy new members have been baptized in Sweden, since our Conference in August last, so that there are now over one hundred Latter-day Saints in Sweden. I have appointed Elder Winberg to preside over the Swedish mission—he will therefore proceed to appoint presiding Elders over Branches, and to organize them into a Conference there, unless he be arrested or driven out of his native land be-

fore he can accomplish it. Fifty have been baptized, since our last Conference, in Norway, and there are now rising of ninety in the Church, there. Elder E. G. M. Hogan will preside over the Norwegian Mission, assisted by Elders Peterson and Larsen. I have also sent two or three more Elders over to their assistance, hoping to get more of the Elders out of prison, or to turn it into a council house.

Elder Dorus, who was appointed on a mission to Iceland, at our last Conference, was arrested and imprisoned in Norway, with the other Elders, and is still in bondage there. I have therefore appointed Elder Lorentzen to preside over the Icelandic mission. He will sail from this port as soon as navigation opens up the way.

During the Conference, which closed last Sabbath, thirty-two, who were baptized during the week, came forward, and were confirmed new members in the Church, and fifteen the Sunday before. Eight have been baptized to-day, and six more are ready to be baptized to-morrow. Elder H. P. Jensen left the city this morning, on a mission to Sleswig and Holstein; Elders Hogan and Peterson for Norway; and the Presidents of Conferences, and the presiding Elders of Branches, to their several fields of labour in Denmark and Sweden. Elder George Piersey will go to Bornholm, the first of next week. Elder P. O. Han-

sen and I shall remain in Copenhagen, in hopes that the Lord will retain a stronghold here. We have just hired the large Baptist hall, in the centre of the city, formerly occupied by Mr. Münster, for a year, to preach in, together with several other rooms belonging to the same establishment, which rooms will accommodate the office. We shall remove there on the 15th instant. Our address will be "Gothersgade, No. 28."

Our public meetings on the Sabbath have gradually increased during the winter. Many respectable people have attended, and some have been baptized every week. I shall endeavour to make our meetings as interesting as possible during the summer.

We have just issued a fourth edition of five thousand copies of the *Voice of Truth*, also an edition of three thousand of the *Divine Authenticity of the Book of Mormon*. We shall issue in succession the remaining Nos. of the latter work. We continue to issue the *Stjerne* as usual, its circulation is on the increase. Our Hymn Books are all disposed of, and nearly all of the Book of Mormon, and the Doctrine and Covenants.

The brethren all join me in love to you and all the Saints.

I am, as ever, your friend and brother in the bonds of the New Covenant,

WILLARD SNOW.

LATE FROM THE WEST.

VISIT OF ELDER WHELOCK TO HIS FATHER'S HOUSE—PROSPECTS OF THE EMIGRATING SAINTS—LIBERALITY OF THE INHABITANTS OF KEOKUK.

(Letter from Elder C. H. Wheelock.)

Dear Brother Samuel—It is with a degree of pleasure that I improve the present opportunity of writing you a few lines, to keep you informed of my whereabouts, as I promised I would do, before I left Liverpool.

I wrote you a short note from New York, on our arrival there, and sent it by the *Niagara*, which note I trust you received in due time.

After transacting what business we had to do in New York, on our arrival there, I parted with Elder Shurtleff, February

St. Louis, March 31st, 1853.

25th, to visit my father's house and kindred, generally residing in Jefferson county, New York. Elder Shurtleff went on a similar errand to Westfield, Massachusetts.

On my arrival at home, I found all my friends well, and very glad to greet me once more in the flesh. Our meeting, you are assured, can be much more easily imagined than described. Suffice it to say, there seemed a mutual grateful feeling, in all, to our Heavenly Father, in permitting so many of us to meet once again upon

the earth, to exchange gratulations that none but long-severed kindred know how to appreciate.

I had scarcely been an hour at home, when my father informed me he had been dreaming of me and of my coming, some few nights before my arrival. I told him that, in the blessing you pronounced upon my head the night before I left Liverpool, you promised that such should be the case—that the Spirit should go before me in dreams, and apprise my kindred of my coming. This declaration seemed much to interest and to deeply affect my father, and other members of the family.

My visit with my kindred was very short, owing mostly to Elder Shurtleff's anxiety for me to meet him in Cincinnati, and proceed with him on to this city. But while I did stay, I made the most of my time, and succeeded, in a goodly degree, in planting the principles of the Gospel in the hearts of most, if not all, of my father's house, and I trust much fruit will ultimately be produced that will ripen into life eternal. The night before my departure for this place, I had all my kindred that were in that country, and a respectable number of old friends, at my father's house, where I prayed with them, and again testified to them of the Gospel, of the mission of the Prophet Joseph to this generation, of the Prophet's love for his people while living, and of his readiness to seal his testimony with his blood, when this ungodly generation required it at his hands. The Spirit of the Lord rested mightily upon me while thus engaged, and made me to feel that my words were like nails being driven in a sure place.

After discoursing as above described, I asked my two young unmarried sisters which they would prefer at my hands—a silk dress each, or a "Mormon" brother's blessing. They both responded heartily—"Give me the blessing." I then took some oil and consecrated it for the purpose, and poured it upon their heads, and with it a brother's best blessing, which I believe will be ratified in the heavens, for their good and exaltation in the worlds and the glories which are to come.

After blessing them, my eldest sister, who is married, and whose son, a fine young man, of twenty-one, is now with me, petitioned me for a blessing. I informed her, in as gentle a manner as possible, that I did not feel altogether at liberty to bestow upon her the blessings

of the Kingdom, as she was not a legal member thereof. This seemed to thrill through every heart. She replied, in a very feeling manner, that she did not wish me to do violence to my feelings, nor to transcend the bounds prescribed by the Church to which I seemed so fondly attached, but still she would like a blessing. She reminded me of the confidence she had reposed in me and my people, by giving into my charge her first son, whom, she said, she would trust with no other person dwelling upon the face of the earth. I then felt fully justified in blessing her, and other members of the family, as they anxiously requested me one after the other. But how shall I undertake to describe my feelings when my aged father, who gave me a being upon the earth, took his place in the chair, and desired my blessing to be sealed upon him! It appears to me that the tongue of mortals clothed with the highest degree of celestial inspiration, must fail in the attempt, much less my very clumsy and inexperienced pen. It appeared to me more like a heavenly vision than an earthly reality. The Holy Spirit rested upon me and seemed really to bring clearly before my vision the past, the present, and the future—things pertaining to eternity, and celestial principles, of which I had heard, through the Prophets, but had forgotten until reminded of them as above described. You, brother Samuel, can comprehend more of my feelings and the nature of the blessing, than I could describe, were I to write a volume more upon the subject. Suffice it to say, I poured out the strength of my soul upon the head of my parent, to the end that his life might be lengthened out upon the earth, and that he might be gathered to the mountains, and receive the ordinances of the Gospel in full, to complete his salvation, and to qualify him to stand as a Patriarch unto his family—all of which, I have much hopes of seeing fulfilled before many years shall pass away.

But, lest I weary you with a too minute detail of that which so much interests me, I will draw this part of my narrative to a close by saying that, before leaving home, I obtained a pledge of my father and all his family, that they would make speedy arrangements to follow me on to the valley, and as a token of their good faith, they gave into my charge the "Benjamin," or rather, I should say, the

youngest son, Andrew, to go on with me to prepare the way of their coming. Thus you will see it has been even as you anticipated—a part of my father's family are with me, and the rest are to follow to receive of the salvation the Lord has provided for His people. O, how my soul doth rejoice in this last great blessing from the hand of the Lord, upon me and my kindred. And I feel that you will not only bear with my feelings in this respect, but will praise God, in my behalf, because of the apparent salvation of all my father's house.

On the morning of the 8th March, I left home, in company with my brother and my nephew, and arrived in this city on the 15th.

Elders Haight and Eldridge were off up the country in search of stock, but they returned in two or three days after my arrival. Elder Shurtleff also arrived a week after, instead of before, me, as he anticipated. These brethren are all busily engaged in preparing the outfit of the Saints, which will be at an advanced cost upon what was anticipated. This is owing to the high prices of all kinds of stock, and of nearly every description of provision. The California speculators have their agents out through all the Western States, buying up all cattle, horses, and sheep that they can lay hold of, and sending them off by tens of thousands to the markets on the Pacific coast, where it is said they command an incredible price. These operations affect the markets of the whole western world, and make prices enormous, compared with what they were some two or three years since, or even as late as last season. But, as Elder Haight will have given you the particulars in relation to these matters, I will only say it will require the united ability, energy, and forethought of all the Elders to accomplish the removal of all the Saints through to the Valley, with the means on hand or that may be procured for that purpose. Still we feel that the work is the Lord's, and that He will overrule all things that seem opposed, for the good of His people, and that He will not let one of His Saints perish for want by the way, if they abide in the counsels of the Church.

Elder Haight is engaged nearly day and night, planning, devising, and advising, for the benefit of the brethren, aided by the counsels of Elders Eldridge and Shurtleff, as well as of my humble self, when

required. And I here take great pleasure in bearing testimony, not only to the unyielding perseverance and integrity of Elder Haight, but to his ability in discharging the important duties imposed upon him, as is abundantly manifest in all his business transactions. He is now in this city, awaiting the arrival of the Saints by the *Golconda*, who are hourly expected to arrive at this place.

Elder Shurtleff has gone up the river with the *Jersey's* company, and will remain with them till I go up, which will be when the *Golconda's* company arrives.

The *Ellen Maria's* company, and the Danish Saints, will remain in this city until the *Elvira Owen's* company arrives, when all will proceed on to Keokuk, and from thence to the old camping ground on Sugar Creek, where a field of two thousand acres has been offered us gratis, by the owner, which offer you may be sure we have gratefully accepted.

The arrangements made for camping and organizing at Keokuk and Sugar Creek, are excellent, and without cost to the Saints. All the inhabitants of the above-named places, including the Mayor and all the principal men of Keokuk, offer us every facility, and seem proud that we are about to pay them another short visit. Thus you see the Lord is making those who were formerly our enemies, to be our friends, or, to say the least of it, He is making them to befriend us for the time being. But as you will learn more from Elder Haight, from time to time, I will not trouble you with a further account myself.

Elder O. Pratt arrived in this city, on the 29th, in good health and spirits. He will remain here some two or three weeks. He informs me he intends to be in Liverpool some time in May.

All is moving on pretty well here, I believe, with the Saints. You will be glad to hear that Elder Gibson and family will get off by this spring's emigration.

Elders Pratt, Haight, Eldridge, and Gibson and family, all wish to be remembered in love to you. Elders Haight and Eldridge wish me to say they have just received letters from you in relation to the departure of the last ships, &c.

I will now conclude this long letter, desiring you to give my kind love to Elders Linforth and Jaques, and all at the office, to Elders Fallmer, McDonald, and Ses-

sons, and all the dear Saints that may
 speak of my humble self in your presence,
 accepting for yourself the assurance of
 my continued love and high esteem.
 Yours very truly, C. H. WHEELOCK.
 Elder S. W. Richards.

VARIETIES.

It is easier to be wise for others than for ourselves. We all have sufficient strength to bear the evils which befall others.

If all the labour of the British empire were performed by hand, it would require the active exertion of every full grown man in the world.

THERE is a book with the dangerous title of the "Pocket Lawyer." We shouldn't much like a book with this title, for we are afraid if we once got the Lawyer into our pocket we should never be able to get him out.

JEAN PAUL says, that a lady-officer, if she wanted to give the word "halt," would do it in this strain — "You soldiers, all of you, now mind, I order you, as soon as I have finished speaking, to stand still, every one of you, on the spot where you happen to be; don't you hear me? Halt, I say, all of you."

SELF-EDUCATION.—Franklin says, "If you want a good servant, serve yourself." I might startle you by saying, "If you want a good education, teach yourselves"—nor would the advice, if understood in too literal a sense, be sound; but it is true beyond doubt, that every man who has had really a good education, has done more for himself than his best teachers have done for him; and it is equally true, that many of the greatest men that ever lived have been self-educated. I believe the greatest difficulty is overcome, when the scholar is made aware that with ardour and industry he may do everything for himself, and that without these good qualities, no teacher can help him.

CAUSE AND EFFECT.—Infinite are the consequences which follow from a single, and often apparently a very insignificant, circumstance. Paley narrowly escaped being a baker. Cromwell was near being strangled in his cradle by a monkey; here was this wretched ape wielding in his paws the destinies of nations. Henry VIII. is smitten with the beauty of a girl of eighteen; and ere long "the Reformation beams from Bullen's eyes." Charles Wesley refuses to go with his wealthy namesake to Ireland; and the inheritance which would have been his, goes to build up the fortunes of a Wellesley instead of a Wesley; and to this decision of a schoolboy (as Mr. Southey observes,) Methodism may owe its existence, and England its military, its civil, and political glory.

LINES TO ELDER LEVI RICHARDS, ON LEAVING ENGLAND FOR GREAT SALT LAKE CITY.

BY ELDER W. G. MILLS.

Angels return with joy to their abodes,
 To join their host, and mingle with the Gods,
 When they've performed their mission unto man,
 And laid with him the heaven-concerted plan;
 Attend the holy Councils, and report
 Their welcome labours in the eternal court.
 The sacred Truth and influence of their vision,
 Make mortals pray them to prolong their mission;
 But they have duties in a higher sphere,
 And man must work out their instructions here.

So thou hast been, with unremitting toil,
 A reverend son of Truth in Britain's Isle;
 Long hast thou laboured like a man of God,
 To save the erring from the avenging rod

Of Him who will consuming power display
 On those who will not know, nor God obey.
 But thou must go to Zion's holy land,
 And with her highly favoured nobles stand,
 Meet in their Councils—tell thy labours there,
 And do what cannot be accomplished here;
 And, though we must not keep thee from them, still
 We'll mind thy teaching and promote thy will.

In every Conference thy name is known,
 Thine eye the passing scenes has gazed upon,
 Thou know'st the feelings of the British Saints,
 Hast heard their prayers, their praises and complaints.
 We truly feel the patriotic flame,
 And do not blush to own the British name.
 Land of our Fathers! verdant grove and hill,
 The briny-belted shore, and gushing rill!
 Home of our childhood! where we fondly trace
 Scenes of the pastimes of our early days,
 We love thee, for thou art our native earth,
 Land of the noble and illustrious birth.
 Here Milton struck with power the immortal Lyre,
 And Shakespeare poured his strains in living fire;
 Here Pope in sweet and glowing accents sung,
 With Southey, Wordsworth, and a gifted throng.
 Here, too, a Burns, Scott, Lyon, owned the art
 To sweep their numbers and entrance the heart;
 While Erin's honoured sons can likewise claim,
 With other Bards, a never-ending name.
 The sons of Art and Science we can own;
 Can claim a Nelson, and a Wellington.
 The thistle, shamrock, and the rose are seen
 A verdant wreath around our virtuous Queen!
 Then who can blame? we love our native shore
 With all its failings, which we do deplore.

But, brother Richards, we can realize
 Thou know'st the glorious message from the skies;
 We'd leave this home, and think ourselves much blest,
 To gather to that choice land in the West—
 A land preserved, prepared by power divine,
 On which to execute high Heaven's design.
 We long t' obey the mandates of our Lord,
 Where Truth, Peace, Purity, are now restored;
 Our faces turn to Zion's holy shrine;
 We pray our footsteps soon may follow thine;
 Our bosoms swell, our warmest pulses beat,
 With all of Zion's nobles there to meet;
 For there religion spreads her holy spell,
 And men of Science, Art, and Literature dwell.

Present with this, our love and deep regard
 To Brigham Young, the Prophet of the Lord;
 With Heber, and with Willard at his side—
 A triune power the Church on earth to guide;
 And say, the Saints beneath Britannia's sway,
 Pray for them oft, and love their words t' obey.
 And give the "Twelve," those men of noble parts
 And lofty minds, the affection of our hearts.
 And may those Quorums use their influence
 With God, to have us all soon gathered hence.
 Give sister Snow the warmest love we claim,
 For hearts of British Saints leap at her name;
 We proudly love that favourite of the Muse,
 Whose graceful strains within our breasts infuse

LIST OF MONIES RECEIVED.

The fire of Zion, and whose noble soul
Inspires the Saints of God from pole to pole.
And with these lines our fondest wishes flow
For all the Saints we know, and hope to know.

Accept, thyself, this humble pledge of love,
From those 'mid whom it was thy lot to move.
I hate the sycophant with flattering tone,
Despise the cringing of the artful one.
They're unbecoming in the lowest station,
And thy pure heart would spurn such adulation.
But Truth should speak, and shall be brought to view—
"Be honour given to whom that honour's due."
Farewell! and may the Heavens propitious be,
To guard thee safely o'er the fitful sea,
With thy dear lady, to whom remember me,
To greet thy brethren in the saintly throng,
From whom thy duties severed thee so long.

No sin thy honourable robe can stain,
Nor folly thy reflective mind give pain.
No love of lucre thee from duty swerved—
Nay, thou hast fared worse than thou hast deserved.
The counsels that have fallen from thy tongue,
Were well adapted for the old and young;
Nor were they heard and idly thrown away,
Thy holy influence made the Saints obey.
The noble feelings and the generous glow
Which fire thy soul, and from thy teachings flow,
Make all who hear thee feel the sacred flame;
And ne'er shall British Saints forget thy name.

Farewell, dear brother Richards! wilt thou raise
Thy orisons from Zion's sacred place,
That we may all be kept by power divine,
And gathered home to worship at her shrine;
And while this beating heart its function fills,
Prayers shall ascend for thee, from WILLIAM MILLS.

Newbury, Berks., April 13, 1853.

LIST OF MONIES RECEIVED FROM THE 21ST TO THE 28TH APRIL, 1853.

T. C. Armstrong	£22 0 0	Brought forward.....	£39 10 0
Richard Morris	5 0 0	Thomas Morgan	1 10 0
William Simms	0 10 0	John Hyde	5 0 0
Thomas O'bray (Malta)	5 0 0	Henry McCreery	35 14 0
George Simpson.....	5 0 0	Samuel Gentle	4 10 0
John Price	2 0 0		
Carried forward	£39 10 0		£86 4 0

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Head

ELDERS, PRIESTS, TEACHERS, AND DEACONS.

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 21.—Vol. XV.

Saturday, May 21, 1853.

Price One Penny.

ELDERS, PRIESTS, TEACHERS, AND DEACONS.

That respect and deference is not always paid to the lower Priesthood, amongst the Saints, that ought to be. The Priests, the Teachers, and the Deacons, in some instances, are thought little of, whilst an Elder, a Seventy, or an Apostle, is, in comparison, esteemed above measure. Some members seem to think that the three lowest offices of the Priesthood, and especially the two lowest, are scarcely worth the having, whilst the office of an Elder is a darling object of ambition. It is not right to think so. To be ambitious to do good, is good; and to be ambitious to obtain great power to do great good, is better still. But it is not right to despise a small power, and be at the same time ambitious of obtaining a greater one, neither is such a course the sure way to obtain the greater power. On the contrary, when we see a man treating the least power or office with disdain, whilst he is seeking after a superior power or office, or even whilst he is rendering honour to a superior power or office, we begin to think it is high time to look after the *motives* of that man. His heart is not right with God. He is seeking power not for the glory of God and the salvation of the human family, but for the aggrandizement of his own dear self. If he obtain the power he desires, he may run amazingly well for a time, and do a great amount of apparent good, in defending the principles of truth, and convincing those who may oppose, but wherever he goes, he will, though unwittingly, imbue those under his influence,

with this same ambitious and proud spirit, which will germinate and expand, and thereby cause much trouble and unhappiness to his co-workers; and much of the fruits of his ambitious zeal will most likely need "converting again." But this is not all. His great zeal will flag, as his coveted power satiates him, and by and bye he will count the superior power he has obtained, as a light thing, whilst his still ambitious eye catches a higher eminence in the scale of authority, and then that must be obtained, though all else be sacrificed for it. Such a man is never satisfied.

Let us look to our great Master—the Saviour—what did he say upon these matters? He anathematized the Scribes and Pharisees because they loved "the uppermost rooms at feasts, and greetings in the markets, and to be called of men Rabbi, Rabbi." He said to his disciples—"He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted!"

And what saith the Apostle? When Christ "ascended up on high, he led captivity captive, and gave gifts unto men." What gifts did he give unto men? He gave the fulness of the Holy Priesthood, which embraces every office and authority in the Church, from Apostles to Deacons. What were these given for? "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ." Can any of

these offices be dispensed with, in the Church? It is reflecting upon the wisdom of Jehovah, to ask the question. If they could, would not an all-wise God stand charged with incompetency of judgment, before His creatures? And who can charge God with folly, or say unto Him, Why doest thou so? Hear the Apostle again—"For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body, is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble, are necessary; and those members of the body which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need, but God hath tempered the body together, having given more abundant honour to that part which lacked."

Here the Church of Christ is likened unto a human body. All the members of the human body are necessary to its perfect action, and when deprived of many it becomes lifeless. So with the Church of Christ—every grade of office in the Holy Priesthood is essential to its perfect action. Take away but one of the lowest offices from the Priesthood, and the Church will suffer, the "work of the ministry" will not be carried on so effectively, the Saints will make slower advances towards perfection. The Church may have life when deprived of an office of the Priesthood, but the appearance of the Church will be injured, and its working marred. Men might think we could do without some of these offices, and they have in ages past dispensed with them, but what is the state of the earth, in consequence? Darkness covers the face of the earth, and gross darkness envelopes the minds of the people—the blind lead

the blind, and both fall together into the ditch. And have the Saints of the present day any security of the favour of heaven, if they treat lightly any member of the Holy Priesthood? Most assuredly they have not, and those who do so will be cut off, unless they repent and humble themselves, for God is no respecter of persons.

When the Apostles of old first appointed Deacons, they chose "men of honest report, full of the Holy Ghost and wisdom." Saint Paul says, "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them use the office of a Deacon, being found blameless." They were also required to rule "their children and their own houses well." The ancient Apostles did not lightly esteem the office of Deacon—the lowest office in the Holy Priesthood. An office, the candidates for which require such eminent qualifications as the above, must not with impunity be disparagingly spoken of by any man, whatever his station in the Church or out. Saint Paul assigns a reason for writing as above to Timothy—"that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth."

But to understand more fully the honour that is due to these lower members of the Priesthood, we will look at the nature of their duties in the Church. In the Doctrine and Covenants, section ii., paragraphs 8, 9, 10, 11, the duties of the Elders, Priests, Teachers, and Deacons, are set forth plainly as follows—

"An Apostle is an Elder, and it is his calling to baptize and to ordain other Elders, Priests, Teachers, and Deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ, and to confirm those who are baptized into the Church, by the laying on of the hands for the baptism of fire and the Holy Ghost, according to the Scriptures; and to teach, expound, exhort, baptize, and watch over the Church; and to confirm the Church by the laying on of the hands, and the giving of the Holy Ghost, and to take the lead of all meetings.

"The Elders are to conduct the meetings as they are led by the Holy Ghost,

according to the commandments and revelations of God.

"The Priest's duty is to preach, teach, expound, exhort, and baptize, and administer the Sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties; and he may also ordain other Priests, Teachers, and Deacons. And he is to take the lead of meetings when there is no Elder present; but when there is an Elder present, he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the Priest is to assist the Elder if occasion requires.

"The Teacher's duty is to watch over the Church always, and be with and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the Elder or Priest, and is to be assisted always, in all his duties in the Church, by the Deacons, if occasion requires; but neither Teachers nor Deacons have authority to baptize, administer the Sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ."

From the above we can obtain a pretty fair idea of the duties of the four offices named. An Elder's duties, over and above a Priest's, are to lay on hands for the Gift of the Holy Ghost, to confirm the Church by the laying on of hands, or in other words to administer in all spiritual blessings, whether to children or adults. This is a great office, and requires great wisdom and faith, especially in ministering the blessings of the Holy Ghost, that the new member who has received the baptism of water, may receive the baptism of fire and of the Holy Spirit; that little children may receive blessings in the name of Jesus Christ; that, when necessary, adults may receive blessing and strength under the Elder's hands; that the sick and the afflicted may receive the blessings of health, strength, and soundness, through the anointing of oil and the prayer of faith; and that the meetings of the Saints may ever be under the direction of the Spirit of God.

The Elder, being higher in office than the Priest, Teacher, or Deacon, has authority to act in all the duties which pertain to these offices, but his own duties being so onerous, the lower officers cannot be dispensed with. One of the most important duties of a Priest is, to "visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties."

The Teacher's chief duties are to "watch over the Church always, and be with and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking; and see that the Church meet together often, and also see that all the members do their duty."

The Deacon's duty is to assist the Teacher, and it generally happens that the Deacon's chief duties are to attend to the temporal and physical well being and comfort of the Church.

It will be understood that Elders, Priests, Teachers, and Deacons, all have authority to privately visit the members of the Church, and instruct them in all their duties. But as the Elders and Priests are expected, when called upon, to travel, preach the Gospel, baptize, &c., the Teachers and Deacons, not being under the same responsibility to do this, are "appointed to watch over the Church, to be standing ministers unto the Church."—Doc. and Cov., sec. iv., par. 22. As the duties of the Elder are more numerous than those of the Priest, it generally occurs that the Priest has considerable time for the purpose of watching over and visiting the members of the Church, but he may not have so much time for this as the Teacher, and as the Deacon is generally charged with the care of the physical and temporal comfort of the Church, especially in their assemblies, it naturally follows that the chief burden of visiting, watching over, and teaching the Saints, lies on the Teacher. Hence the revelation says that the Teacher is "to watch over the Church always, and be with and strengthen them."

We now can see that the offices of Teacher and Deacon, the lowest in the Priesthood, are offices of very great responsibility, and of vital importance to the Church. The Apostle says—"They that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in

Christ Jesus." So we believe, and we will say further—they that have used the office of a Teacher well, purchase to themselves a higher degree, and are calculated to honour any office to which they may be called in the Church. Most young men can win over to themselves the affections of some young woman, but a far less proportion of young men, when they assume the character of husband, can increase or even retain the affections of the young woman, which affections they so easily won. So it is in the Church. Most of the Priesthood can win some over to a love of and an obedience to the first principles of the Gospel, but fewer of the Priesthood are qualified to increase the love of the Saints to the Gospel, or even to retain it so warm as at first. It is easier to conquer than to govern. There are more conquerors than Patriarchs in the world. The conqueror subdues by might. The Patriarch governs by love. And the Teachers have to act in many of the duties of a Patriarch, for they have to act as fathers to the Saints. And we would say, as far as practicable let those who are ordained Teachers, be men of wisdom and experience, elderly men, and fathers of families, that have the love, respect, and confidence of the Saints, and that understand, better than young men, the thousand-and-one varying circumstances in which the different members of a family may be placed. Such men will be more thoroughly qualified to appreciate the conditions of differing parties, and to reconcile the parties, and also to give a word in season, whether of council, exhortation, or reproof.

Elder Orson Pratt, in *Star*, Vol. xii., No. 4, pages 58, 59, says, "It is the duty of the Priests to visit all the Saints in the district to which they are appointed, at least once in each month, and oftener, if possible, and to teach them to avoid all backbiting, evil speaking, and the drinking of ardent spirits, and the use of every other thing that is calculated to defile or demoralize them in the least; and also impress upon their minds as much as possible the commandment which says—'And again, inasmuch as parents have children in Zion, or in any of the Stakes that are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptisms, the Gift of the Holy Ghost, by the laying on of hands when eight years

old, the sin be upon the heads of the parents, for this shall be a law unto the inhabitants of Zion, or any of her Stakes that are organized. And their children shall be baptized, for the remission of their sins, when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray and walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day, to keep it holy. And the inhabitants of Zion, also, shall remember their labours, inasmuch as they are appointed to labour, in all faithfulness, for the idler shall be had in remembrance before the Lord. Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them, and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them—wherefore, let my servant Oliver Cowdery carry these sayings to the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord, in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful—wherefore transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly. Amen.' It is the duty of the Teachers to visit all the Saints in the districts to which they are appointed, at least once in each fortnight, and let them reiterate all the foregoing teachings, and give them [the Saints] what further instruction the circumstances of the case call for. It is the duty of the Deacons to assist the Teachers, when necessity requires it—inasmuch as the Deacons have heretofore acted in the capacity of treasurers, and administered in the temporal affairs of the Branches, it would be well to let them do so still, unless circumstances should render it wisdom to do otherwise, when an Elder, Priest, or Teacher, can act in that capacity."

We heartily indorse the above, and we will say that in many cases the Priests and Teachers visit the Saints weekly, and much benefit is derived from it by the Church. And, indeed, it seems that a week is quite long enough for the Teacher to be away from the Saints. Not that they have it in their hearts to work unrighteousness, but in these old coun-

tries there are so many temptations for Saints, so many things to draw their attention from the work of God, and oftentimes so many things bearing heavily upon them, that they are apt to grow cold in their spirits, and slack in their attendance on the ordinances of the Lord. And when the things that pertain to salvation are neglected, Saints become a prey to every wind that blows, they are unable to detect the wiles of Satan, to resist his temptations to evil, or to discern the villainess of the apostate's tongue, and the sophistry of his fair and flattering speech.

A word upon visiting and teaching the Saints. When the Priests and Teachers visit the Saints, that is, officially, they should as far as possible, see all the members of each family, and inquire into their several states and conditions, giving counsel and instruction as their varied circumstances may require, praying with and for them, reconciling all differences, removing all hard and unpleasant feelings, inspiring the Saints with cheerfulness, courage, and boldness, exhorting them to faithfulness in the discharge of all duties, whether public or private, expounding to them any point of doctrine which may seem a stumbling-block to them, and, in short, doing everything that the Spirit may suggest to save them from transgression and to cause them to persevere in the work of God, that they may ultimately be exalted in His presence. In their official visits, let not the officers spend their time in frivolous, common-place conversation, about the weather, the crops, politics, trade, &c., further than the great object of visiting—the temporal and spiritual welfare of the Saints, may demand. But let their time be occupied in their real duties. Then will the Saints realize the benefit which they need.

The Saints should ever honour the Priesthood. When the visiting officers enter a house, the head of that house should immediately show his respect to them by causing his family to lay aside, as far as they consistently can, any business they may be engaged in, and by assembling them together to receive those instructions the officers may be inspired to impart unto them. When the head of a family does not do this, the officers should request him to do it. But we trust there are few Saints who are heads of families, who would need requesting to do this. If there be any, such persons have

received from the Lord blessings they do not appreciate—even their families.

There is not always that frankness, familiarity, and confidence manifested between the visiting officers and the Saints, that ought to be manifested. If the officers are to benefit the Saints when the Saints are in trying circumstances, the officers must make themselves acquainted with those circumstances. And in order to do this the officers should be free in asking of the matters, and the Saints free in unfolding them. Undoubtedly this would induce many delicate disclosures, and the officers would require great prudence and much of the Holy Spirit that they might wisely investigate and righteously adjust such cases. But what do the officers interpose in such cases for? Merely to probe the wounds, that they may apply the balm that will heal them up, instead of their being allowed to fester and break out, in public, to the shame, confusion, and everlasting injury of all concerned.

It may be said that, by adopting the above course, facts and circumstances concerning certain members of the Church may be revealed to the Priests and Teachers which they might communicate to other members, and thus great injury and mischief be done. Priests and Teachers *might* do so, but any Priest or Teacher that so far forgot the respect due to his office as to act so foolishly, would deserve to have his office taken from him, for he would thereby become not a peacemaker, but a mischief-maker—he would become an enemy to his brethren and sisters, and an enemy to his God. No Priest or Teacher has any shadow of right to betray the confidence reposed in him by virtue of his office. A tatter or busybody will do more harm than good in visiting the Saints. Those who are appointed to visit, should in all cases of difference be swift to hear, slow to speak—when they do speak, the law of kindness should be on their tongues, charity, that hides a multitude of sins, and saves souls from death, should be manifest in their discourse. Most people understand the principle on which railway car “buffers” are constructed—receiving shocks but transmitting none. The Priests and Teachers should act on this principle. Their minds should be ready to receive all the shocks which a relation of grievances can occasion, but they should not transmit the shocks to others.

Priests and Teachers can exert a vast influence for the well-being and stability of the Church. The higher officers lay down principles for the Saints to walk by, the Priests and Teachers show the Saints how they can develop those principles in their daily walk and conduct, and how they can apply them to advantage in the varied circumstances of life. Is a member in the back ground, absenting himself from the assemblies of the Saints? The Teacher seeks him, and represents the true condition he is in, and persuades him to retrace his steps, and recover his lost position. Were there no Teacher, that soul might be lost. Does a Saint stumble at an item of doctrine, until his mind is bewildered? The Teacher expounds the doctrine to his understanding, and restores his mind to its proper balance. Is a Saint overcome in a fault, and his mind darkened? The Teacher shows him that it is his duty to acknowledge his fault, and seek forgiveness of those concerned. Is a member or even an officer neglecting his duty? The Teacher strives to bring him up to working order again. Have two or more Saints fallen into contentions? Like a father do the Teachers reprove the transgressing, pacify the excited, and reconcile the belligerent parties.

When the Holy Priesthood in all its

members, is in full and healthy operation, it is an Almighty instrument on the earth, for the "work of the ministry, and the perfecting of the Saints," yea, for the salvation of the human race. But every member is necessary for this purpose, not one can be dispensed with, no, not one. Those members which some may feel disposed to lightly esteem, are absolutely necessary to maintain the Church of Christ in a healthy state. If any Saints are disposed to speak evil of dignities or powers, however humble those dignities or powers may be, let such Saints beware, or their haughty spirits will meet a fall.

The great difference between the Church of Christ and the Churches of men, lies in the potency and efficiency of the Holy Priesthood, which is given to the former. The churches of men have Priesthoods, but they are spurious ones. Men have turned away from themselves the power of the Holy Priesthood of the Son of God, because they sought to pervert its offices, or do away with some of them. But now it is restored again to the earth, ought not the Saints to prize it as a long-lost, precious treasure, that could not be purchased at any price? They ought, and if they do, they will honour the humblest individual that has it in his possession.

THE MORMONS AND THE GREAT SALT LAKE CITY.

(From Tallis's Weekly London Paper.)

We have abridged the following from the *New York Daily Times*—"A new Territory, carved out of the recent conquests from Mexico, stretches from the summit of the Rocky Mountains on the east, through thirteen degrees of longitude to the land of gold. A branch of the Indian family—the Pah-Utahs, roamed its prairies and claimed it as their own. But a new tribe and sect, driven from state to state, fleeing, before an indignant people, from Ohio, from Missouri and Illinois, struggling with cold and hunger, and encountering the most fearful hardships and privations, daring the ferocious savages that dwelt along their route, and dragging slowly along their children, goods, and domestic implements, at length make their tedious way to the home of the Utahs; and

having, as they no doubt supposed, reached an isolated spot so far from all organized society that they would be free from disturbance for many, many years, they set themselves down in the valley of the Jordan—in the "land of the honey bee," plant their absurd faith, and begin a new nation. Some six years have since elapsed, and the census of the Great Salt Lake City probably enumerates, at this day, some forty or fifty thousand people—while in other parts of the world 250,000 more embrace the Mormon faith. In that far-off wilderness, so recently known only to the mocassin, the arts are flourishing in a high degree. Woollen factories to be supplied by fleeces from the Jordan valley, sugar manufactories to be fed with beets, potteries and cutlery establishments, send

their hum through the astonished land. On a mountain terrace, overhanging the city, the site of a contemplated university is already laid out and enclosed. School-houses are springing up, and are supplied with competent teachers from a central normal school. Gigantic preparations are in progress to build a temple, which is intended to surpass every existing or historic structure in splendour and magnitude. The city is laid out on a scale of magnificent proportions, to which, hitherto, the world has been a stranger, and compared with which the narrow avenues of modern and ancient cities are but mere mathematical lines—already, three miles in breadth and four in length its streets are regularly diagramed, each eight rods wide, with sidewalks of twenty feet—every block forty rods square, containing eight lots of an acre and a quarter each, and every tenement obliged by law to retreat twenty feet from the front line, to make room for a delightful margin of shrubbery and trees. A perennial stream flows through the city, and pours its pure waters down both sides of every street, and carries irrigation to their bounteous gardens. A warm spring bubbles from the mountains, and following the pipes, reaches a public bathing-house. A soil of exuberant productiveness stretches around them. Comparatively little solicitation is necessary from the hand of man to bring its grains and fruits to perfection and maturity. Twenty miles to the northwest slumber the heavy waters of the great Salt Lake. This vast body of the purest brine—so densely impregnated that men cannot sink in it if they try, fills a basin of thirty by seventy miles, and will, doubtless, be the scene of the exhaustless salt manufacture for those future generations that will inhabit the immense domain between the Rocky Mountains and the sea. Already a United States mail route reaches from this city to San Diego on the Pacific coast, near which the Salt Lake Mormons have, thus early, established a colony. Other and outpost settlements are planting around them, on the Weber and the Timpanagos. Mormon Missionaries are proselyting the world, and converging their converts to the new city of Utah. The unconquerable mountains of Wales are sending their hardy sons to preach and practise the Mormon creed in the Western World. And here between the Rocky

Mountains and the Sierra Nevada, over 1,100 miles from San Francisco, and about 2,400 from the city of New York, rapidly grows this incipient community—its founder a sot, and its bible a theft—one of the strangest phenomena to which the present or any age, has given birth. How far was it from the thoughts of the minister, Solomon Spalding, when at Cherry Valley, in this State, he composed his imaginary history called the 'Manuscript Found,' that it would be seized by an ignorant and truthless drunkard, proclaimed to have been engraven on golden plates, become the Scripture of a new and numerous sect, in thirty years trail 300,000 zealots in its wake, and found a great city and state in that territory which, at the time he wrote, the foot of white man had never trod!

"But grave questions are arising, and will hereafter arise, between the Mormons and us. How shall we tolerate their too defiant bearing, and the introduction of those items of the social creed which are in hostility to our social laws, and repugnant to our sentiments of morality and social order? Who shall yield, they or we? Will persuasion conquer their stubborn doctrine, and gentle words exterminate polygamy, or must that principle become engrafted upon American institutions? Can federal laws reach them, and if not, is it not quite clear that the laws of the State of Utah will be moulded by the Mormon will? The outside population can never overtake them. There they are, in the path to our Pacific possessions, perchance in the very line of the Atlantic and Pacific railway—soon to be brought into intimate communion with our eastern population—a fixture, a permanence, a perpetuity—spreading with unexampled rapidity, drawing enthusiasts from distant countries, and ready to uphold every tenet of their strange faith with argument and blood. To reconcile and harmonise this incongruous creed with freedom of conscience and American institutions, to prevent such a stain as polygamy from darkening our national escutcheon, and at the same time to avoid the sanguinary results of civil war, are desirable achievements, the way and mode of which are yet concealed from the wisest speculators in future events."

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 21, 1853.

"WHAT SHALL BE DONE WITH THE MORMONS?"—No doubt our readers will find the extracts from the *New York Daily Times*, in the present Number, both interesting and amusing. "What shall be done with the Mormons?" is becoming quite a popular, and to many, a "grave question." Many feel and talk about the "Mormons," in unison with the *New York Times*—"What strange phenomena these Mormons present—the strangest of this or any other age"—"its ["Mormonism's"] founder a sot, its bible a theft." "How shall we tolerate their [the Mormons'] too defiant bearing, and the introduction of those items of the social creed which are in hostility to our social laws, and repugnant to our sentiments of morality and social order? Who shall yield, they or we? Will persuasion conquer their stubborn doctrine, and gentle words exterminate polygamy, or must that principle become engrafted upon American institutions? Can federal laws reach them, and if not, is it not quite clear that the laws of the State of Utah will be moulded by the Mormon will?" Such serious thoughts and "grave questions" agitate the minds of "the wisest speculators in future events," and no doubt produce a corresponding degree of anxiety and apprehension—a certain "fearful looking for," in their bosoms when they are forced to acknowledge themselves utterly incapable of determining how or in what manner "to reconcile and harmonize this incongruous creed with freedom of conscience and American institutions, to prevent such a stain as polygamy from darkening our national escutcheon, and at the same time to avoid the sanguinary results of civil war."

Eastern Europe admits the propriety of polygamy. Western Europe disallows the principle—that is in a legal and moral point of view—practically the principle prevails all over the world. European Christians believe they have no right to more than one wife each, and they believe right in the matter—so far they believe just as we believe. But we believe a little further—we believe that many of them do not deserve even one wife. No man has a right to a plurality of wives, except the Lord give them to him by revelation through a Prophet. And as Christians renounce such antiquated nonsense as Revelations and Prophets, it naturally follows that they have no right whatever to the privileges and blessings of so holy an institution as Celestial Marriage. They need be under no fear from the "Mormons," they need not dread the "incongruous creed" of the "Mormons," they need not rack their brains to devise means to "prevent such a stain as polygamy from darkening the national escutcheon"—O dear, no, they need fear none of these things in Europe, for the Christians wish to get rid of the "Mormons," and do not wish to adopt the plurality system of the "Mormons," and we are quite sure that the "Mormons" most ardently desire to have the privilege of leaving the Old World and of emigrating to the New World, so our good Christian friends may relieve themselves of all apprehension of the establishment of polygamy, under "Mormon" auspices, in Europe.

But American Christians imagine they have serious grounds for troubling themselves concerning the "incongruous creed" and "peculiar institutions" of the "Mormons," for this very reason—that polygamy is both taught and practised by the "Mormons" in America. These Christians imagine that grave difficulties may arise between the relations of the territory or state of Utah and the other states of the Union, their "wisest speculators in future events" are utterly at a loss to determine how an eventual terrible collision can be avoided without compromising American institutions and freedom. We would advise our American friends not to take the mat-

ter too much to heart—if they cannot settle the question satisfactorily in their own minds, let them “give it up,” and honourably acknowledge that their folly has to succumb to the wisdom of better men. Let them leave it in the hands of the “Mormons” and Providence, and we have not the slightest doubt that the right end will turn up eventually. American freedom professes to protect every man in the enjoyment of any religion he may choose to embrace, consequently the “Mormons” claim this protection, and as they believe polygamy to be an integral portion of their religion, no conscientious “Mormon” feels at liberty to renounce that principle. And should any person or persons feel disposed to persecute the “Mormons” because they are polygamists, it will be the duty of every true American to use all his influence to protect the persecuted from the persecutors. Any American who would not do this, is unworthy of his country—let him talk no more of freedom.

We can answer the question put by the *Daily Times*—“Who shall yield, they [the “Mormons”] or we?” If the *Times* can, by sound scriptural argument, prove that the “incongruous creed” of the “Mormons,” or any portion thereof, is contrary to the will of God, the “Mormons” will yield so much without delay. If, on the contrary, the *Times* or its Christian brethren cannot prove any of said “incongruous creed” to be contrary to the will of the Lord, then they must yield with the best grace they can muster, and be pleased or mortified, as may be, by seeing polygamy, &c., not “exterminated” from American soil, but “engrafted upon American institutions,” or they will find themselves fighting against truth, virtue, and God.

What then shall be done with the “Mormons?” If it be thought they are teaching and acting contrary to the will of God, let them be convinced of it by sound argument, as well as by “gentle words”—then they will reform. If this cannot be done, they should be left alone—they will mind their own business.

FOREIGN CORRESPONDENCE.—*Arrival of Elders Spencer and Houtz at Boston.*—We have received a letter from Elder Orson Spencer, dated Boston, April 17, from which we learn that Elders Spencer and Houtz arrived in safety in that city, after a thirteen days voyage from Liverpool. It appears that the “spirit-rapping” question has by no means abated any of its warmth. Elder Spencer writes—“I have visited the [Mass.] Legislature, now in session, and find them entertaining a bill to check the progress of ‘Spiritual Rappings.’ I don’t know but the Legislature intend to put the Devil into close confinement, perhaps a *stray pound* or other *lock-up*. Of course his time must be short in our dear native state. You would be amused to hear the arguments on ‘Spiritual Rapping,’ and how it troubles the great clergy of renown.”

The Emigration in the West.—Elder Haight writes us, under date, Steamer *Hindoo*, Mississippi river, April 6th. The Saints that went out on the *Jersey*, excepting Elder G. Halliday, had arrived in St. Louis safe and in good spirits. The Danish Saints arrived at St. Louis about the last of March. Elder Haight had made arrangements with the Keokuk and St. Louis Packet line, to take the Saints from one boat on to another, free of drayage expense, so that the Saints need not stay in St. Louis twenty-four hours. The *Jersey* Company did not stay there one night. Elder Haight had selected a very healthy camping place at Keokuk, on a bluff near the river, with plenty of wood handy. He expected to start the first companies from the 15th to the 20th of May, so that they would pass Council Bluffs early in June. He was expecting to have the wagons, oxen, &c., for the late companies, all quite ready by the time the companies arrived at Keokuk, so that they might step out of the boats into their wagons, and proceed on their journey without delay.

The “Golconda’s” Company.—We have also received a letter from Elders Jacob

Gates, A. M. Harmon, and C. V. Spencer, bearing date, *Illinois* steampacket, Mississippi river, March 29th. We are informed that the *Golconda*, on which these brethren went out, had a prosperous voyage of forty-four days from Liverpool to the Balize, mouth of the Mississippi, experiencing during their voyage half-an-hour's storm which dispoiled their gallant vessel of her three top masts. At the mouth of the Mississippi they waited for a steamtug twelve days. During the voyage, four births, two marriages, and two deaths occurred. One of the deaths was of an infant of Elder Spriggs, the other of an infant that was born when the vessel had been two weeks at sea. The health of the Saints is reported very good. On the 20th of March, Elder Spencer baptized Errick Cast, one of the sailors, a native of Sweden, a steady, intelligent young man, who is now with the company on his way to the Valley. The conduct of Captain Kerr gave great satisfaction to all the company. A vote of thanks, with three cheers, was tendered to him. The general spirit and feeling of the company, as represented by the Elders, are certainly very highly commendable, and bespeak that the Lord is with His gathering Saints. This affords us great satisfaction, and is encouraging to all who desire to experience His favour under like circumstances.

Eastern Hindostan.—We are assured that the exceedingly interesting letter from Elders William Willes and Joseph Richards, giving an account of their apostolic travels so many hundred miles in the interior of India, and the success of their labours in endeavouring to plant the Gospel in the cities and towns on their route, will be read with very great satisfaction by the Saints. Whilst portions of Christian Europe seem to be setting their faces stiffly against the Gospel, it is peculiarly pleasing to know that other portions of the earth—even the heathen countries, are presenting such fine opportunities for the introduction of the Truth as Hindostan now presents. We are much pleased with the faithful, diligent, self-denying spirit manifested by Elders W. and R., and we trust that our Father in heaven will smile upon their labours, bless these Elders with much of His Spirit, and reward them with fruit an hundred fold. The Elders from the Valley, on a mission to Hindostan, will find a country and a people ready to welcome them as servants of the Lord. We may here state that we have just shipped for Calcutta an ample stock of all the works we have in print, and we may incidentally observe here, that we have also just shipped for Australia, another ample stock of all our works. We look forward to a great and good work being done in those quarters of the world through the faithful and diligent labours of the Elders, seconded by the liberal supplies of books which we have sent out.

We have also been favoured with an interesting letter, dated Dugshai, March 14, from Mr. Edward Jones, a corporal in Her Majesty's 98th regiment, who states his belief in the doctrines of the Church.

Western Hindostan.—Elder Hugh Findlay writes us from Poona, under date of March 13th, and states that the week previous he had baptized two persons into the Church.

Sardinia.—Elder Thomas Margetts writes us from Genoa, under date of April 30th. He had not regained his usual health at the above date. He was about leaving Genoa for Turin. We pray that he may be blessed in body and in spirit, that he may be enabled to perform his mission with satisfaction to himself, and with much advantage to the cause of truth.

APPOINTMENTS.—Elder Edward Frost, President of the Dorsetshire Conference, is appointed to succeed Elder William Bayliss, resigned, in the Presidency of the Leicestershire Conference.

Elder Isaac Allred is appointed to succeed Elder Frost in the Presidency of the Dorsetshire Conference.

S. W. RICHARDS.

THE EAST INDIA MISSION.

TRAVELS OF ELDERS WILLIAM WILLES AND JOSEPH RICHARDS SEVERAL HUNDRED MILES IN THE INTERIOR OF INDIA—THEIR KIND RECEPTION IN VARIOUS PLACES—BAPTISMS AND ORDINATIONS—ORGANIZATION OF A BRANCH OF THE CHURCH AT CHINSURAH—OPENINGS FOR ELDERS.

(*Letter from Elders William Willes and Joseph Richards.*)

Agra, East Indies, 800 miles N. W. of Calcutta, February, 1853.

President S. W. Richards — In reply to your welcome and valued letter, and for the purpose of keeping the Church informed concerning the onward movement of the cause of Christ in these regions, we again do ourselves the pleasure of sending the following items, trusting all is well with you and all Saints throughout the earth.

We left Calcutta on the 10th of last November. Having for some time previous been led by the "still small voice within," and also many encouraging visions of the night, to conclude that our presence was required in other cities of this vast but benighted land, and also that for the present our testimony could be dispensed with in the "City of Palaces," we felt it our duty to inform our beloved brethren in Calcutta thereof. This information was not in all respects congenial with their wishes, as they felt and expressed their weakness to stand up against "the pressure from without," and also a strong unwillingness to part with those who had been honoured by the Lord to impart to them the present blessings connected with citizenship in the Kingdom of our Lord and Saviour, Jesus Christ. However, with the full concurrence of all the brethren, Elder J. P. Meik was motioned for and sustained to succeed W. Willes as presiding Elder, having on many occasions proved himself a valiant soldier for Christ. He responded to the call, in the genuine Gospel spirit. Elders John Grundy and Eldred Saxon were appointed his Counsellors.

Concerning the natives who have been baptized by us, it will be necessary to enter into a full explanation. It appears, from the most careful inquiry, that *they*, as well as nearly all their people, have been placed under peculiar circumstances, from the commencement of the labours of the sectarian missionaries among them. When the first converts were brought over, in consequence of the

utter abhorrence in which their idolatrous brethren viewed the changing of their religion, they became the objects of hatred and persecution. The missionaries, prompted by feelings of kindness, and being furnished with the means, assisted them in some cases, by giving them supplies of money and food, employing them as catechists, to which offices regular stipends were attached, and are still; in others, in obtaining employment for them, and also in inducing them to engage in new secular occupations of a remunerative kind. But, in the course of years, many abuses have crept in, so that it has happened that many have feigned faith in Christ for the sake of *the loaves and fishes*, and in confirmation of this statement here made, they are known to attach themselves to that body which will satisfy their morbid cravings to the greatest extent; just the same as the linen-draper, who, in selecting a place of worship in which to assemble with his family, "made choice of the one where the ladies dressed the smartest." Such persons are still idolaters, notwithstanding their professions. As a proof that these individuals were so influenced, they flatly told the brethren in Calcutta, after our departure, that unless they gave them "money and blankets" they "would not remain in the Church any longer," which led to their being cut off from the Church—these furnish specimens of the uneducated, and we have also seen the same spirit, but exhibited in finer cloth, among several who have been educated in some of the mission schools. It is a notorious fact that the native children are enticed to some of the schools, by pecuniary rewards, but the majority are so far from this, that no rewards or offers have the slightest effect in eradicating their Hindooism. But at the same time we do not mean to assert that all who have taken upon them a profession of Christianity (modern) are insincere, but at the

same time, the missionaries themselves, in most instances, lament that there are "few genuine conversions!" And permit us to say that, notwithstanding the enormous sums the British and American public have been stimulated, by the advocates of missions, to give, yet the impression made on Hindooism, Mahomedanism, Buddhism, and all other easternisms, is something like that made by the bite of a musquito on the hide of an elephant. And while the missionaries are educating great numbers of natives, so strong is the Government prejudiced in respect to employing those who make an open profession of Christ, that we were informed the other day by an intelligent native *sircar*, or writer, that he and many more were convinced that Christianity was better than Hindooism, only, if they manifested the same openly, it would be a bar to their being employed by the Government. And, strange as it may appear, it is also proverbial among those who keep servants, that those who profess Christianity are the most dishonest and inefficient.

But to return to our narrative. We went through Dumdum, Barrackpoor, and Serampore, the latter the head quarters of the Baptist mission, where the late Drs. Carey, Ward, and Marshman, worked with single hearts for the "conversion of the heathen," for many years. We were kindly received at the latter place by a lady named Kerr, and made to forget we were of the "sect which is everywhere spoken against."

In the morning we again started, arriving at Chandernagore, the French settlement, where we were kindly permitted to occupy an empty bungalow for the night by an East Indian, named Stevens, who fed us, and listened to our testimony very patiently.

We next walked on to Chinsurah, once a Dutch settlement, about 30 miles from Calcutta, where we were located in a native hut, sleeping upon a mat on the ground, the first and second days. While W. W. went out to distribute tracts and find a preaching station, J. R. staid at home, praying for success, which was followed by the Lord opening the hearts and houses of two Queen's pensioners, Messrs. John Saukey and Thomas Wells, where we were fed, housed, clothed, and blessed; and where we lifted up our warning voices seven nights in succession

to soldiers, pensioners, and civilians, who heard the Word gladly—this ended in the baptism of our above-named friends and their wives and families, and the organization of the Chinsurah Branch, Elder T. Wells presiding, and Elder J. Saukey, Counsellor.

Our audiences were both numerous and attentive, some there were who said, "they came to scoff, but left to pray," who had been led into the belief that "it was all a delusion." There was one wicked man named Wallis, a church clergyman, who was sent away from Chunar on account of being disagreeable and quarrelsome with the authorities, and who, like his master of old, came seeking a sign, and saying, "If you are miracle workers, put out my eyes, and I will believe you are servants of God!" He was answered that "we came for the purpose of calling sinners to repentance, and to build up the Kingdom of God." But he merely sneered, and grossly misapplied the Scriptures in endeavouring to vindicate the orthodoxy of the first article of the Church of England.

At the end of two days we had walked 46 miles further up, to Burdwan, on the birthday of the native rajah, and found the palace, harem, and approaches, brilliantly and profusely illuminated, reminding us of scenes described in the *Arabian Nights' Entertainments*, and certainly more imposing than anything we ever saw, as the buildings are of gigantic dimensions. Eerybody being out, we had to sleep on bamboo leaves and boughs spread on the floor of a small empty place, about the size of a pigsty, until we found our hosts, the son-in-law and daughter of Elder Saukey, who kindly entertained us for five days. As there were not a dozen Europeans in the place, our success was limited in testifying and leaving tracts.

We departed for Benares, 421 miles from Calcutta, which the Hindoos seriously assert is "all of gold," and is "the centre or heart of the earth," in the same sense, perhaps, as "London streets were paved with gold." But we found Benares consisted of those materials usually employed in the erection of large cities, only possessing peculiarities which few besides itself can lay claim to, situated on the banks of the main stream of the sacred "Gungga," the Ganges; the streets very narrow, and houses very high, in many cases richly sculptured,

and curiously and fantastically ornamented.

Benares is the *sanctum sanctorum* of the Hindoos, of great antiquity, swarming with devotees from all parts of India, having innumerable shrines, temples, idols, sacrifices, Brahmin bulls, painted and besmeared pilgrims, maimed, halt, and blind—in many cases wantonly effected in sacrifice to their idols. The shrines and idols, where they offer small portions of rice, flowers, and other matters, on which they sprinkle water, are extremely filthy, the dust and decaying matters mingling and forming a decoction which the strong stomach of a Hindoo god, or the sectarian god “without parts,” alone could entertain with any degree of comfort—these are certainly choice quarters for the residence of the gods. “Birds of a feather flock together.”

The barracks and other buildings (called here “bungalows”) are apart from the native city nearly two miles, where cleanliness and elegance, but strange, un-English irregularity, prevail.

We were unsuccessful in obtaining an opening to preach, although the editor of the *Benares Recorder* made some efforts to get us a room to lecture in.

Being impressed with the belief that Chunar would furnish a key for the future opening of the place, we walked there, going a distance of 26 miles, through taking the wrong road, of which J. R. was informed in a dream the night before, the right road being only 16 miles.

We arrived at the Serai on the evening of the 28th December, very much fatigued and much sunburnt. On the following evening, just as we had risen from our knees, after asking the Lord to send some one to invite us to his house, an elderly gentleman and a young one came and stood at the entrance of our shanty, and asked permission to speak with us, having been informed of our arrival. They ended with insisting upon us accepting of the hospitality of their house. The name of the elderly gentleman is Green, conductor of stores in the East India Company's service, a Swedenborgian.

On the following day, he obtained us a house near his own, and fitted it up as a refectory, dormitory, and chapel, where we had numerous and attentive audiences, who “hung upon our lips” as though we were beings of another sphere.

We walked the whole of the distance

to this place, through a country partly cultivated with rice, and partly jungle and desert, abounding with all kinds of wild beasts, putting up each night at the native chokeys or serais, sleeping on the ground, wrapped up in our blankets, often aroused by the howling of our noisy fourfooted neighbours, who, thanks be to the guardian care of our Heavenly Father, never came nigh our dwelling, although a very large bear was shot by a young officer, near our lodgings, and we saw the half eaten carcase of a horse, which the wolves had been handling just previous to our arrival at the spot. Although many in Calcutta seriously warned us of the perils of the journey, we felt no apprehension for our safety, being assured that a bird cannot fall without the permission of our kind Almighty Friend.

It appears to be quite a new thing for Europeans to “pad the hoof” very extensively in this country, much less to “carry their bundles on their shoulders,” things which caused the tens of thousands of natives we met on the “Grand Trunk Road,” to stare very much, and sometimes enquire of us, “*Admee nay, ghora nay, cooch nay, Sahib?*” (No man, no horse, nothing at all, sir?) To which we replied, “*Umloag burra ghurreeb. Esoo Mussee kuh padrees.*” (We are very poor. Jesus Christ's priests.) Our daily average journey was about 17 miles, starting before daylight, resting at about eleven in the morning under the shade of trees by the side of “many an ancient river,” and through “many a palmy plain,” washing ourselves and our clothing, and attending to our duties as Saints, and often taking “forty winks.”

We also held meetings in the Baptist Chapel, through the kindness of Mr. Green, our host, (one of the trustees,) and Serjeant G. G. Flynn, (a Deacon,) the first fruits of which were Mr. John Bromley, late of the Company's horse artillery, who was very dangerously wounded in seven places in his body and limbs, at one of the great battles with the Seiks, where two horses were shot under him, and he lay three days among the killed and wounded. He is now filling the office of District Road Overseer, at Mirzapore, twenty miles from Chunar, and has lately completed a large Gothic bridge, and also a serai, from designs by Major Cator, encountering considerable engineering difficulties. He now feels a strong

desire to go to the valley, that he may have a hand in bridge-building, &c., in that locality. He has been ordained an Elder, and is ready and willing to do all he can as far as his public engagements will permit. Seven others were baptized two days afterwards—six females and a youth, the son of Mrs. Thompson, who herself came forward, being the first female who has been immersed in that river (the Ganges) since the Church was "driven away into the wilderness."

The fortress at Chunar is very ancient, strong, and extensive. It is situated on the summit of a high rock overhanging the Ganges, and it boasts of an antiquity reaching as far back as twelve centuries before the Christian era, having passed through many hands. In one of the upper apartments, there is a shrine, to which devotees of the Hindoo persuasion, from all parts of the East, resort. The reason they assign for their having lost the fortress, when it was taken from their ancestors, by the Mahomedan conquerors, is, that "the God who presides at the shrine happened to be absent at the time, being in another part of Chunar, to which he has always resorted at particular hours of the day." The fortress is at present garrisoned by nearly four hundred of the East India Company's pensioners, who are all of European birth or extraction, who have many acquaintances in different cities of India, and who offered to send pioneer letters, that we might be received and comfortably entertained on our arrival.

On the morning of the 22nd January, W. W. baptized a Brahmin Pundit or Doctor, in the Ganges, at Mirzapore, who has since been ordained an Elder. He was eighteen years in the Hindoo College at Benares, and he has been even worshipped as a God, by one of the kings of India. But some years ago, he became an outcast through joining the London Missionary Society, under which he was a catechist. Having read in the Scriptures, that "the signs followed them that believed," he had repeatedly laid hands on the sick, and they were healed. But as his minister did not sympathise with him, as soon as our mission was explained to him, he joyfully obeyed the Lord's ordinances, and he now testifies boldly of the truth among all his friends and acquaintances. He was baptized under the name of Peter Perkarse.

From Mirzapore, we walked on through Allahabad, Futtehpore, and Cawnpore,

performing the whole journey of six hundred and twenty-six miles on foot. But finding that we could travel in wagons drawn by bullocks, much cheaper and quicker than walking, (including the expense of lodging,) as the trains move on night and day, changing bullocks every twelve miles, we took places therein to Agra.

At Agra, through the kindness of a distant relative of W. W., a house has been rented for a month, in which to reside, hold meetings, and answer enquiries, which enquiries are numerous and earnest. Much civility and kindness is shown, but it is here as in all other places where we have been, we are enquired of respecting the "stated enormities of this sect."

We have held three meetings, which have been numerously attended, and we expect to have a month of it, night after night. We have two invitations to preach in large private residences of gentlemen in the station, on Friday and Saturday evenings next.

Among the sign seekers, we have had a Presbyterian Minister, named Warren, from America, who said, in the presence of ten gentlemen—"Shew us a sign, and give these gentlemen a treat, by bringing a carpet immediately on the floor of that room, and I will believe that you are the servants of God; or inflict some grievous visitation upon me, nay more, I will pray to the Almighty to do so, and be ready to submit to anything of a painful nature, if what you say is true." He came in slandering the Latter-day Saints, and departed slandering some of his own people who had treated us kindly on our way up.

As we are so often shifting our quarters, we must leave all the business transactions in the hands of Elder Meik, at Calcutta; and on account of the greater distance, it will make a month or two's difference in the receiving of letters from or by us.

In conclusion, we have the pleasure to know that as many as sixteen have been baptized, and many healed, in and out of the Church. Hundreds have heard the truth, and few rejected it. Chinsurah, Chunar, and Agra, are prepared to receive and maintain two Elders a-piece, as soon as ever they arrive. Let the future speak for itself.

We have to acknowledge the receipt of communications from our kind brethren at Woolwich, Gravesend, Lon-

don, and Liverpool, and to inform them that they have our earnest and united prayers for their temporal and eternal well-being. As we find it impossible to reply individually to their letters, we hope they will accept of this medium for the present. At the same time we trust they will occasionally furnish us with a little *home news*.

Corporal E. Jones, the comrade of the late Thomas Metcalf, of the 98th regiment of Queen's Foot, at Dugshai, (who died

in the faith, but who was not baptized,) still continues to correspond with us, manifesting a strong desire to see us. In accordance therewith, we trust we shall be hastening to that place as soon as we leave Agra, from which it is distant more than seven hundred miles, calling, if spared, at all the large cities of Upper India, on our return to Calcutta. More anon.

We remain yours most affectionately,
in Christ Jesus, WILLIAM WILLES.
JOSEPH RICHARDS.

VARIETIES.

WAGES are rising in Britain, France, Prussia, Switzerland, Denmark, and the United States.

THE Cholera has broken out in Moscow. Eight hospitals have been appropriated to the treatment of cholera patients.

HON. WILLIAM RUFUS KING, Vice-President of the United States, died of consumption, at his plantation near Cahamba, Alabama, on the 18th April, aged 68.

"I FEAR," said a country minister to his flock, "when I explained to you in my last charity sermon, that philanthropy was the love of our species, you must have understood me to say *specie*, which may account for the smallness of the collection."

A SERIOUS affray between Greeks and Armenians took place at Jerusalem on Palm Sunday in the Church of the Holy Sepulchre, the object of contention was the sacred lamp. The sanctuary was stained with blood, and numbers were carried off wounded.—*Lloyd's Newspaper*.

IN Holland, much popular excitement prevails, and much ministerial difficulty and embarrassment has arisen, in consequence of an effort of the Pope to repeat in that country the insolent endeavour which he made here, a few years ago, to establish a Roman Catholic hierarchy, irrespective of the constitutional laws of Holland, or of the will and pleasure of the Sovereign.—*News of the World*, May 1.

NEW AND OLD STYLES.—The 2d of September, 1752, was ordered to be called the 14th of September, thus deducting eleven days which the reckoning by the old system had gained upon the Sun. That same year also was the first in England which commenced on the 1st of January. All previous years had commenced on the 25th of March, or Lady-day; and this introduction of a new *New Year's Day* occasioned so much confusion, that for half a century afterwards it was customary between 1st of January and 25th of March to date the year double, thus 1751-2. The populace were so indignant at the loss of their eleven days, that great mobs of people in procession sometimes paraded the streets, carrying flags with this inscription on them, "Give us back our eleven days." Probably the indignation was feigned, but many of the old school objected to the innovation, as they do to this day in Russia, where the old style still prevails. It was in 1582 that the Popish nations of the continent, Spain, Portugal, France, part of Italy, Holland and the low countries (then subject to Spain), with the exception of a few states who refused, adopted the New style at the instigation of Pope Gregory XIII. The Popish portions of Germany accepted it in 1584; Popish cantons of Switzerland, in 1583-4; Hungary, 1587; Poland, 1586. The Protestants, unwilling to respect the dictation of the Pope, refused the New style, as he afterwards refused the new Protestant astronomy, and it was not till 1701, in the Protestant cantons of Switzerland; 1753, in Sweden; 1700, in the recusant Protestant Netherlands; and 1752, in England; that the New style was adopted. This New style and year cause a little confusion in historical dates; thus, William of Orange and Mary his wife were proclaimed King and Queen of England on February 7, 1688, old style, but on February 7, 1689, new style; apparently making a difference of one year. Similar confusion pervades all other national histories.—*Family Herald*.

A POOR CRETER.—Long time ago, in New England, dwelt a lady equally renowned for piety, credulity, and courage. As she was in the habit of returning from meeting unattended, some wild fellows formed a project for frightening her, and furnishing themselves with a little pleasant amusement. One, arrayed in black, crowned with a pair of horns, and armed with a pitchfork, placed himself behind a tree and awaited her coming. His companions were concealed near by to watch the mischief and participate in the fun. At last came the unsuspecting victim leisurely along—meditating, no doubt, on the discourse to which she had been listening. Out sprang his satanic majesty *pro. tem.*, and confronted her. “Why, who be you?” she exclaimed.—“I’m the devil!” exclaimed the rogue in a hollow voice. “Well,” said she, in a pitying tone, not doubting, mind you, the gentleman’s word, “you’re a poor creter!” and quietly went her way. We call that true courage, or perhaps more properly true faith. “With a conscience void of offence,” she knew that she had nothing to fear, that she was, in truth, a mate for his betters.—*American Courier.*

THE AWFUL DAY OF GOD’S AT HAND.

Up! Israel, up! and homeward flee,
This is no time for idle glee,
There’s danger in the Gentiles’ land—
The awful day of God’s at hand!

The blood of martyrs pleads so strong,
Its vengeance must be felt ere long—
Shall we in guilty nations stand?
The awful day of God’s at hand!

See God’s behests by monarchs spurned,
His servants by them homeward turned—
Woel woel to many a wicked land,
The awful day of God’s at hand!

Worcester.

Thick and more thick the darkness grows,
More rife and vicious are our foes—
Home, Israel! ’tis the Lord’s command;
The awful day of God’s at hand!

A gnawing fear grows in each mind,
A dreadful curse clings to mankind,
Few, few are wise, and understand
The awful day of God’s at hand!

Up! Israel, up! and homeward flee,
This is no time for idle glee,
There’s danger in the Gentiles’ land—
The awful day of God’s at hand!

MATTHEW ROWAN.

ADDRESSES.—Hugh Patrick, Mr. J. Thorne’s, Streight Street, near the Brewery,
St. Philips, Bristol.
William McGhie, 78, Elm Street, Derby.
John Albiston, 15, Green Mount Place, Holbeck, Leeds.

LIST OF MONIES RECEIVED FROM THE 28TH APRIL, TO THE 5TH OF MAY, 1853.

Edward Weaver	£2 0 0	Brought forward.....	£50 0 0
Aneurin L. Jones	5 0 0	H. E. Bowring	2 0 0
John Memmott	5 0 0	A. N. McFarlane	3 12 0
James Linforth	3 0 0	Griffith Roberts	1 0 0
John Hole	5 0 0	Richard Morris	5 0 0
Henry Savage.....	8 0 0	John Hyde	5 0 0
John B. Pears	5 0 0	John Kessell	2 0 0
Robert Kirkwood	10 0 0	Thomas Kempin	2 0 0
Simon Irwin	7 0 0	Charles R. Savage	7 0 0
Carried forward	£50 0 0		£77 12 0

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 22.—Vol. XV.

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Price One Penny.

CLEANLINESS.

It is said that cleanliness is next to Godliness, but we have a notion that cleanliness is a most essential part of Godliness. No one can read the many commands, injunctions, exhortations, and precepts, which are interspersed through the Bible, without being fully convinced that uncleanness is most offensive in the sight of God, and that cleanliness is a duty imperatively binding upon the Saints of God. To imagine that an unclean person can enter into the presence of God is an insult to the dignity of the Almighty—it is blasphemy. Paul says, that uncleanness and filthiness should not be once named among the Saints—that is, uncleanness and filthiness should not be named as practices among the Saints. He says, "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the Kingdom of Christ and of God." Eph. v. 5. And John makes purity a test for discovering the true disciples of the Lord—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." 1 John iii. 2. 3.

We will address this article to those Saints who are heads of families, because upon them rests the responsibility to order their houses aright, as well as to set an example worthy of imitation.

Let your own persons be clean. We heard

an old man declare, some time ago, that his whole body had not been washed for about twenty years. Whether, in consequence, his skin was covered with a coating of filth of the thickness of one inch, or of a sixteenth of an inch, he did not inform us. We only saw his hands and face—we did not wish to see more of his body—as they were washed, we suppose, every day, they of course could not be considered indicators of the state of the other portions of his body. To speak in the most favourable terms, we guess that if we had seen the other parts of his body, they would have presented a "kind of" scaly appearance, not altogether in unison with the general smooth regularity of the human skin. And this man had a name, we cannot say he had much more than a name, to be a Saint. We say his body had not been thoroughly washed for twenty years, we did not take into account his baptism, because that washing was not attended to merely to clean his skin. And how he summoned sufficient resolution to submit to the ordeal of that ordinance, we are at a loss to determine. We hope this man's case is altogether an isolated one in the Church.

The bodies of men and women ought often to be washed thoroughly. Through its innumerable pores, the human body is constantly throwing to its surface, by perspiration, a considerable amount of matter. This matter should be removed from the surface of the body, by frequent ablution. If this refuse matter be

not removed from the surface of the body, but be suffered to remain there, the matter tends to close the pores of the body, and thus to prevent that perspiration which is necessary to health. Consequently this non-ablution, besides being obviously offensive to the senses, is a fruitful source of disease.

Now, there exists not the slightest reason why people should not contract the habit of often washing their bodies in pure water. A bath is good where it can be obtained. But where there are no facilities for obtaining a bath, a thorough wash can be obtained without. No one is too poor to do this. The price of a month's tobacco will purchase a yard of canvass, a yard of flannel, and a bowl to hold water—and, with a firm resolution, you are then upon the highway to cleanliness. Who then can consider himself justified in suffering his body to be clothed and scaled day after day, week after week, and year after year, with corrupt matter which that body has exerted all its natural powers to free itself from! And then the satisfaction of having a clean skin will outweigh, many times over, the trifling expense whereby that invaluable boon may be secured. We fancy that a man who washes his body clean, daily, naturally feels many inches taller than one who washes his body about once in seven years. The daily washer, although clothed in coarse apparel, feels that his presence is no offence in any respectable circle. The man who washes once in seven years feels, or ought to feel, that his presence is an offence in any decent circle. How, then, can Saints permit filth to attach itself to their bodies, which bodies should be at all times the temples of the Holy Spirit, and which bodies, they hope, will be ushered into the presence of their glorious Lord. Surely Saints should repudiate all such uncleanness, and fervently desire to purify themselves even as He is pure.

Let your garments be clean. In the present day a smart appearance is a great deal. People strive to obtain fine apparel—a superfine coat, a shining hat, a dashing gown, or a gay bonnet, may often be seen in public. But were it our privilege to see the state and colour of the *inner garments*, we should not find in all cases an exact relation between the inner garments and the outer ones. And if we were permitted to see the persons who

sport these showy costumes, in their deshabille, we should in many cases fail to recognize the persons. Do not imagine that we delight to see persons in coarse, uncouth dress—we merely wish to impress upon the Saints, that although “fine feathers make fine birds,” yet it does not necessarily follow that fine feathers make *clean* birds. In your dress, cleanliness should be the *first* thing, then neatness. When you have secured these two important, indispensable qualities, if you have means to add to them a little fineness and fashion, we do not know that we shall find in our heart a disposition to severely reprimand you for it. But we must enter our protest against any approach to that detestable state which makes people “pigs in the parlour, and peacocks on the promenade.” Certainly we think the Saints should never lay themselves open to the application of such a remark. It is extremely disgusting to see a man who is at home in the morning, with slipshod shoes and ragged clothes, and who is at night in the market place, strutting about in the dress and with the air of a dandy. And it surely is equally disgusting to see a woman who at home is perfectly sluttish in her deshabille, and who abroad is perfectly up with the latest fashion. Do not adopt such inconsistency and irregularity in your dress. Silks and satins and fine cloth will not entitle you to the respect and esteem of sensible persons, but cleanliness and neatness will. Let it be conspicuous then in your wearing apparel. Fine clothes alone are not any recommendation to the Almighty, but cleanliness is one of the greatest of recommendations.

Do you plead poverty as an excuse for uncleanness? Do you say that you are unable to procure the means to make your clothes as clean as you wish to make them? Few people are so poor as to be unable to procure a little soap, a little soda, a little starch, and a sad-iron. Water is plentiful—the poor in large towns are the worst off for it. Fuel you must have a little of, both in summer and winter. Then do not think yourselves too poor to be clean—do not let such an idea remain in your heads. We know that many in this land are unable to purchase for themselves as many clothes as it is desirable they should have. But whatever clothes the Saints can obtain they should always summon resolution to keep decently clean.

Let your houses and furniture be

clean.—It costs little more than labour to keep these in a creditable state of cleanliness. And who cannot afford labour? All can afford it, excepting the sick and those suffering afflictions and infirmities. And how conducive to health is a clean and wholesome habitation! What volumes it speaks in favour of its tenants!

We enter a house and find a score of different kinds of articles lying in prime confusion on the unwashed floors! The unwashed plates and dishes, which were used for dinner, are in one corner of the house; a heap of dirty clothes thrown ready for the wash, is in another corner; a pair of trousers, a jacket, or a smock-frock, waiting to be mended, is in another corner; the bellows lie in the cradle, half hidden by the baby's bedclothes; scraps of potatoes and bread are on various portions of the floor, thrown about by the children; a bowl of water in which the mother has just washed her hands, is on a chair upon which otherwise we might sit down; the towel covers the seat of another chair—the towel is removed, and we are asked to sit down. We can't well refuse, so we sit down, but we are soon convinced that the chair is uncomfortably damp—nevertheless we continue on our seat. We are asked to tea, (you always find tea in such houses,) our friends know we have no good excuse for not staying for tea, therefore we are obliged to stay. But the food goes against our stomachs, for the knife and toasting fork give the toast, and bread-and-butter a flavour not unlike that of a salted herring, (we saw a herring's head and bones among the dishes in the corner of the house,) and the jug in which the water was fetched for us (as we seldom drink tea) does not appear quite so clean as we might wish it, so we sit ill-suited and look how the others eat, while they wonder how it is we cannot get along. You may be ready to say that such a scene is very seldom witnessed among the Saints. Well, we have no wish to see such scenes, once in a generation is quite often enough for such dramas to be enacted.

Let your children be clean.—Greater responsibility is not laid upon man, than that of properly bringing up his children. The wise man says, "Train up a child in the way he should go, and when he is old he will not depart from it." If habits of scrupulous cleanliness are inculcated in the minds of children when they are of

tender years, in after years those habits will become so fixed in the minds of your children, as to seem a part of their nature. Children are great imitators. What children see their parents do from day to day and from week to week, those children will naturally be inclined to practise themselves. Hence you will see the necessity of a cleanly example being set before your children. They will find it is a perpetual reproach to them not to appear clean. They will learn to feel this, if you are cleanly in all your ways. If we meet a sister's children in the street, with the baby, our first impulse is to take the little one in our arms and salute it with kisses. But on looking at it we see that it is so filthy that we can't make a fuss with the little thing, no matter how much disposed we feel to do so; so we pass on, and away go the children and tell their mother that they met us, and we took scarcely any notice of them and the baby. This is quite a serious matter, for you are sure to lose ground in the good graces of a woman if you slight her baby, no matter your excuse.

A group of children with clean faces and clothes, and well combed hair, is one of the most interesting of sights. We always feel to esteem highly the parents of such children, because the credit of this cleanliness is due to the parents. But when we see a group of children with dirty faces, dirty hands, dirty clothes, and heads as rough as besoms, we certainly feel that the esteem we may feel towards their parents grows "smaller by degrees, and beautifully less," for we consider the blame may be generally shouldered upon the parents, though we are aware that some parents are obliged to labour so incessantly, that they cannot bestow upon their children that attention they may wish. In such cases the older children can attend to the younger ones.

We hear the Saints very often talking of the future glory of Zion, of the high position Zion will attain to among the nations—that she will be the praise, the joy, and the admiration of the whole earth. But Zion must not exhibit symptoms of this uncleanness which we have been talking of, or she will not be accounted so extremely worthy of admiration as the Saints might wish. Be not deceived. Zion will be, in a great measure, what the Saints make it. If the Saints become the most cleanly, pure, and happy people upon the

face of the earth, Zion will become the most cleanly, pure, and happy place upon the face of the earth. If any people upon the earth surpass the people of Zion in cleanliness, so long will Zion be inferior to other places, and less desirable than they. Never forget this. Do not imagine that your prayers to be gathered to Zion will be answered before you have settled into habits of cleanliness. You have no right to an inheritance in Zion while you delight to practise unclean habits. The inhabitants of Zion must not only be pure in heart, but pure in body also, or they cannot expect that the glory of the Lord will rest upon their dwelling places. Do

not for a moment entertain the idea that the Spirit of the Lord holds any fellowship with filth and filthy habits. If you do you most miserably delude yourselves. The command to purify your bodies, and the command to purify your spirits, are equally binding upon you. If you do not strive to fulfil both commands, you will be found wanting, and will lose your crown. Therefore, from this time forward strive with all your souls to keep clean your spirits, your bodies, your garments, your habitations, and your children, then will the Holy Spirit ever abide with you, and you will be accounted worthy of an inheritance in Zion.

HISTORY OF JOSEPH SMITH.

(Continued from page 310.)

Minutes of a High Council held in Kirtland, September 19, 1835, President Joseph Smith, jun., O. Cowdery, D. Whitmer, F. G. Williams, S. Rigdon, and W. W. Phelps, present.

COUNSELLORS.

John Smith,	Joseph Smith, sen.,
Orson Johnson,	Joseph Coe,
Newell Knight,	Hyrum Smith,
John Whitmer,	Levi Jackman,
Samuel H. Smith,	Noah Packard,
John Johnson,	Roger Orton.

The object of the Council was stated by President Joseph Smith, jun., as follows—"Some weeks since, Elder Jared Carter preached on the Sabbath in the Church, and some of the brethren found fault with his teachings; and this Council is called upon to decide this matter, and to see who was in fault."

Six were appointed to speak.

Elder Carter proceeded to speak largely, and explain his designs in teaching as he did, saying he believed that God directed him by his Spirit, and afterwards being rebuked by Presidents Cowdery, Rigdon, and Phelps, he called upon the Lord, and received again a witness of the Spirit that he was right, and the Presidents were wrong. Elder Carter taught in his concluding remarks, that God had shown him by laying His hand upon him in judgment, in delivering him therefrom, that he was thus rebuked by heaven for his iniquity, and that he was made an example to the whole Church, and God would curse them if they did not hold up the committee, for he was made an example in this thing.

President Rigdon arose and said that he

attended the meeting in which Elder Carter spoke, and was certain, and is certain, that he did not have the spirit of wisdom to direct; and after he had sat down, and Elder Samuel Smith had occupied some half-an-hour, filled with the Spirit, he arose again and said, that if any man spoke against the committee, God would curse him, and set the committee away up from the common brethren, and said that God would take care of the committee, and the brethren had nothing to do with them, for their station was appointed them of God, and not of man; therefore God will curse any man or woman in the Church who shall speak evil of the committee. That he told Elder Carter at the time, in private, that he did wrong; and in company with other of the Presidents, advised him, after he should fill a certain mission to the east, that he should make a confession to the Church, in order to satisfy many of the brethren, who were aggrieved with him.

President Phelps then arose, and said that President Rigdon had truly related the matter, as far as he had gone; but one thing more—Elder Carter commanded the brethren to pray for the committee, and demanded it in the name of the Lord, with an authoritative voice and gesticulation, which are not according to the meekness of the Spirit of Jesus.

President O. Cowdery arose and said, I do not intend to occupy much time in speaking, for those who have spoken have expressed pretty much my mind and feelings on the subject; that in the advice and talk which he and the other two Presidents had given and had with Elder Carter, they did have the spirit of meekness, and only desired to do him good, and had no personal feel-

ings, and did not express any, but to the contrary.

President John Whitmer concurred in the statements of the above, and said that he did not believe that God had made an example of Elder Carter, for he was not before the Church as such; and God had not revealed it to the Saints; and again, that Elder Carter should command the Saints to pray for the committee, for in so doing, if they did not fellowship him, they must pray for his removal, and so all his designs would be frustrated.

Several others were called upon, and all testified that these things, which have been expressed above, were true, and as they understood them; and one thing further, Elder Carter did say, that even the faults of the committee might be charged back upon the brethren, if they neglected to pray for them.

After hearing the testimony, the six Counsellors spoke, and the sum of their conviction upon the matter was as follows, viz.—

Counsellor John Smith said he thought that Elder Carter did not express the feelings of his heart, so as to be understood, and perhaps his heart was not so hard as his words.

Father Joseph Smith, sen., said that Elder Carter was exalted, and did not receive the admonitions of the Presidents, and in consequence lost the true spirit, and so has erred since the time of his discourse, and needs admonishing.

Counsellor Orson Johnson agreed with the above.

Counsellor Joseph Coe said that Elder Carter had a small degree of the Spirit in his discourse, and a greater degree in his remarks afterwards, but was awkward in expressing his views, not having much of the Spirit, and that the feelings of his heart were not as expressed by his words.

An appeal was made to the Court whether this Counsellor was correct in appealing to the feelings of men's hearts, and not to the words and actions, as they appeared.

The Court decided that the Council must be confined to facts, words, and actions; and not go into feelings and designs which were not expressed.

The other Counsellors concurred in the above.

Counsellor Hyrum Smith said that Elder Carter had been blessed of God, and by the prayer of faith the sick had been healed under his administration; yet he doth not always have the gift of God and wisdom to direct; so in the case before the Court. Pride had engendered in his heart a desire to excel, and the spirit of meekness was withdrawn, and he left to err, as has been shown by the testimony, because he is not yet perfect. But he erred in understanding,

and his words were wrong; yet the spirit of his heart, or the integrity of the same, might be good in the main.

Elder Carter then arose and said, that he was willing to acknowledge his faults, and that he lacked wisdom. He went on to explain how he had erred, and why—being seized with the cholera while at the east, he called upon God for deliverance, and finally received the Spirit of God, which healed him, and he then thought it was the same spirit which he had when preaching in Kirtland.

When he was through, President O. Cowdery arose and said, that Presidents Rigdon and Phelps had requested him to speak, and they would say nothing as it was getting late, and the case was already plain before the Court. He showed that a man might be highly excited, and yet neither have the Spirit of God nor of Satan; but it came by his own spirit or judgment; therefore some things may be of God, others of man, and others from the adversary; and Elder Carter had in his sermon some of the Spirit of God, but in his last remarks he had it not, but his own spirit of self justification and pride, commanding in the name of Jesus, and not by the spirit of Jesus or of meekness, and was very wrong in this thing, also in exalting the committee above the brethren, as if they might not be touched by the brethren; and again, when Elder Carter was healed, it came in answer to his earnest prayer before God; but his impressions about being made an example to the Church were not an answer to prayer, and might be wrong.

President F. G. Williams gave his decision, that brother Carter did err with his lips in speaking, and also erred in understanding the Presidents who laboured with him for it, and misinterpreted their admonitions, which led him into what followed, and finally has brought him before this Council.

President David Whitmer said, that according to the testimony it is plain that Elder Carter has lacked in humility, and also in confidence in his brethren, and erred as expressed by President Williams.

President Joseph Smith then arose and said, that the decision of his mind was, that brother Jared Carter erred in judgment in not understanding what the brethren desired of him, when they laboured with him; and he erred in spirit when he taught in the Church the things testified of here; and that the hand of the destroyer was laid upon him because he had a rebellious spirit from the beginning; and the word of the Lord has been spoken by my mouth, that it should come upon him, and this Council should see it, and now that he has been seized by the destroyer comes in fulfilment of His (the Lord's) word; and God requires him to bear testimony of it before the Church, and warn

them to be careful, and not do as he has done. But instead of doing this, he said he would prove the Book of Mormon, and one thing or another, not being sufficiently humble to deliver just the message that was required, and so he stumbled and could not get the Spirit, and the brethren were not edified, and he did not do the thing that God required, but erred in choosing words to communicate his thoughts; such as commanding the prayers of the Church instead of soliciting them, and also of making himself an example for the Church, when it was only the things that he suffered which were to be as a check upon transgression.

His rebelling against the advice and counsel of the Presidents was the cause of his falling into the hands of the destroyer again, as he had done before, when he rebelled against the counsel that was given him by the authorities of the Church; and that in all this, Elder Carter has not designed to do wickedly, but he erred in judgment, and deserves reproof; and the decision is—that he shall acknowledge his errors on the morrow, before the congregation, and say, Brethren, I am fully convinced that I have erred in spirit, in my remarks before you, when I spoke here a few Sabbaths since; and now I ask your forgiveness. And if he do this in full faith, and is truly humble before God, then God will bless him abundantly as he hath not been wont to do.

Elder Carter arose, and justified the decision of the Court, and promised to comply.

SYLVESTER SMITH, Clerk.

I laboured in obtaining blessings, which were written by Oliver Cowdery. We were thronged with company, so that our labour in this thing was hindered; but we obtained many precious things, and our souls were blessed. O Lord, may thy Holy Spirit be with thy servants forever. Amen.

September 23rd. I was at home writing blessings for my most beloved brethren, but was hindered by a multitude of visitors. The Lord has blessed our souls this day, and may God grant to continue his mercies unto my house this night, for Christ's sake. This day my soul has desired the salvation of brother Ezra Thayre. Also brother Noah Packard came to my house and loaned the committee one thousand dollars, for building the house of the Lord. Oh! may God bless him an hundred fold, even of the things of the earth, for this righteous act. My heart is full of desire to-day, to be blessed of the God of Abraham with prosperity, until I will be able to pay all my debts, for it is

the delight of my soul to be honest. O Lord, that thou knowest right well. Help me, and I will give to the poor.

Brothers William, John, and Joseph Tippits started for Missouri, the place designated for Zion, or the Saints' gathering place. They came to bid us farewell. The brethren came in to pray with them, and brother David Whitmer acted as spokesman. He prayed in the spirit, and a glorious time succeeded his prayer, joy filled our hearts, and we blessed them and bid them God speed, and promised them a safe journey, and took them by the hand and bid them farewell for a season. May God grant them long life and good days. These blessings I ask upon them for Christ's sake. Amen.

The High Council met at my house on the 24th, to take into consideration the redemption of Zion. And it was the voice of the Spirit of the Lord that we petition the Governor, that is, those who have been driven out, should petition to be set back on their own lands next spring, and that we go next season, to live or die on our own lands, which we have purchased in Jackson county, Missouri. We truly had a good time, and covenanted to struggle for this thing, until death shall dissolve the union; and if one falls, that the remainder be not discouraged, but pursue this object until it is accomplished; which may God grant unto us in the name of Jesus Christ our Lord. Also, this day drew up a subscription for enrolling the names of those who are willing to go up to Missouri next spring, and settle; and I ask God in the name of Jesus, that we may obtain eight hundred or one thousand emigrants.

I spent the 25th at home.

This morning the Twelve returned from their mission to the east, and on the same day, the Council of the Presidency of the Church, consisting of Joseph Smith, junior, Sidney Rigdon, David Whitmer, W. W. Phelps, John Whitmer, Hyrum Smith, and Oliver Cowdery, met to consider the case of the Twelve who had previously been reprov'd in consequence of certain letters and reports coming to the ears of the Council. First, the items contained Warren A. Cowdery's letter, in connexion with certain other reports, derogatory to the character and teaching of the Twelve, were considered; and from the testimony of several witnesses (the Twelve), it was proved before the Council,

that said complaints originated in the minds of persons who were darkened in consequence of covetousness, or some other cause, rather than the Spirit of truth. Second, one item contained in Wm. E. McLellin's letter to his wife, expressing dissatisfaction with President Rigdon's school. Elder O. Hyde was also designated with him (McLellin) or blamed in the matter, in which they were found to be in the fault, which they frankly confessed, and were forgiven, and all things satisfactorily settled.

Sunday the 27th.—I attended meeting. Elders Thomas B. Marsh, David W. Patten, Brigham Young, and Heber C. Kimball, preached, and broke bread. The Lord poured out His Spirit, and my soul was edified.

The High Council met for the trial of Gladden Bishop, on a charge preferred by the Twelve, "for advancing heretical doctrines, which were derogatory to the character of the Church."

Elder William Smith testified, that when Elder Bishop was conversing with a brother concerning the two witnesses mentioned by the Prophets, he said he might be one of them, and he might be one himself; that he intended to prophesy, the night that an advertisement was put up by an enemy, saying that the Mormon Prophet and others were to be sold by auction in public, that he would not be surprised if the man who put up the advertisement should die at the time of sale.

Elder Young corroborated the foregoing, and said that Bishop was very erroneous in his tenets of faith.

Elder Boynton concurred.

Elder Marsh said that Bishop frequently told of women falling in love with him, and observed frequently when passing people, that they felt his spirit; also that he was so indolent his presence was oppressive.

Elder L. Johnson testified, that, on a former trial before the Twelve for error in doctrine, such as, that he might be one of the two witnesses, and that he ought not to travel and preach, on account of the women so often falling in love with him, he was not humble when reproved, but justified himself, and preferred a charge against the Council, for harsh treatment.

Elder William Smith said, that Bishop, after taking a stand against the Council, finally said it was all right, they had dealt with him in righteousness.

Elders Marsh and Young corroborated the above, that he yielded after being overcome, also that he was capable of magnifying his office if he would.

Elder Kimball concurred in the above, also, that Bishop said, after he saw his case was hopeless, that the Council had turned him wrong side out.

Elder John P. Green concurred in full, and, in addition to the above, that he was so indolent that he would not help himself to a drink of water.

After the pleas of the Counsellors, and the case was submitted for decision, brother Bishop arose and made a humble confession for his transgression, and asked forgiveness of the High Council, and all the Church; that he intended to learn wisdom from the revelations that God had given, and submitted himself to the decision of the Court, being perfectly satisfied with the whole course of the trial.

After much instruction, the President decided that the counsel of the Twelve on this case was in righteousness, also that his confession be published in the *Messenger and Advocate*, and he be received in full fellowship, and receive his ordination and license as before; which the Council concurred in, and brother Bishop was ordained by the Court an Elder.

W. PARRISH, Clerk.

An attempt was made in the foregoing Council, to criminate the Twelve before the High Council for cutting off Gladden Bishop, at their Bradford Conference, but the attempt totally failed. I decided that the High Council had nothing to do with the Twelve, or the decisions of the Twelve. But if the Twelve erred, they were accountable only to the General Council of the authorities of the whole Church, according to the revelations.

In the afternoon, a charge of adultery was preferred against Lorenzo L. Lewis, on general report circulating among the brethren, to which he pleaded not guilty, and the charge was changed to "an illicit intercourse with a female." Lewis confessed that he had disgraced the girl, himself, and the Church, but [was] not guilty of the charge. After hearing the testimony of witnesses, Marsh, McLellin, Patten, and William Smith, and the pleadings, Elder Lewis confessed that he had done wickedly, and had made all the reparation he could, in his confession in the early part of this litigation, and required his name to be taken off from the Church records, or dispose of him according to the mind of the Spirit, and submitted to the decision of the Court. The Court decided that brother Lorenzo L. Lewis be cut off from the Church, being satisfied that the charge preferred is substantiated.

by evidence, and the Spirit of the Lord; but if he repent and humble himself, to the satisfaction of the Church, he should be received into it again and receive his license. And the Council adjourned till morning.

The High Council met on the 29th, and heard a charge against Elder Allen Avery, on an appeal case from an Elder's Court in Zion, who took away his license for rebelling against their decision. Brother Avery frankly and readily complied with the requisitions of the Council, and the President decided that he be restored to fellowship, and receive his license.

In these cases I acted on the part of

the defence for the accused, to plead for mercy. The Lord blessed my soul, and the Council was greatly blessed also, and much good will result from our labours.

I was at home on the 30th, and was visited by many who came to inquire after the work of the Lord.

October 1st, 1835. This afternoon, I laboured on the Egyptian Alphabet, in company with brothers O. Cowdery and W. W. Phelps, and during the research, the principles of astronomy, as understood by father Abraham and the ancients, unfolded to our understanding, the particulars of which will appear hereafter.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 28, 1853.

THE GERMAN MISSION.—*Arrival of Elders Riser and Secrist.*—Elders G. C. Riser and J. F. Secrist left Hamburg, on the 3rd inst., and arrived at Hull on the 7th. Elder Secrist arrived at Liverpool on the 10th, and Elder Riser on the 11th.

These Elders have furnished us with statements of their labours in Germany, and the cause of their departure from that land, the substance of which statements we purpose giving in our next Number.

FOREIGN CORRESPONDENCE.—*United States.*—We have received a letter from Elder J. W. Crosby, dated Steamer *Sir Isaac Newton*, on the Hudson river, April 21. Elder Crosby, with a company of Saints from the British North American Provinces and the New England States, was on his way to the Valley. He left New York on the 20th April, and he states that while in that city he met with Dr. J. M. Bernhisel, Utah Delegate to Congress, who was also on his way to the Valley. Dr. Bernhisel committed to the care of Elder Crosby, near two hundred weight of books and geological specimens for the Deseret Library.

Switzerland.—We have been favoured, by Elder Daniel Carn, with the perusal of a letter from Elder George Mayer, dated April 23rd. Elder Mayer mentions a case of healing—a young woman who had been sick for many years, and whose father had spent a considerable amount in procuring medical skill for her. Upon being requested, Elder Mayer administered to her, and she declared herself healed. She had continued well, since the administration, and was able to walk about, to the surprise of the neighbours.

APPOINTMENTS.—Elder George C. Riser is appointed to labour under the direction of Elder Edward Bunker, Pastor of the Sheffield, Bradford, and Lincolnshire, Conferences.

Elder Jacob F. Secrist is appointed to labour under the direction of Elder Chauncey G. Webb, Pastor of the Newcastle-on-Tyne, Hull, and Carlisle, Conferences.

S. W. RICHARDS.

"THEY TWAIN SHALL BE ONE FLESH."

(Extract from the Seer.)

If the plurality of wives be a divine institution, why did not the Lord make more than one female for Adam? Because one was sufficient to commence the work of peopling this creation. The Lord generally accomplishes His work through prescribed and fixed laws. The law of generation is the fixed and established method by which males and females have been organized out of the dust, during the last six thousand years. Before this law could take effect, it was necessary that the immortal bodies of the first pair should be formed in a different manner from that of the mortal bodies of their offspring. The first pair being formed by the immediate agency of the Almighty, all others could be formed through the general and fixed laws of generation.

God had power to form all the inhabitants of the earth in the same way that He did the first pair, but His wisdom dictated their formation by another law. He had power to form a great number of females for Adam, but His wisdom dictated the formation of only one as being sufficient to commence the great work of the multiplication of the human species.

But does not Jesus, when referring to the union of Adam and Eve, as one flesh, convey the idea that no man was to have more than one wife? No, Jesus was speaking of the Jewish nation, who had been accustomed to give bills of divorce, and put away their wives; he was showing them that Moses suffered such bills to be given, because of the hardness of their hearts, "but from the beginning it was not so." He told them that it was unlawful for them to put away their wives, except for the cause of fornication. He "said unto them, Have ye not read, that He which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let no man put asunder."—(Matthew xix., 4, 7.) Jesus here vindicates the sacredness and perpetuity of the marriage covenant. He shows that the husband and wife are no more twain, but one flesh. What are we to understand by two becoming one flesh? Does it mean that the

male and female lose their identity as persons? By no means. Such a circumstance never happened in any age of the world. Does it mean that they become one merely in their thoughts, affections, and minds? No, it says they twain shall be one flesh—mark the expression, "*one flesh*," not one mind. But how can this be possible? Answer—By the sacred covenant of marriage, the woman freely and voluntarily gives herself to the husband, she no longer is her own, neither does she belong to her parents, or to any one else, she has surrendered herself wholly to her husband, she is his helpmate, his wife, his property, his flesh, just as much as the flesh of his own body is his. Hence, Paul says, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it."—Eph. v., 28, 29.) Although she still maintains her identity as a distinct personage, yet she belongs to another, and not to herself, she is his flesh and his bones. He, therefore, that will divorce his own flesh and his own bones, "saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery."—(Matthew v., 32.) Now, a man that will cause his own wife which is, by marriage, his own flesh, to commit adultery, will be considered as an adulterer himself, and will be judged and condemned with adulterers, for in him is the greater sin, because he compelled his own flesh to commit adultery, by putting her away. And if he should marry, after having put her away, it would be adding sin to sin, for, after having forced his wife to commit adultery, he would now actually commit adultery himself. Hence, Jesus says, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery."—(Matthew xix., 9.) Thus it will be seen, that a man who unlawfully divorces his wife, although he may remain unmarried, commits a sin equal to that of adultery, for he "*causeth her to commit adultery*;" and if he marry while in this great transgression, he, of course, would marry contrary to the will of God, therefore, God would have nothing to do in joining him

to another, consequently his marriage not being of Divine appointment, would be considered illegal, and therefore adulterous, like all other marriages wherein the authority of God is not recognized.

Some may pretend to say that if it be considered adultery to marry another, after having unlawfully divorced a wife, then it would be considered adultery to marry another without a divorce, having two or more at the same time. But these two cases are entirely distinct and different in their nature. In the first case, a man, before he marries another, is under great transgression, having unlawfully put away his wife, and caused her to commit adultery. While under this great transgression, God will not suffer him to be made one flesh with another; and if he marry, he marries independent of the authority of Heaven, and therefore commits adultery. But in the second case, if he marry another when he is not under transgression, through the consent of his first wife, and under the Divine sanction, and by Divine appointment and authority, as the holy Patriarchs and Prophets did, he does not commit adultery. Neither Jesus nor his Apostles ever represented a person to be an adulterous man for marrying two wives and living with them, as had been practised by holy men in all previous ages. Such a practice was never condemned. Jesus did not say that Moses suffered a plurality of wives because of the hardness of their hearts, and that it was not so from the beginning. No. He said directly the reverse. It was for putting away wives, and not for taking wives, that Jesus condemned them. This putting away of wives was not only condemned under the Gospel, but it was considered a great evil hundreds of years before Christ. Hear the testimony of the Prophet Malachi—"Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that He hateth putting away."—(Mal. ii., 15. 16.)

As it was considered a very great evil for a husband to put away his wife, so, likewise, it was very sinful for a wife to put away her husband. Jesus says, "If a woman shall put away her husband, and be married to another, she committeth adultery."—(Mark x., xii.)

In addition to the sense already illustrated, a husband and wife become one flesh in another respect. They not only

become one flesh by the wife's giving herself wholly to the husband, but originally the woman was actually made out of the bone and flesh of Adam. The Lord in forming a wife for Adam, did not see proper to construct her entirely out of the ground, but He took one of Adam's ribs, and, connecting with it the necessary materials, formed a woman, and brought her to the Man. This curious circumstance caused Adam to exclaim, "This is now bone of my bone, and flesh of my flesh, she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh."—(Gen. ii., 23, 24.) The woman, therefore, by creation, was originally part of Man; the marriage ordinance being instituted to restore to man that part which was taken from him, without which he could not be perfect. When the bone or rib taken from him, was restored in the form of a female and wife, he could, with all propriety, say that they were one flesh.

That this saying was not only applicable in the case of the first pair, but to all others who should afterwards be married by divine appointment, is evident from the declaration that a man, for this very cause, should leave father and mother, and cleave unto his wife, and they should be one flesh.

But there is still an additional sense wherein the husband and wife become one. They become one flesh in their children. The flesh of both father and mother becomes amalgamated in one in each of their offspring. Here is a union of the flesh of the father with that of the mother, that can never be separated—a union of the flesh of two in one body—a union as perfect as that of Adam's rib before it was extracted from his body—a union that no power but death can dissolve—a union that will be eternal after the resurrection. Hence the husband and wife become one flesh in their children eternally. The union of husband and wife, therefore, should be as inseparable as their own flesh and bones incorporated in their children; it should be as eternal as the immortal bodies of their children after the resurrection. No wonder, then, that the Lord "hates putting away;" it is a violation of the eternal covenant of marriage, it is the overthrowing of the great foundation of eternal kingdoms, it is the des-

truction of an endless increase of posterity, and the rejection of the grand Patriarchal and family order of the Heavens; it is the severing asunder of that which God has joined together for eternity—the rending in twain of his own flesh and his own bones which God had united to be one forever; and in fine, it is the rejection of the Woman—“*the glory of the Man*”—the only means that God has ordained for the peopling of Worlds—the only stepping stone to an endless increase of dominions—the only medium of an endless continuation of immortal lives. What, therefore, God has joined together as one flesh, let no human authority dare put asunder.

But does not the saying, that “they twain shall be one flesh,” indicate that God did not design more than two to become one flesh? No, it conveys no such idea. Jesus says, “I and my Father are one.”—(John x., 30.) Now this saying did not prevent others from becoming one with the Father and Son. It was just as possible for three, or four, or a hundred,

or any other number of his disciples, however great, to become one with Jesus and His Father, as it was for they twain to be one. Indeed, Jesus prays to the Father to make all his disciples one, even as they were one. Therefore because a man becomes one flesh with one wife, it does not prevent him from becoming one flesh with a second. When Jacob became one flesh with Leah, it did not prevent him from marrying Rachel, and Bilhah, and Zilpah, and from becoming one flesh with each of them. Each of the latter three were as much his as the first. The flesh of Jacob and Rachel was incorporated as one in the bodies of Joseph and Benjamin, as much as the flesh of Jacob and Leah was in Judah and Simeon. If it could be said of Jacob and Leah, that “they twain shall be one flesh,” the same saying could be applied, with equal propriety, to Jacob and Rachel, to Jacob and Bilhah, to Jacob and Zilpah; or if he had been paired with seven hundred wives, as Solomon was, it would have been equally applicable to each pair.

THE SCANDINAVIAN MISSION.

NUMEROUS BAPTISMS—MOBBING, AND DEFACING THE MEETING ROOM IN COPENHAGEN—
ORGANIZATION OF NEW BRANCHES IN SWEDEN.

(*Extract of a Letter from Elder Willard Snow.*)

28, Gothersgade, Copenhagen, April 28, 1853.

Dear Brother S. W. Richards—In my last letter I told you that Elder Svensen was driven out of Sweden, and three or four more were arrested for baptizing, and spreading the delusion. On Sunday, April 17th, Elder Capsen, one of the Elders referred to, having been held in arrest eight days, arrived among us. His brother, whom he had baptized, was also arrested, and fined in a sum of five Swedish dollars, for having Elder Svensen in his house, without notifying the police of it. Brother Biörk, another intelligent young Elder, was sent over the day following. All three of these are native born citizens of Sweden, and they speak the language fluently. They have relatives there, and have been sent out of their native land, as Elders Forssgren and Johnson were, for no other cause than preaching, and baptizing those who repented and believed the Gospel. Before they were finally transported, they made

a solemn and pathetic appeal for protection, to the *Landschafding* (Governor) over the southern province of Sköna, whom they all represent as an honourable gentleman, possessing fine feelings. He seemed to sympathise with them, and he confidentially expressed his willingness and wish for them to have the privilege of worshipping God, and administering ordinances in their Church according to their faith as they wished, but he candidly told them that it was impossible for him to afford them protection. But I am not yet discouraged, and am determined to “send other labourers more than the first,” with the Priesthood upon their heads—perhaps the people will reverence them. To this end, I moved, in General Council assembled, that all such exiled and prescribed “Mormons” who have been imprisoned and driven out from their homes in this country, should go to with their might and prepare, as Elder Forssgren

did, to lead out a company of Saints with them to a land of peace, a place of safety, a city of refuge for those who are left in the day of calamity, where they can pray, sing, baptize, administer the Sacrament, lay on hands, anoint the sick, and attend to the ordinances of eternal life and exaltation, without being considered worthy of stripes, bonds, and banishment. This was responded to by the congregation, with loud acclamation. This is my plea all the time.

I will now come back to Denmark. The same Sabbath that Elder Capsen arrived among us from Sweden, Elder C. Larsen President of the Bornholm Conference, with Elder Falkman and one or two others, came in from Bornholm, with their faces and heads well marred with scars which they will carry to their graves. They related a full account of their being mobbed since my return from England—seven brethren, and one sister who was with child, were beat in the house till the floor was covered with their blood. I must confess I am quite weary of witnessing and contemplating upon such awful scenes of brutal persecution. To close the services of the day, however, we had the satisfaction of confirming twenty-four more new members into this (Copenhagen) Branch of the Church. On looking over the Record I find that eighty-eight had been added in Copenhagen the three weeks previous.

Pursuant to our previous arrangement we paid over the money for the first quarterly payment for the new Hall, and took possession of it upon the 19th, and on the Friday following dedicated it, by fasting and prayer, for the worship of the Lord. On the Sabbath, April 24th, we held our first public meeting in it. During the forenoon services, a letter was read to the congregation, which letter I had just received from Elder Forssgren, informing us that the *Forest Monarch*, which left Liverpool the 16th of January, with the Danish Saints, had had a remarkably pleasant voyage, and a kind captain. She arrived at New Orleans on the 8th of March, making the trip in fifty-one days. Four marriages had occurred on board, four births, five deaths of grown persons, and several of little children. The solemnities of eternity rested down upon the congregation, commingling feelings of affection, gratitude, and joy, filled their bosoms, while I spoke a few consoling words to them by

the Spirit of God, concerning the privations attendant on a journey so long and tedious, the loss of their friends, and the hopes of a glorious resurrection, immortality, and eternal life, which await the faithful.

In the afternoon, ten or twelve were confirmed members, and two or three more gave their names for baptism. But after attending to the confirmation, and while we were administering the Sacrament, a large mob assembled outside with rocks, &c., in their pockets, evidently determined to try what virtue there was in stones, and to make use of the most effectual means in their power to convince us and the good people of this city that "Mormonism" was certainly a delusion. They first split in one side of the door, with rocks, and flung into the congregation a bottle of oil of vitriol, or something of that sort, which burst, and wounded one of the sisters, so that her face bled profusely on the floor. The house was filled with the shrieks of women and children, and the whole congregation was flung in an uproar. I, however, arose and told them to fear nothing, but to sit still. I held them by my influence as silent as possible. A friend called for a policeman, and I proceeded with the services as if nothing had happened, continuing the meeting in some order until we got through and dismissed. The mob then tore down the rest of the door, burst into the hall, piled the benches in heaps, stripped off from the sides of the wall most of the cleats on which our hats hung, and continued their spoliations till they were measurably satisfied. After repeated solicitations a policeman made his appearance, when the mob retired, leaving their marks behind them. This scene acted out in open daylight, upon the Sabbath day, in the centre of Copenhagen, and many other similar scenes in other places, speak for themselves, without any further comment from me. Before such "irresistible logic," the poor "Mormons" stand a poor chance, their enemies are sure to win all the laurels. Such arguments, however, are the most effectual weapons that this or any other people ever have adduced, or that they ever can adduce, to oppose the progress of truth.

Elder Winberg and several other Elders left last week for Sweden. Elder Lorentzen sailed to day for Iceland. Elder Piersey leaves to-morrow, with the

Elders for Bornholm. Elder Paulsen, referred to in my last letter, who was under arrest in Lalland, on a charge of vagrancy, was released, after eight weeks' confinement, upon promise that he would return home.

Since writing the above, I have received a letter from Elder Winberg, from Malmö, in Sweden. He informs me that he proceeded first to Sköna Bäck. Being closely watched, he found it impracticable to attempt holding any public meeting, as a proclamation had been issued forbidding any private persons holding public religious meetings in their houses, under a penalty of fifty dollars. However he staid two nights in the place. The first night he baptized two, and in the next night six. In the morning he left and proceeded on to Skurup, where he called a council on the 24th of April, at night, organized a Branch of thirty-six members, ordained a presiding Elder, ordained several others to the lesser Priesthood, and continued the meeting until three o'clock in the morning. He then proceeded on to Malmö, called another council the next night, organized a Branch of sixteen members, ordained a presiding Elder, and some other officers, and dismissed about midnight. He has also organized a Branch of six members in Lomma, and ordained in all six to the Priesthood, and infused a kind of unobserved fire among them, which I hope may not always be confined and burn unobserved. He related, as an example, an instance of a woman being baptized, whose husband was confined in prison for murder. Upon its being found out that she had been baptized, he was let out, or permitted to go and rob her of all her clothing, her bed, and everything in her house. The poor woman was left with nothing—the small pittance of one dollar and a-half, which she formerly received from the parish to pay her house rent, was also withheld from her. This merely arises from one of the Articles of the Lutheran Church, which disinherits all who deny or dissent from the faith.

Elder John Svensen has just returned from Sweden, where he has been the last two weeks on a visit to see his friends. This interesting young man is the President of the Conference at Falster and Lalland. He attended our Conference

on the 6th of April, and being a Swede by birth, and having brothers in Sweden, he concluded to visit them. He therefore procured a pass, and landed on the Swedish shore. He there procured another pass, to travel into the country, and proceeded to his brother's house. He was not long there before the news flew that he was a "Mormon." In the meantime his aunt began to question him, and he of course had to answer. Finally he took the Book of Mormon from his pocket, and read to her, and those who were present, and answered their questions. Very soon, however, the police stepped in, and arrested him for preaching, and away they took him. They took all his papers, his books, money, pen, knife, and everything. They made him strip off his own clothes, like a state's prison convict who had been condemned for some capital offence, and placed him in a cell during the night. They handled him in that way for about three days. At the end of that time they found out that there was no law, even in Sweden, against a man's reading, so they returned him his clothes and part of his papers. They blotted his passport, to show that he had been arrested as a suspicious character, but they permitted him to remain for the specified time of fourteen days, as he wished. Upon arriving in Copenhagen, and calling for his papers to go to Lalland, the police, who probably had received letters from the Swedish police, were for arresting him for a *foaseganger* (vagrant), and putting him to work as a shoemaker, as his pass showed him to be, for you must remember that no poor man has a right to leave the place where he belongs to, without his papers and money enough to bear his expenses. And he must show his money to the police if they ask him to do so. Therefore the police called to know how much money Elder Svensen had. He presented them with ten dollars, but that was not enough, so he presented them with one hundred dollars. In Denmark, a priest must have money, or not go out.

The brethren in the office all join me in love to you and your associates and all the British Saints.

I remain, as ever, your friend and fellow-labourer in this last dispensation,

WILLARD SNOW.

WILL THE JEWS RETURN TO THEIR OWN LAND?

(From the New York Tribune, April 23rd.)

Rev. T. N. Steiner, the Jewish Missionary, delivered a discourse on the above named subject, at the Lecture-room of the Broadway Tabernacle, last evening. He said—There are 250 passages of Scripture which speak of it, written by eleven different men, which refer to the restoration of Israel; and if you understand how to interpret this portion, it will serve as a rule to interpret other prophecies. The question then is, will the Jews return to their own land? It is their own land, for God promised to their fathers to give it unto them. If you wish to settle the question whether they will return, ask yourselves, have prophecies concerning Israel been thus far literally fulfilled? And if so, that which is unfulfilled will also come in that same literal way. Just as we are told in the Book of Moses, we have been scattered all over the world for the past 1,800 years, and have had no home during that time, yet we have never been co-mingled with other nations. This goes to show that we are to be gathered up, and return to Palestine, which, during all this time, has never been held

by any one nation for a great length of time. Are we always to be down-trodden outcasts, despised, rejected, cursed, and driven from one country to another? No. As the Lord has done us evil, so will He do us good. I look forward to that time when the Lord shall turn our captivity, and bring us back to Jerusalem, according to the promise in the Scriptures. I also believe that we shall be spiritually blessed, and shall also weep for our crucifixion of Jesus. "The children of Israel shall be many days without a prince or ruler, and afterward they will be converted." The speaker said, that at the present time, the Jews in Europe think the time has come for them to return to Palestine, and that they are now raising funds for the purpose of sending on persons to till the soil, preparatory to this event. The speaker dwelt at considerable length upon the prophecies which are yet unfulfilled, and he felt confident that, sooner or later, the prophecies would come to pass. The audience was not large, owing undoubtedly to the unfavourable state of the weather.

VARIETIES.

IF YOU see a man striving to do his duty, support that man with all your heart, and be forward to overlook his weaknesses.

KNOWLEDGE will not be acquired without pains and application. It is troublesome and deep digging for pure waters, but when you once come to the springs, they rise up and meet you.

PROSELYTISING AT JERUSALEM.—On the 24th of March the members of the English mission for the conversion of the Jews, assembled before the Great Synagogue, whilst service was going on in the interior, and began making furious speeches against the Jews and the Talmud. A Jew threw a dead cat at the head of the physician of the mission, and this was the signal for a conflict between the Jews and the English—both parties pelting one another with stones and mud. Eventually the English had to take to flight, and they were pursued by several hundred furious Jews. The chief rabbi protested against these proceedings, to the consuls.—*Lloyd's Newspaper of May 8th.*

A SINGULAR subject is agitating the Dutch government. In the year 1704, one Jaques Dubois, chairman of the Dutch East India company, at Batavia, left to the Dutch government, for ninety-nine years, his whole fortune—twenty millions of francs French. It was, in the ninety-nine years, to be realized, turned into money, and distributed among his heirs and successors. In 1804, claimants came forward, and the matter was put into the hands of the lawyers. Nothing however was done until 1814, when, several of the claimants being French subjects, Napoleon, convinced of the justice and legality of the claims, signed a decree, ordering the money to be paid, with all the interest due for 10 years. Subsequent events upset this arrangement. About six years ago, all the heirs known united and sent in a claim of 100 millions to the Dutch government. The government admits the claim, but hesitates to pay.

GOVERNMENT.—The surest way of wisely governing both a private family and a kingdom, is for a husband and a prince to yield at certain times something of their prerogative.

A PRUDISH lady said to Dr. Johnson—"Oh, Doctor, I am so glad that you have left all the naughty words out of your dictionary." "Madam," replied the gruff lexicographer, "you have been looking, I see, for them."

CONVEYING AN IDEA.—A female teacher of a school that stood on the banks of a quiet stream, once wished to communicate to her pupils an idea of faith. While she was trying to explain the meaning of the word, a small covered boat hove in sight along the stream. Seizing upon the incident for an illustration, she exclaimed, "If I were to tell you that there is a leg of mutton in that boat, you would believe me, would you not, even without seeing it yourselves?"—"Yes, ma'am," replied the scholars.—"Well, that is faith," said the schoolmistress.—The next day, in order to test their recollection of the lesson, she inquired, "What is faith?"—"A leg of mutton in a boat!" was the answer, shouted from all parts of the school-room.

FREAKS OF A DYING MILLIONAIRE.—A dying millionaire in Paris lately intimated to his relations that he would make any one of them his heir who would bind himself to accompany his (the millionaire's) dead body into the vault and remain there with the body twelve months. A sumptuous repast to be provided daily for the watcher, and 20,000 francs to be settled upon him at the expiration of twelve months. The relatives all recoiled at this condition. The dying man then offered 1,000 francs per month to any person as long as he would remain in the vault with him. A provincial actor and a couple of bankrupts are candidates for this legacy, but it is said the authorities will interfere to prevent the desecration.

MARRIAGES IN 1852.—It seems that the last fifteen months have witnessed more marriages than were ever before known to take place in a similar period in England. As 1851 is called the Great Exhibition Year, so 1852 might be truly named the Great Wedding Year. It appears that in this country the Christmas quarter is the favourite time for matrimonial alliances, and that in the three months after last harvest above ninety-four thousand matches were ratified. What millions of flounces, ribbons, smiles, jokes, flutterings, hopes, and fears, went to make up the complement of that vast host of weddings, no arithmetic can tell. But one thing is at least proved by the fact of so many people agreeing to join their lot in life for better or worse, which is that the country and the people are now eminently prosperous. The weddings establish that satisfactory fact, if they show nothing else, for no indication is more unerring than this—that with growth of general prosperity weddings grow—with decline of general prosperity weddings decline.—*Daily News*.

PEACE.—A deputation of the Peace Conference Committee of London and Manchester waited on Lord Clarendon, at the Foreign Office, on the 4th of May, to present a memorial in favour of introducing into the treaties now pending between this country and the United States a stipulation providing for the adjustment of any differences that may hereafter arise between the two countries, by referring the matter in dispute to the decision of arbitrators. The memorial stated that the subject had been brought before the attention of the American Government, and that the Senate and the Executive were favourably disposed to the measure. Mr. Hume expressed himself in favour of the idea. Lord Clarendon thought that the spirit of the age, and the improved feelings and good sense of mankind, constituted a better guarantee than written engagements, for the preservation of peace. However he saw no objection to the proposal of the deputation, and promised to give the matter his earnest consideration.

SONG.—OUR HOME AT GREAT SALT LAKE.

BY ELDER W. G. MILLS.

TUNE.—"This Night We'll Sing."

Oh! where's the heart that wants to part
From the early scenes of childhood's mirth!
And where's the soul that loves to stroll
From the place that gave him birth!

We love them well, for like a spell,
Around our hearts they closely dwell,
And all our fond emotions tell—

This is our native earth.
But we go away at God's command,
And every scene forsake,
To dwell in a better, holier land—
Our home at Great Salt Lake.

To that dear home, our brethren come
From every land, o'er every sea;
There Truth displays her brightest rays,
And makes us pure and free;
The loveliest flowers of nature's bowers,
The vine and fig-tree, will be ours,
And corn and wheat in ample stores,
That all may happy be.

So we go away at God's command,
And every scene forsake,
To dwell in a better, holier land—
Our home at Great Salt Lake.

The virtuous "fair" are gathering there,
As crowns of glory to their lords;
And with their smiles man's cares beguile,
And cheer with loving words;

The noble sons of Holy Ones
Reveal the truth in firmest tones,
Which glows like fire within our bones,
Or cuts like two-edged swords.

Then we'll go away at God's command,
And every scene forsake,
To dwell in a better, holier land—
Our home at Great Salt Lake.

Newbury, Berks.

ADDRESSES.—A. Galloway, Mr. Henry's, Wellington Buildings, Duke Street, Douglas,
Isle of Man.

Daniel Spencer, 15, Wilton Street, Liverpool.

O. M. Duel, J. V. Long's, Askey's Buildings, Chesterton, Cambridgeshire.

LIST OF MONIES RECEIVED FROM THE 5TH TO THE 12TH OF MAY, 1853.

Charles Peat	£7 0 0	Brought forward.....	£58 0 0
T. C. Armstrong	27 0 0	Thomas Clarke	5 0 0
Henry Savage	5 0 0	George Picton.....	6 10 0
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HISTORY OF JOSEPH SMITH.

(Continued from page 344.)

On the 2nd, I wrote the following letter for publication in the *Messenger and Advocate*, (continued from the 1st of September)—

TO THE ELDERS OF THE CHURCH OF LATTER-DAY SAINTS.

At the close of my letter in the September Number of the *Messenger and Advocate*, I promised to continue the subject there commenced. I do so with a hope that it may be a benefit, and a means of assistance in their labours, while they are combatting the prejudices of a crooked and perverse generation, by having in their possession the facts of my religious principles, which are misrepresented by almost all those whose crafts are in danger by the same; and also, to aid those who are anxiously inquiring, and have been excited to do so from rumour, in ascertaining correctly, what my principles are. I have been drawn into this course of proceeding, by persecution, that is brought upon us from false rumour and misrepresentations concerning my sentiments.

But to proceed. In the letter alluded to, the principles of repentance and baptism for the remission of sins were not only set forth, but many passages of Scripture were quoted, clearly elucidating the subject; let me add, I do positively rely upon the truth and veracity of those principles inculcated in the New Testament, and then pass from the above-named items, on to the item or subject of the gathering, and show my views upon this point, which is an item I esteem to be of the greatest importance to those who are looking for salvation in this generation, or in these, what may be called, "the

latter times;" as all the Prophets that have written, from the days of righteous Abel, down to the last man that has left any testimony on record for our consideration, in speaking of the salvation of Israel in the last days, goes directly to show, that it consists in the work of the gathering.

Firstly, I shall begin by quoting from the prophecy of Enoch, speaking of the last days—"Righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten, his resurrection from the dead, [this resurrection I understand to be the corporeal body] yea, and also the resurrection of all men; righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare, a holy city, that my people may gird up their loins, and be looking forth for the time of my coming, for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem."

Now I understand by this question, that God clearly manifested to Enoch the redemption which He prepared, by offering the Messiah as a Lamb slain from before the foundation of the world; by virtue of the same, the glorious resurrection of the Saviour, and the resurrection of all the human family; even a resurrection of their corporeal bodies; and also righteousness and truth to sweep the earth as with a flood. And now, I ask, how righteousness and truth are going to sweep the earth as with a flood? I will answer. Men and angels are to be co-workers in bringing to pass this great work, and Zion is to be prepared, even a New Je-

rusalem, for the elect that are to be gathered from the four quarters of the earth, and to be established an Holy City, for the tabernacle of the Lord shall be with them.

Now Enoch was in good company in his views upon this subject. See Revelations xxi. 3.—“And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.”

I discover by this quotation, that John upon the isle of Patmos, saw the same things concerning the last days, which Enoch saw. But before the tabernacle can be with men, the elect must be gathered from the four quarters of the earth. And to show further upon this subject of the gathering, Moses, after having pronounced the blessing and the cursing upon the children of Israel, for their obedience or disobedience, says thus—

“And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind, among all the nations whither the Lord thy God hath driven thee, and thou shalt return unto the Lord thy God, and shalt obey His voice, according to all that I command thee, this day, thou and thy children, with all thine heart, and with all thy soul, then the Lord thy God will turn thy captivity, and have compassion on thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee; and if any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee.”

It has been said by many of the learned and wise men, or historians, that the Indians, or aborigines of this continent, are of the scattered tribes of Israel. It has been conjectured by many others, that the aborigines of this continent are not of the tribes of Israel, but the ten tribes have been led away into some unknown regions of the north. Let this be as it may, the prophecy I have just quoted “will fetch them,” in the last days, and place them in the land which their fathers possessed. And you will find in the 7th verse of the 30th chapter, quoted, “And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.”

Many may say that this Scripture is fulfilled, but let them mark carefully what the Prophet says, “If any are driven out unto the utmost parts of heaven,” (which must mean the breadth of the earth). Now this promise is good to any, if there should be such, that are driven out, even in the last days, therefore, the children of the fathers

have claim unto this day. And if these curses are to be laid over on the heads of their enemies, wo be unto the Gentiles. (See Book of Mormon, page 487, first edition.) “Wo unto the unbelieving of the Gentiles, saith the Father.” And again, (see Book of Mormon, page 497, which says) “Behold this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob, and it shall be a New Jerusalem.” Now we learn from the Book of Mormon the very identical continent and spot of land upon which the New Jerusalem is to stand, and it must be caught up according to the vision of John upon the isle of Patmos.

Now many will feel disposed to say, that this New Jerusalem spoken of, is the Jerusalem that was built by the Jews on the eastern continent. But you will see, from Revelations xxi. 2, there was a New Jerusalem coming down from God out of heaven, adorned as a bride for her husband; that after this, the Revelator was caught away in the Spirit, to a great and high mountain, and saw the great and holy city descending out of heaven from God. Now there are two cities spoken of here. As everything cannot be had in so narrow a compass as a letter, I shall say with brevity, that there is a New Jerusalem to be established on this continent, and also the New Jerusalem shall be rebuilt on the eastern continent. (See Book of Mormon, page 560.) “Behold, Ether saw the days of Christ, and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after it should be destroyed, it should be built up again, a holy city unto the Lord, wherefore it could not be a New Jerusalem, for it had been in a time of old.” This may suffice, upon the subject of gathering, until my next.

I now proceed, at the close of my letter, to make a few remarks on the duty of Elders with regard to their teaching parents and children, husbands and wives, masters and slaves, or servants, &c., as I said I would in my former letter.

And firstly, it becomes an Elder when he is travelling through the world, warning the inhabitants of the earth to gather together, that they may be built up an holy city unto the Lord, instead of commencing with children, or those who look up to parents or guardians, to influence their minds, thereby drawing them from their duties, which they rightfully owe to such, they should commence their labours with parents, or guardians; and their teachings should be such as are calculated to turn the hearts of the fathers to the children, and the hearts of the children to the fathers; and no influence should be used with children, contrary to the consent of their parents or guar-

dians; but all such as can be persuaded in a lawful and righteous manner, and with common consent, we should feel it our duty to influence them to gather with the people of God. But otherwise let the responsibility rest upon the heads of parents or guardians, and all condemnation or consequences be upon their heads, according to the dispensation which He hath committed unto us; for God hath so ordained, that His work shall be cut short in righteousness, in the last days; therefore, first teach the parents, and then, with their consent, let him persuade the children to embrace the Gospel, also. And if children embrace the Gospel, and their parents or guardians are unbelievers, teach them to stay at home and be obedient to their parents or guardians, if they require it; but if they consent to let them gather with the people of God, let them do so, and there shall be no wrong; and let all things be done carefully and righteously, and God will extend His guardian care to all such.

And secondly, it should be the duty of Elders, when they enter into any house, to let their labours and warning voice be unto the master of that house; and if he receive the Gospel, then he may extend his influence to his wife also, with consent, that peradventure she may receive the Gospel, but if a man receive not the Gospel, but gives his consent that his wife may receive it, and she believes, then let her receive it. But if a man forbid his wife, or his children, before they are of age, to receive the Gospel, then it should be the duty of the Elder to go his way, and use no influence against him, and let the responsibility be upon his head; shake off the dust of thy feet as a testimony against him, and thy skirts shall then be clear of their souls. Their sins are not to be answered upon such as God hath sent to warn them to flee the wrath to come, and save themselves from this untoward generation. The servants of God will not have gone over the nations of the Gentiles, with a warning voice, until the destroying angel will commence to waste the inhabitants of the earth, and as the Prophet hath said, "It shall be a vexation to hear the report." I speak because I feel for my fellow men, I do it in the name of the Lord, being moved upon by the Holy Spirit. O that I could snatch them from the vortex of misery, into which I behold them plunging themselves, by their sins; that I may be enabled by the warning voice, to be an instrument of bringing them to unfeigned repentance, that they may have faith to stand in the evil day.

Thirdly, it should be the duty of an Elder, when he enters into a house, to salute the master of that house, and if he gain his consent, then he may preach to all that are in

that house; but if he gain not his consent, let him not go unto his slaves, or servants, but let the responsibility be upon the head of the master of that house, and the consequences thereof, and the guilt of that house is no longer upon thy skirts, thou art free, therefore, shake off the dust of thy feet, and go thy way. But if the master of that house give consent, thou mayest preach to his family, his wife, his children, and his servants, his man-servants, or his maid-servants, or his slaves; then it should be the duty of the Elder to stand up boldly for the cause of Christ, and warn that people with one accord to repent and be baptized for the remission of sins, and for the Holy Ghost, always commanding them in the name of the Lord, in the spirit of meekness, to be kindly affectionate one toward another, that the fathers should be kind to their children, husbands to their wives, masters to their slaves or servants, children obedient to their parents, wives to their husbands, and slaves or servants to their masters.

"Wives, submit yourselves unto your own husbands, as unto the Lord, for the husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands, in every thing. Husbands, love your wives, even as Christ also loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish, so ought men to love their own wives as their own bodies. He that loveth his wife, loveth himself, for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church, for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh."—Ephesians v. 22 and 31 v. inclusive.

Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things, for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters, according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, fearing God.—Colossians iii. 18—22, inclusive.

But I must close this letter, and resume the subject in another Number.

In the bonds of the New and Everlasting Covenant,
JOSEPH SMITH, jun.

(To be continued.)

GRAHAM'S MAGAZINE, THE BULLETIN, AND THE MORMONS.

(From the Philadelphia (U.S.) Daily Register.)

The admission of Utah presents some knotty questions. We specified them nearly two months ago. Since that time, they have been discussed in several of our leading periodicals, but nowhere so ably as in *Graham's Magazine* for May, in an article entitled "Mormonism and the Mormons." The writer endeavours to stake out the ground to be occupied, in the approaching contest, by the friends of morality. We do not think he is successful. This opinion we expressed last Tuesday, not being willing to see the opponents of a degrading domestic institution drawn by our popular monthly into what seems to us a position where they must inevitably be beaten. Our article was answered in Thursday's *Bulletin* by the editor, who professes to sustain *Graham*.

Before replying to the *Bulletin*, we will recapitulate the different positions suggested as good ones, for the anti-polygamists in next winter's contest at Washington. There are four of them—

1. Polygamy is recognised as a crime by Christianity, which lies at the basis of the Federal Constitution and of all our civil and political institutions.
2. Polygamy is an infraction of the Federal Constitution and its compromises.
3. Polygamy is recognized as a crime by the common law of England, which lies at the basis of our Federal Constitution and of all our civil and political institutions.
4. Polygamy is a desecration of human affection, a crime against nature, degrading to the individual, and incompatible with national progress.

Neither *Graham*, nor the *Bulletin*, nor the *Register* admits the truth of proposition No. 1. All intelligent men know that the Constitution, far from pronouncing on the merits of Christianity, does not even allude to the existence of a God; and that our civil and political institutions admit Judaism, Mahomedanism, Buddhism, Atheism, and all other *isms*. Good men, who derive their notions of the Constitution from their own ideas as to what it ought to be, rather than from careful study of the instrument itself, generally suppose it is perfectly orthodox on all religious

matters, and very explicit on the subjects of universal suffrage, popular education, internal improvements, and the like. These good men are certainly not jurisconsults.

The writer in *Graham*, while passing over the first proposition without mention, sustains the three others. Confusedly, it is true, for his mind appears to vacillate between them. On page 537, he says of the Mormons—

"They live, in this respect, (polygamy,) in open violation of the CONSTITUTION and LAWS of the United States."

A few lines lower down, he appears to be sensible of having advanced too far, for he retreats upon the much feebler proposition that "polygamy is in direct violation of the fundamental LAWS of the Union." Being as much puzzled, we suppose, to find a prohibition of polygamy in the Federal statutes as he had been to find one in the Constitution, he continues his retreat, still, like a flying Parthian, sending back arrows at his enemies, until he finds himself under the shelter of the common law of England. This, he maintains, "pervades our entire social organization, as atmospheric air pervades the surface of the globe," and "underlies the Federal Constitution, like the ground beneath the Capitol underlies and sustains that edifice." As it forbids polygamy, he argues that *we* are right in refusing admission to Utah on common law grounds. The clearness of his common law argument is greatly lessened, however, by his abandoning it, from time to time, to fall back upon the *intrinsic* criminality of polygamy. Once, page 539, he forgets all that he has said about Constitution, Federal laws, English Common Law, and intrinsic criminality, and declares that "the right to reject the Mormon association, therefore, is a right of *self-preservation*." Here are *five* (!) different ideas, four of them at least inconsistent with each other, advanced by the writer in *Graham*!!—We have seen Stickney's great feat of riding four horses, all going in the same direction, and thought it wonderful, but this writer is mounted on five, all going full speed in as many different

directions. We must leave him to his fate, and turn to the *Bulletin*.

Our neighbour, while professing to sustain the writer in *Graham*, really abandons him at every point save one—he maintains with him that the true ground for refusing admission to Utah is, “*that the polygamy sanctioned in that territory is opposed to the [English] Common Law, as in force at the time the federal league was established.*” The whole argument of the *Bulletin* may be reduced to this—the English Common Law, as in force in 1789, is an implied “primary condition” of the “compact” or “league,” as our neighbour, adopting the phraseology of the nullifiers, calls our Constitution; and, therefore, any state which modifies the English Common Law of that period is false to the compact. As polygamy modifies the English Common Law of 1789, no state can establish it. The whole argument, it will be seen, rests on the “original conditions, implied as well as expressed, on which the league was made,” and which the *Bulletin* thinks ought to be “expounded continually.”

We regret that we cannot assign any other merit than a wonderful originality to this idea of our respected contemporary. It is entirely new to us. We had heard a great deal of implied original conditions of our “compact,” in relation to taxation, slavery, representation, distribution of public funds, &c., but this is the first time we have heard it even hinted, that states have no right to change the English Common Law of 1789! O shades of the Alfreds, Ethelwalds, Ethelberts, Harolds, and other ancient worthies, whose names we have forgotten, pardon us for not knowing that your laws will forever bind the United States of America!

But, friend *Bulletin*, do be explicit on this important point. Relieve our suspense by declaring whether it is the *Mercian Law*, or the *West-Saxon Law*, or the *Danish Law* which forms a condition of our “league.” Are we living under the custom of *gavelkind* or of *primogeniture*? Your friend in *Graham* exclaims, in enthusiasm—“Blessing on the genius of that old common law! never had people such a heritage!” We hope not, for the chief assets we remember of this brilliant heritage are the old practices of ear-cropping, nose-slitting, drawing and quartering, setting in the pillory, whipping on the naked back, and drowning on the

ducking stool. Bunyan had common law meted out to him when he was set in the pillory and pelted with stones and rotten eggs, and Mortimer when he was pinned to the earth at a cross-roads, with a stake through his body. Does the *Bulletin* seriously think of arguing that a “primary condition” of our “league” is the preservation of capital punishment for hundreds of offences, of the ordeal by fire, of trial by battle, of the right of the lord over the bride of his vassal, and of all the intricacies of *thainland*, and *reveland*, and *feoffment*? For our part, we are thankful that England has rid herself of a good part of the fearful incubus of the old customary law? and doubly thankful that scarcely any state in our country now groans under that product of the dark ages. If we thought with the *Bulletin* that the English “common law enters into our moral, social, and political life, forming the cohesive power which binds the atoms of our complex republic together”—we should despair of human progress.

The *Bulletin* admits that slavery is now legalised in a part of our country, though declared, in 1772, in violation of the English common law. What becomes then of the basis of the *Bulletin's* argument—that the states have no right to change the English common law of 1789? Some of them have changed it in that, and many of them in a hundred other things—in the tenure of real estate, the modes of transfer, women's right of dower, the organization and jurisdiction of courts, confiscation of property of deceased usurers, ceremonies of marriage, &c., &c. Louisiana never recognized the common law at all, but borrowed her code from the civil law. California adopted the Louisiana code before framing laws for herself. In all the debate on the admission of California, the common law condition of the “league” was never once insisted on. The discovery of it was reserved to our sagacious friend of the *Bulletin*.

No, thank heaven, the purity of our social state, and the progress of humanity to a higher and truer life, depends on no mouldy old charters handed down from the semi-barbarians of England's dark ages, nor on the decisions of any bewigged, red-nosed judge who ever sat at Westminster. If we had in our possession the original parchment of the *Magna Charta*, that venerable humbug of our

ancestors, we should probably cut it into top strings for our oldest boy, unless some musty antiquarian begged us to let him have it. But we would wear as a precious relic, a bit of the stake at which the venerable Latimer was perishing, when he said to his fellow martyr, "Be of good cheer, brother Ridley, and play the man, for by God's grace, we shall light such a beacon in England, this day, as shall not soon be put out."

We do not found our opposition to the admission of Utah, upon any conflict of polygamy with the Constitution, for there is none; or with the Federal statutes, for these are silent on the subject; or with the Common Law of England, for that is without binding force on American legislators, and, at best, but a light which judges consult in the absence of statutes. But we found it upon this—that polygamy debases the race, corrupts the man, de-

grades the woman, brutifies the relations between the sexes, withers the holiest affections of the human heart, desecrates the family hearth, turns love into lust, men into despots, and women into slaves; it is a violation of the eternal laws of our physical and moral nature, a sin against society, a crime against God.

Not only should Utah be refused admission into the Union so long as she maintains this abominable domestic institution, but Congress, under its power to "make all needful rules and regulations respecting the Territory or other property belonging to the United States," should take measures to punish a crime which dishonours our nation throughout the civilized world. The Utah question is a grand one of Right and Humanity—not a paltry, miserable one of questionable political compacts and "rights of original States."

ARRIVAL OF THE "INTERNATIONAL," AT NEW ORLEANS.

CELEBRATION OF THE SIXTH OF APRIL—BAPTISM OF FORTY-EIGHT PERSONS ON BOARD.

(Letter from Elder Christopher Arthur.)

New Orleans, April 26th, 1853.

Dear President S. W. Richards—We have just arrived at New Orleans, and it is with a heart truly grateful to God my Eternal Father, for all His multiplied mercies, that I now sit down to pen you a few items of our voyage across the Great Atlantic. Never I believe since the days of old Captain Noah, until the present emigration, has a more respectable company of Saints crossed the wide deluge of waters, to be freed from Babylon's corruptions, than has sailed in the *International*.

I am happy to say that my right hand Counsellor, Elder Lyon, in conjunction with Elder Waddington, has greatly aided me in carrying out the following measures, which have greatly contributed to our comfort and happiness, during our voyage.

After we left the shores of old England, we entered into the following order—I summoned a meeting of all the Priesthood, and when we had ascertained the number and standing of each person, we divided the ship into eight wards, and appointed six Travelling Elders for the steerage, and two Elders for the second cabin,

each Elder holding his ward as a Branch of the *International* Conference, and having authority over the same, to hold meetings each morning, and otherwise to preside over all their affairs, spiritual and temporal. These Elders were to be held amenable to the General Council, in seeing after the Saints' welfare, and were to report the same, every Thursday evening, viz., state of health, sickness, behaviour, standing, &c. They were to be assisted by a Priest or Teacher, in carrying out the above measures.

I also appointed meetings to be held every evening for worship, testimony bearing, teaching, &c., under the prescribed order, which was carried fully into effect.

The Saints, without exception, have enjoyed a great amount of the Spirit of God, and our hearts have been made to rejoice in the gifts and blessings of the Holy Ghost, such as speaking in tongues, interpretation, prophesying, and in a flood of intelligence being poured out upon us in rich effusion through the Priesthood.

These things, and the good conduct of the Saints, have had a happy result in bringing many to a knowledge of the truth. And I am now glad to inform you, that we have baptized all on board, except three persons. We can number the Captain, first and second mates, with eighteen of the crew, most of whom intend going right through to the Valley. The carpenter, and eight of the seamen, are Swedish, German, and Dutch. There are two negroes, and others from Otaheite, &c. Many of them have already testified to the truth of this work, and are rejoicing in the anticipation of building up Zion.

The others baptized, were friends of the brethren. The number baptized in all is forty-eight, since we left our native shores.

The captain is truly a noble, generous-hearted man; and to his honour I can say that no man ever left Liverpool with a company of Saints, more beloved by them, or who has been more friendly and social than he has been with us; indeed, words are inadequate to express his fatherly care over us as a people, our welfare seemed to be near to his heart.

The whole ship's company have been free from sickness of any kind, except the ordinary malady of sea-sickness, which was of no consequence materially, to those afflicted. We have had five weeks of head winds and some heavy gales, in which our good ship was nearly tossed upside down, having only distanced in that time about 1400 miles from Liverpool. But, wonderful to relate, in fifteen days we nearly reached the mouth of the Mississippi, sailing most days at the rate of 220 miles per twenty-four hours.

The sea and the winds seemed to conspire together, to frustrate your prophesying concerning us, still my mind reverted to your words which inspired me with faith to look for the fulfilment of them, for which I am truly thankful to our God.

On the 6th of April, we held the twenty-third anniversary of the organization of the Church, which was, in our circumstances, a splendid affair. Early in the morning, a goodly number of brethren assembled on the fore-castle, and fired six rounds of musketry, to usher in our festivities. At half-past ten we marched in regular procession to the poop deck, in the following order—President and Counsellors with sashes, and white rosettes on their breasts, who took their seats with their

backs to the main-mast. After them followed twelve young men appropriately robed, each with a white rod in his hand, with sashes, rosettes, &c. Then followed twelve young women mostly dressed in light dresses, each holding in her hand a scroll of white paper, bearing the significant motto, "Utah's rights," adorned with ribbands and white rosettes. The young men took their seats on the right hand of the Presidency, and the young women on the left. Then followed twelve old, venerable men, dressed similar to the young men, each carrying a Bible and Book of Mormon in his hand, led on by Father Waugh, who read portions out of each book, illustrative of this Latter-day work.

We then took the Sacrament, and attended to the celebration of four marriages, which finished our forenoon service.

At two o'clock we met, and took our seats as formerly, and after an address from the President, songs, speeches, and recitations, commemorative of the occasion, followed in due order for three hours. Henry Maibin, from Brighton, composed and sung a song graphically and wittily portraying our happy company, and our progress from Liverpool.

In the evening we met on the quarter deck, and skipped the light fantastic toe, to a late hour. During the whole day, everything was done with the highest decorum, and I can say to the credit of the company that a *more* harmonious festival was never before held on the high seas.

I am happy to state with regard to our provisions that no complaints have been made, most considering the provisions to be *good* and *ample*. And in their name we have to return you heartfelt gratitude and thanks for the exercise of that sagacity which God has so amply blessed you with, in providing for their wants, and otherwise in your choice of a vessel so well fitted to promote the health and comfort of all concerned.

I never enjoyed so much of the Spirit of God since I entered the Church of Jesus Christ, as I have with this company of Saints. I rejoice to say that my right hand Counsellor, Elder John Lyon, is one of the best men I have met with, and I hope we shall be near neighbours when we reach the Valley of the Great Salt Lake. Elder Richard Waddington has been unwell, he has now recovered, and is taking an active part in connexion with all the Priesthood.

I hope to baptize brother (Captain) Brown's wife, before I leave New Orleans.

I am happy to say we called brother Brown with other of the officers of the ship, to office—brother Brown to the office of Elder.

Now, dear brother, with these few

items of our procedure, I beg to conclude, praying God our Eternal Father to bless you abundantly for all you have done for us, in the name of Jesus. Amen.

Yours, affectionately,

CHRISTOPHER ARTHUR.

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 4, 1853.

THE "MORMONS" AND THE GOOD PEOPLE OF AMERICA.—It is truly amusing to see the predicaments the good people of America find themselves in, from time to time, concerning their relations with the "Mormons." One thinks the principles the "Mormons" teach are inconsistent with the Constitution of the United States, and inimical to its well-being. Another decides that the fundamental principles of the Constitution are not opposed to the peculiar doctrines and practices of the Saints, but that a stop ought to be put to those doctrines and practices, because they are inconsistent with the notions of certain good people with regard to morality. Others declare that the people of Utah move in opposition to the basis of the Constitution of the United States, and against all Christian morality and decency.

While these good Christians cannot agree among themselves, of course the Saints cannot be expected to modify their faith and institutions, to agree with those of the said good Christians.

Should the admission of Utah as a State become a question for Congress to decide, the prevailing difference of opinion among politicians even, upon the true genius of the Constitution of the United States, would seem to render this question a very formidable one, and one not to be settled until some wonderful amendments are made to the Constitution, or decisions upon the extent of its liberties. It really seems, from present appearances, that the people of Utah will be under the necessity of depending upon their own union, for peace and prosperity, for a long time to come, before it can be settled whether that people can enjoy the benefits of the National Confederacy, without the Constitution being dishonoured.

The doubt and uncertainty with which, just at the present time, that important document seems to be clothed, so far as the interests of the "Mormons" are concerned, would perhaps justify calling upon some of its venerable founders, for the required explanation. To be sure the American people would not be guilty of calling upon an inspired Prophet for light upon the subject, lest he should decide that the Union contemplated by the framers of the Constitution was broad enough to admit the whole world, if they felt disposed to share it, and that the poor Saints must be allowed to come in for a share. We might remind the Americans, however, that they have plenty of wizards, witches, and familiar spirits or spirit-rappers, to whom they can apply for the desired information, at a trifling expense, for the Constitution admits all these without any question, and they would no doubt like to be encouraged in their profession. It really seems a pity too, to have the venerable fathers of the Constitution disturbed so much as they are reported to be, after having served the world so faithfully while they were in it. We should consider them worthy of a quiet repose, until called forth to inherit a just recompense of reward, but if they

have truly come under the power and influence of the "mediums," we must admit that this world is rapidly advancing.

We must be allowed to recommend to the American people the propriety of letting the ancients rest, for if they should call upon fathers Abraham, Isaac, and Jacob, and a few of the noted lawyers of ancient date, that all-important question of Polygamy would certainly go against the Anti-polygamists, and the "Mormons" would have to be admitted into the Union. Meantime the thought strikes us, that what with "Mormonism," slavery, spirit-rapping, and politics, the United States, by all their fighting with the pen, and perhaps yet with the sword, may not be unlikely to exhibit to the world a magnificent realization of the fable of the Kilkenny cats. Be this as it may, whilst the Saints do the will of God, they will be on the right side.

FOREIGN CORRESPONDENCE.—*New Orleans*—The "*International*."—The Saints will be highly interested with Elder Arthur's very cheering account of the voyage made by the *International*, hence to New Orleans. We have been favoured also with a perusal of a letter from Priest William France, M. D., late of Liverpool, and who emigrated on board the above vessel, from which letter we gather a few additional particulars.

The *International* arrived at New Orleans, April 23rd. It appears that seven deaths, seven births, and five marriages, occurred from the period of embarkation to the 24th of April, the date of brother France's postscript. The names, dates, &c., are as follow—

Deaths.—Elijah Gover, aged 1 month, at Liverpool, February 23rd; David Davis, aged 81 years, at Liverpool, February 26th; Sarah Day, aged 2 years, at sea, April 13th; Horace Garrard, aged 2 years, at New Orleans, April 23rd; James Preece, aged 50 years, at New Orleans, April 24th; two deaths, by diseases of long standing, occurred at New Orleans, April 24th, the names are not given. *Births*.—Sister Lewis, of a son, at Liverpool, February 21st; Sister Day, of a daughter, at Liverpool, February 22nd; Sister Williams, of a daughter, at sea, February 28th; Sister Tremaine, of a son, at sea, March 22nd; Sister Stewart, of a son, at sea, March 27th; Sister Williams, of a son, at New Orleans, April 24th; one birth occurred at New Orleans, February 24th, name not given. *Marriages*.—William M'Auslan to Mary Muir, Joseph Gough to Sarah Walker, William Waylett to Elizabeth Rudd, Alexander Moyes to Emma Ann Smith, William Evans to Jane M'Auslan.

We feel particularly grateful to our Father in Heaven for the goodness and abundant favours which He has manifested towards the emigrating Saints the past season. Good news has reached us concerning all the companies which had arrived at New Orleans at the latest dates, especially concerning the company which sailed on board the *International*. The baptism of forty-eight souls during an eight weeks' voyage is a most soul-cheering evidence of the power of the Gospel, and we fervently hope that many scenes similar to those which were enacted on board the *International*, may be experienced in future emigration seasons, that the Saints may rejoice, God be glorified, and the Redeemer's cause be rapidly extended upon land and water.

Iowa.—Elder J. W. Young writes us under date, Keokuk, Iowa, April 18th. About one thousand souls were in camp, and several hundreds more were expected in the course of the week. The *Elvira Owen's* company arrived at Keokuk on the 13th of April, being two days short of two months from Liverpool—an extraordinary rapid journey. The Saints were generally in fine spirits, rejoicing in the privileges they were enjoying.

Bombay.—We have received a letter from brother D. W. Davies, dated Bombay,

April 14, by which we learn that the prospects were very good at Poonah. Elder Hugh Findlay had been delivering a course of lectures at Poonah, which were well attended. Two persons were baptized, and many of the European soldiery were believing. Elder Findlay returned to Bombay on the 13th of April, to resume his labours there.

Malta.—A letter from Elder James F. Bell, dated Malta, April 30th, informs us that two persons had been recently baptized, one had given in his name for baptism, and others were believing. Elder Bell was hoping to be able soon to preach in the Italian language.

THE GERMAN MISSION.

TRAVELS AND LABOURS OF ELDERS SECRIST AND RISER IN SAXE MEININGEN, THE KINGDOM OF WIRTEMBERG, &c.—BAPTISMS—THE ELDERS ARRESTED, EXAMINED, AND ORDERED OUT OF THE ABOVE PLACES.

(*Letters from Elders J. F. Secrist and G. C. Riser.*)

Liverpool, May 11, 1853.

Dear Brother S. W. Richards—As Elder D. Carn requested of me, when I was leaving him, that I should give you a sketch of my labours in Germany, under his directions, I hereby comply with his request. We met in council, in Hamburg, and President Carn desired that I should go on a mission to Saxe-Meiningen. Accordingly, on the 30th of March, I started in company with brother Brower, crossed the river Elvez into the kingdom of Hanover, took the railroad cars to Harburg, then walked over the mountains 50 miles to Wisonsay, in Prussia, where brother Brower's parents lived.

When we got within two miles of Wisonsay we called in a house to get a drink of water. The man in the house asked me some questions concerning my coming to Germany. I told him I was on a visit with brother Brower. Brother Brower showed him my books. The man said he should like to read them. I told him he could do so, providing he could send them to me.

We went on to Wisonsay, and got there late on Saturday evening. Brother Brower took my pass to the police-office. He was told to call on Monday morning.

On Sunday, brother Brower went away from home on business, and did not return until Monday evening. During these two days I kept in the house.

On Tuesday morning we went to the police-office, the Burgomaster asked me where I came from, where I was going, and what I wanted there. I told him

where I came from, and said that I was on a visit to Wisonsay for a few days, and then I should go on to Meiningen. All seemed well.

We went out at noon, and were called in by the Burgomaster, and in a moment a police-officer came in. They asked me whether I had not some Scripture books with me. I told them I had. They wished to see them. As I had some books in my pocket, they looked at them. The Burgomaster told the policeman to take me to jail. He took me to the police-office, in a small room, and told me to deliver up all I had. I delivered up all I had—books, old letters, pocket-knife, comb, &c. He locked them up in a cupboard, and asked me whether I had any more where I stopped. I told him I had in my carpet-sack. He went out and locked the door. In half-an-hour he returned with my carpet-sack, unlocked it, (as he had my keys,) took out the books, and locked them in the cupboard. He asked me whether I was a clergyman. I told him I was sent of God to preach the Gospel to the German people, if I could get the privilege. He asked a few other questions, then told me to follow him. He took me up to the third story, I asked for a Bible, which he gave me, and then locked me up.

I looked around to see how my room was furnished. I found a chair, a good bed, quite a respectable stove, and a window with iron curtains. The room had a strong oak door. I took my seat, opened

my Bible, and the first verse my eyes struck was the 51st verse of the 11th chapter of Luke—"From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple, verily I say unto you, it shall be required of this generation." I thought how justly will the blood from Zacharias to Joseph, Hiram, and the Saints, come on this generation. The Spirit of God burned in my bosom, and I felt first-rate, knowing I had not transgressed any of their laws. This was about twelve o'clock.

At four o'clock, they brought me down before the Burgomaster. He asked me whether the "Mormons" did not war against the free states [of America.] I said, no, but, on the contrary, the United States obtained from the "Mormons" 500 men, to help to fight against Mexico. One of the men present said he had it in a book. I told him it did not make any difference to me what he had in a book, as I was there at the time the men were sent. He brought a book and commenced reading in substance as follows—The "Mormons" led a war against the free states, in which war the Smiths were shot, and the right to lead the Church fell on Smith's uncle, after which the "Mormons" removed to the Rocky Mountains, and thousands fell by the way. I told him what he read was not true, that the Smiths were shot in jail by a set of wicked men, and that the right to lead the Church fell on no uncle of Joseph Smith. I said that when Jesus was killed, the right to lead the Church fell on the President of the Twelve Apostles, which was Peter, and that so it was in our Church. They seemed astonished. The Burgomaster commenced writing, asked me where I was born, where I now lived, when I was at home, how many children I had, how old they were, how old I was, where I was going, how I became acquainted with my friend in Saxe-Meiningen, what I would do when the dollar which belonged to me was expended, &c. I answered his questions, and said that I was sent of God through revelation, to preach the Gospel according to the ancient order, that I had confidence in the God that I served, that when that dollar was spent, I would get more. I said that Jesus said, that God took care of the lilies of the field, and the sparrows, and numbered the very hairs of our heads.

The Burgomaster wrote down the

number of books I had with me, and the number I had in my trunk, which was ten miles from here, at the railroad station. When he was through writing, he read it to me, and asked me to sign my name to it, which I was glad to do. All the time he was writing, I was preaching. Sometimes he would stop writing, and look at me. After I had signed my name, the police officer took me into another room, and asked me questions. A clerk and a student were present. They asked me how long I had studied. I told them not an hour, but that I had repented of my sins, that I was baptized, that I had had hands laid upon me for the reception of the Holy Ghost, and that the knowledge I was in possession of came of God. One asked me whether I believed there was a devil, and said that some people there believed that the devil had one leg like a hare's, and another like a man's, but he did not believe it. I told him that in the days of Jesus devils would get into men, and so it was in our day. Just then, word came in that I should have to remain, so I was again taken to my former room. The policeman brought me a chunk of black bread and a glass of beer at dark. I had a good night's rest. I was in this place till six o'clock. I had plenty. One man, who had not then seen me, sent me some refreshment.

They brought me down before the Land Council, higher than the Burgomaster. My books were on the table before him. He asked me how long I intended to travel in Prussia. I told him, until my trunk arrived in Erfurt. He told me that I could then come and get my pass from the office, and go. He said I was not allowed to preach or sell any books, as it was against the law then, how it would be in the future he could not say. I asked him whether I could give my books away. He said I could. He told me to go to the Burgomaster, and get my books and carpet-sack.

When I went to the Burgomaster he said to me—"Well, did you sleep well last night?" I said "Yes," and I added, "it is astonishing to me that an American freeborn citizen, who has a pass that has been transferred by your own consulate at Hamburg, and who has a right to travel, and who you acknowledged yesterday had not transgressed any of your laws, should be treated as I have been." He said, "Why, you are not hurt

any. I told the Land Council that you were an honest man, that there was no harm in you, and that we might let you go in God's name." He gave me my books, but kept the key of my trunk, which he said I could get at the police office in Erfurt where my trunk was. I was put in jail at twelve o'clock on the 5th of April, and was brought out at six o'clock on the 6th April.

I went round among the people two days, and gave books away, I did not sell them. But the people gave me money.

In the evening of April the 8th, I went to the police-office to get my pass. The police took a description of my person, and wrote on my pass that I must be out of the kingdom by the 11th.

On the 9th I went to Erfurt, where I found my key, with some writings sent from Wisonsay. Two men went with me, and examined my trunk, books, and papers. I testified before them that I was sent of God to preach the Gospel. About ten persons were present. With my carpet-sack on my back, and some books, I walked about forty miles to Saxe-Meiningen, preaching to every person who wanted to hear; and went to my friends, whose brother I baptized in Pennsylvania, as also his wife and daughter. I soon found that my friend did not want to hear the truth. He held the office of *shols* or magistrate. I asked him whether I could sell or give away my books. He said he thought not. Next morning he went to see their preacher, and told me I was not allowed to distribute my books.

I remained at this place two days, and then took my pass, a number of the *Zions Panier*, and a "Voice of Warning," and went to the authorities. I presented my pass, and told them I wanted it transferred to the kingdom of Wirtemberg, where Elder Riser was. I intended to go on foot until I could find a friend who would keep me till I could write to Elder Carn for counsel. An officer opened the pass, and found I was cast out. He asked me some questions, and told me to follow him. He took me out to another office. There they looked at my pass, looked over my books, and asked me some questions. I testified that I was sent of God. The man that seemed to be the chief one was very vexed. I told him a man had no right to preach unless he was sent as Aaron was. He referred the policeman that had me in charge, to another office,

who took me to the third room, to the Ferwaltingsomptman. He asked me some questions—as how I came to be writing out of Prussia, &c. I commenced telling him, and the clerk commenced writing. The officer then asked me concerning my mission. I told him all about it. In about an hour he told me he would keep the books, and let the priests see them, and that I must come next day at four o'clock.

I then went to where I had been staying, where I found the priest. The policeman asked me to let the priest see my books, which brought us into conversation. The priest acknowledged every word I said.

The next day I went to Meiningen, two miles distant. When I got there the authorities wished to see me. I found two preachers sitting among them. The Ferwaltingsomptman asked me in what year Smith saw the angel. I said that Joseph Smith was born in 1805, that he was fifteen years old when he first saw the angel, which would be in the year 1820. I told them the circumstances of Joseph Smith's revelation, that the angel told him that all the religious societies were teaching incorrect doctrines, and that those societies had no true Priesthood. At this one priest got up and left the room. They asked me whether we did not have another mode of marriage. I told them we had an order of marriage that was of God, as was the Gospel that we taught. The officer left the room, and I preached to the preacher. He said we went too far in these things, and that the people there did not want to believe what we told them. I told him I knew the people wanted the truth, and the priests had not got it to give them. At this I was told I must appear there in the morning at eight o'clock, with my trunk; that I would be cast out of the land, and that I would not find out where I should be sent to till I got there. I went to my lodgings and stayed all night.

The next morning I appeared before the authorities at eight o'clock. My trunk was examined, they found my English books, and sent for the same preacher whom I had been talking to the day before. He examined very closely the papers that I have from the Presidency, after which examination, I was told that I must put my books all in my trunk, as I would not be allowed to keep any about me, and that I would have to go to Hamburg. I told them I was ready to go, but I wanted them to understand that I had no money to go in the

stage. He told me that I said, the day before, that I had money. I told them I had if they would let me go to the American consulate, which was 26 miles distant. If they had let me do this, I intended to get another pass, as the one I had was dishonoured. This they utterly refused. When they found I had no money upon me, they told me I might go where I had a mind to, but that if I was found in the dukedom after that day, the 14th of April, I should be imprisoned for two weeks. Then I wanted them to transfer my pass for Hamburg. They refused, and wrote on my pass that I must leave the dukedom on that day. It was then twelve o'clock, and I had twelve miles to go, and was compelled to go through part of Prussia, where I dare not stay overnight, because I had been written out. I enquired the nearest way to get to the dukedom of Gotha. The policeman said he would go with me, so he helped me to arrange to send my trunk to Hamburg, and then he went with me two miles, paid for my dinner, had me take some bread and butter along, telling me perhaps I should not find another friend that day, wishing me to remember him. I made my way on foot, steamboat, and railroad to Hamburg, by borrowing 12 shillings from a man who was going there.

J. F. SECRIST.

Liverpool, May 11th, 1853.

President S. W. Richards.

Dear Brother—I feel it my duty, and also a privilege, to give you a short history of my mission to Germany.

I landed at Hamburg, on the 22nd of January, 1853, in good health and spirits. I found President Carn enjoying good health and the spirit of his mission. He received us very kindly, and, after providing refreshment, explained to us the situation of the German mission.

We laboured in and about Hamburg for several months, preaching in private houses, and spreading the truth by every private means in our power. During this time, I and Elder Jacob F. Secrist took a mission to the city of Boizenburg, and its vicinity, and laboured there two weeks, where, through the blessing of God, we baptized three, and many believed. While there, we preached in private houses at evenings till nine and ten o'clock, and then travelled to some other place. But we were com-

pelled to leave Boizenburg in consequence of the strict laws, and being watched night and day. We then returned to Hamburg.

On the 22nd of March, I was appointed on a mission to the kingdom of Wirtemberg. On my way there, I stopped one day in the city of Meckburg, in the Hessian principality, where I went to the authorities of the city and asked the privilege to preach and sell my books. They read several pages of the "Voice of Warning," and asked many questions. This gave me the privilege of speaking in plainness, and bearing a faithful testimony, which caused them to look at me with great surprise. They would then go from one room to another, then sit down to read again, and ask questions. After much deliberation together respecting me, they decided not to allow me to preach, or sell my books, or even give them away. But they acknowledged that I had done my duty, and that if the judgments of God came upon them, or their city, I was clear of their blood.

On the morning of the 26th, I arrived at the village of Kornwesthaem, the place of my nativity, and it was with great difficulty that I got through the village to the place where I met with my relations, in consequence of the people gathering round me to shake hands and ask questions.

After arriving at the house of an uncle, I took the liberty to visit the priest of the village, who received me very kindly, and, having previously learned of my coming, through the medium of a letter which I had sent to my uncle, he commenced to ask me questions concerning my travels and mission, which questions I was happy to have the privilege to answer. I told him that I was sent of God, to preach the Gospel of Jesus Christ, according to the true order of heaven. After hearing him remark that he also preached the truth, I took the liberty to ask him to permit me to preach in his church. He replied that according to their laws he could not give me permission to preach in the church, but he promised to let me have the large schoolhouse, providing I would promise not to preach from the Book of Mormon, to which I consented. I then invited him to be present on the occasion, and to adopt the rule laid down by St. Paul—to prove all things, and hold fast the good. He asked the question which several had asked

before him—how long I intended to stay there. The spirit that was in me led me to answer in the same way to him as I had answered to others—that I intended to stay until they drove me out. This seemed to surprise them all, for they replied that that being the place of my birth they thought I could stay as long as I felt disposed. I expressed my thanks, telling them I would be glad to do so, but time would prove all things.

The same evening, I called my friends together in the house of one of my uncles, and many of the neighbours came in. I gave them a short sketch of my history, and also of the rise and progress of the Church of Christ of the last days, in order to answer their many questions.

On Monday, the 28th, being the day appointed for preaching in the school-house, the people flocked to the place, in great numbers, and filled the house to overflowing. My old schoolmaster and the priest led the singing, and it went off first-rate. I then engaged in prayer to God for His blessing upon myself and the people, and took my text "Truth," that I might lay a foundation large enough. I enjoyed much of the Spirit, and spoke with freedom and boldness, and the people listened very attentively. After speaking about an hour and a-half, I gave an invitation to any one to make any remarks, when the priest rose up and remarked that I had taken great liberty to attack their system of religion, which they had been taught to believe in from their childhood, and said he could also give his ideas in reply to some things I had said. I asked him to do so freely. He refused, and said that he would do it privately. I pressed upon him, and told him to say before the people what he had to say. I told him what I had said was true, and it would bear investigation. However, he refused still, and said that he did not wish to discuss, but advised the people to use their own judgment, even as I had told them.

The next day, I went to Stuttgard, the capital of the kingdom of Wirtemberg, where I handed in a petition to the king's spiritual authorities, requesting the privilege to preach in public or private, and to sell my books. I also addressed a copy of the "Voice of Warning," to the king. After this I made it my business to visit the priests in the different villages round, and asked of them the privilege to preach

in their churches, but they invariably denied me. I bore my testimony to each of them, and called upon them to repent and be baptized for the remission of their sins.

On the 5th of April I was sent for to appear before one of the authorities, who commenced to inform me that it was stated that I had preached in such a way as to come in contact with their priesthood and religion. I replied that I had only preached the truth, and if their priests could not bear it, that was not my fault. At this he smiled, and taking up a sheet of paper, wished me to state what difference there was between the doctrine which I taught, and that of the Lutheran religion. I then commenced speaking, while he wrote. I first spoke of the falling away or apostacy, its results among the human family, the building up of the Kingdom of God in the last days, and how it was set up. I told him an angel came to the earth and bestowed the Priesthood upon Joseph Smith and Oliver Cowdery, and gave them a commandment to baptize each other, which they obeyed, and as they came out of the water, the Holy Ghost fell upon them, and they prophesied. I also bore testimony that Joseph Smith afterwards received authority and commandment to organize the Church again as it was anciently, with Apostles, Prophets, and all the different officers. I testified that the Gospel of the Kingdom of God was about to be preached to all nations, preparatory to the second coming of Jesus Christ, and the ushering in of the Millennium, when mankind would live in peace and union with each other and their God. I referred to a number of passages of Scripture to prove these subjects scriptural. In answer to a question, I told the gentleman that we believed the Book of Mormon to be the Word of God, as well as the Bible. I explained to him what the Book of Mormon was, and how it came forth, &c. Our interview lasted about an hour and a-half, I talking and the gentleman writing. This writing, and the Book of Mormon, were sent to the authorities in Stuttgard.

On the 7th of April, I received an order to appear before the priest and the authorities of Kornwesthaem, my native place, when the priest and magistrate forbid me the privilege of preaching, either in public or private, any longer. The priest told me that I was leading the people

away, and destroying their confidence in him. He told me if I had preached as they did, I might have stopped as long as I liked, to which I replied, that I had not left a wife and four children, and the best people in the world, to spend my time to preach up their perverted system. I bore my testimony to the truth of what I had taught the people, and told them that the time would come when they would know that I had been sent of God with the truth.

On the 11th of April I received an answer to the petition that I had sent to the authorities of the kingdom of Wirtemberg, being called up before them. They had finally concluded that they could not give me the privilege to preach in public or private.

On the 15th, I was again called up before them, and they returned the Book of Mormon which they had received from me, also the "Voice of Warning," which I had sent to the king. They confirmed their former resolutions, and said that I was not to sell my books nor preach any more. They stated that my preaching overthrew the religion of Wirtemberg, and they wanted me to leave immediately. But I told them that I could not leave until I received a letter from Daniel Carn, who was the President over the German Mission. By this means, after much deliberation I obtained permission to stay eight days. I have reason to believe that this privilege was granted me out of a fear lest they would have to pay my fare six hundred miles to Hamburg, if they forced me away any sooner.

After the eight days were expired I appeared before them again, and asked for a week longer, and told them I was not yet ready to go. I was informed that I had already had more lenity than they had any right to give me according to the instructions of their superiors. I thanked them for their kindness, but told them I had not yet means to go. They then gave consent for me to stop three days more.

On the 25th, according to their decision, I went and got my passport, and they wrote on it, that I must leave next morning. They also warned me against coming back without leave, and told me that if I did I should be fined thirty dollars, or be imprisoned. I asked how much I owed for the writings and all the trouble they had had with me. They said as I

was preaching without money, they would do that free for the Lord. After this I ventured to stop a day after my time, and wrote in the German language, the revelation, also a letter, on the true order of matrimony, and afterwards explained them to a number of intelligent people, who met together the evening before I left. I made arrangements with a cousin of mine to send these writings to two gentlemen in the city of Cronstadt, who had become favourable, and who were investigating our works, and to whom I had paid two visits. During the whole of the time that I was in that part, I did not cease to spread the truth in private, and notwithstanding the difficulties I laboured under, I baptized one good man, and left a great many believing. And I have no doubt, if I had had liberty to preach publicly, I could soon have baptized hundreds. The people in these parts are much degraded, as a general thing, in consequence of their being bound down and oppressed by strict laws and priestcraft, so much so, that they have almost ceased to think for themselves.

I had almost forgotten to tell you that, previous to leaving this part, I was invited to go and see the priest of the village again, which I did not fail to do. When I got into his company, he told me he was happy to see me before I left, and that he had nothing against me, but that he was my friend. He declared I had not come with hypocrisy, but spoke what I believed from my heart, and professed to know, and that was what he loved. I told him I had not enough money to bear my expenses to Hamburg, and offered to sell him my trunk. He refused to take it, but said he would give me some money, if I would accept it as a brother. I thanked him, and told him he should be blessed.

The Lord put it into the hearts of a few others to give me a little, and with that and selling a few of my things, I got money to pay my expenses to Hamburg, where I arrived on the 30th. Here I found President D. Carn, and Elder J. F. Secrist, in good health and spirits, with the rest of the brethren. On the 2nd day of May, we held a council, and it was decided by President Carn that Elder Secrist and myself should come to England.

Your humble Servant and Brother,
GEORGE C. RISER.

VARIETIES.

SCANDINAVIAN EMIGRATION.—About twenty-five poor Saints were assisted to emigrate from Scandinavia, by the Perpetual Emigrating Fund, the past season.

SINCE 1850, the "British Ladies' Female Emigration Society" has assisted 158,476 young women to emigrate to Australia.

TYPOGRAPHICAL WIT.—At a late printers' festival the following sentiment was offered—"Printers' wives—may they always have plenty of 'small caps' for the heads of the little 'original articles.'"

THE DOCTOR.—A man has been sentenced at Paris to three years' imprisonment for selling quack medicines. Among his compositions were the "Water of Giants," to hasten the growth; "Water of Financiers," to strengthen the flesh; the "Elixir of Arabs," to fortify the voice; "Prodigal Son Pomatum," composed, suggests the *Gazette Tribunaux*, of the marrow of the fatted calf; and the "Oil of the Capuchins of Alsatia," to make the beard grow. It was shown that the waters and elixirs were either pure water or scented vinegars.

It is computed that the emigration from the United States across the plains to California, &c., will be three times as extensive, at least, the present year as in 1848. It is estimated that this vast train of emigration will take from the Atlantic States no fewer than a hundred thousand head of cattle.

SOHAM.—A man named Hepburn has been delivering lectures, or what he calls lectures, at Soham, on the subject of Mormonism. This worthy states that he has been a Mormonite himself, but has left the sect in disgust—as many persons have left his uncouth attempts at oratory. Although we have a thorough contempt for Mormonism, we are quite satisfied that Mr. Hepburn is not exactly the sort of man to stand up in a public assembly either to expose the errors of the disciples of Joe Smith, or to advocate any other system. We also perceive by a printed handbill, that Mr. Hepburn is about to deliver a series of lectures on Mormonism, at St. Ives. For lecture five, it is stated that "no females or boys can be admitted." This sentence alone is quite sufficient to deter decent people from abstaining to visit the preceding lectures.—*Cambridge Independent Press*.—[We presume the *Press* means "sufficient to deter decent people from visiting the preceding lectures."—*Ed. Star*.]

ERRATUM.—In *Star* No. 19, page 296, 15th line of Editorial, for "April 26th, and on the 28th," read April 20th, and on the 22nd.

LIST OF MONIES RECEIVED FROM THE 12TH TO THE 19TH OF MAY, 1853.

James Walker	£25 0 0	Brought forward.....	£66 14 6
Milen Atwood.....	1 4 6	Henry Savage	5 0 0
Samuel Gentle.....	5 0 0	John Memmott	10 0 0
G. W. Davies	1 0 0	John Holsall	7 0 0
Henry McCreery	30 0 0	Robert Kirkwood	10 0 0
William Harris	4 10 0	Lewis Davis.....	1 0 0
Carried forward	£66 14 6		£99 14 6

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HISTORY OF JOSEPH SMITH
The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 24.—Vol. XV.

Saturday, June 11, 1853.

Price One Penny.

HISTORY OF JOSEPH SMITH.

(Continued from page 355.)

October 3rd. I attended the High Council, to investigate charges preferred by Reynolds Cahoon against Elder John Gould "for making expressions calculated to injure the cause we have espoused, and manifesting a strong dissatisfaction against the teachings of the Presidency." Also against Dean Gould for speaking unadvisedly against Elder Rigdon and other Elders.

In the case of John Gould, the accuser and defendant agreed the matter should be talked over, by which all difference of feeling was allayed. Gould confessed, and was acquitted.

Dean Gould acknowledged that he spoke unadvisedly against President Rigdon, and was forgiven.

In the afternoon, I waited on most of the Twelve, at my house, and exhibited to them the ancient records, and gave explanations. This day passed off with the blessing of the Lord.

Sunday 4th. I started early in the morning, with brother John Corrill, to hold a meeting in Perry. When about a mile from home, we discovered two deer playing in the field, which diverted our minds by giving an impetus to our thoughts upon the subject of the creation of God. We conversed on many topics. The day passed off very agreeably, and the Lord blessed our souls. When we arrived at Perry, we were disappointed of a meeting, through mis-arrangement, but conversed

freely with brother Corrill's relatives, which allayed much prejudice. May the Lord have mercy on their souls.

Monday 5th. I returned home, being much fatigued from riding in the rain. Spent the remainder of the day in reading, meditation, &c. And in the evening attended a Council of the Twelve Apostles; had a glorious time, and gave them much instruction concerning their duties for time to come; told them that it was the will of God they should take their families to Missouri next season; also this fall to attend the solemn assembly of the first Elders, for the organization of the School of the Prophets; and attend to the ordinance of the washing of feet; and to prepare their hearts in all humility for an endowment with power from on high; to which they all agreed with one accord, and seemed to be greatly rejoiced. May God spare the lives of the Twelve, with one accord, to a good old age, for Christ the Redeemer's sake. Amen.

Tuesday, 6th. At home. Elder Stevens came to my house, and loaned F. G. Williams and Co. six hundred dollars, which greatly relieved us of our present difficulties. May God bless and preserve his soul for ever.

Afternoon, called to visit my father, who was very sick with a fever; some better towards evening. Spent the rest of the day in reading and meditation.

Wednesday, 7th. Went to visit my fa-

ther, found him very low, administered some mild herbs, agreeably to the commandment. May God grant to restore him immediately to health for Christ the Redeemer's sake. Amen.

Bishop Whitney and brother Hyrum Smith started by land, in the stage, for Buffalo, New York, to purchase goods to replenish the committee's store. May God grant, in the name of Jesus, that their lives may be spared, and they have a safe journey, and no accident or sickness of the least kind befall them, that they may return in health and in safety to the bosom of their families.

Blessed of the Lord is brother Whitney, even the Bishop of the Church of Latter-day Saints, for the Bishopric shall not be taken away from him while he liveth. And the time cometh that he shall overcome all the narrow-mindedness of his heart, and all his covetous desires that so easily beset him; and he shall deal with a liberal hand to the poor and the needy, the sick and afflicted, the widow and the fatherless. And marvellously and miraculously shall the Lord his God provide for him, even that he shall be blessed with all the fulness of the good things of this earth, and his seed after him from generation to generation. And it shall come to pass, that according to the measure that he meteth out with a liberal hand to the poor, so shall it be measured to him again by the hand of his God, even an hundred fold. Angels shall guard his house, and shall guard the lives of his posterity, and they shall become very great and very numerous on the earth. Whomsoever he blesseth, they shall be blessed; whomsoever he curseth, they shall be cursed; and when his enemies seek him unto his hurt and destruction, and let him rise up and curse, and the hand of God shall be upon his enemies in judgment, they shall be utterly confounded and brought to desolation. Therefore he shall be preserved unto the utmost, and his life shall be precious in the sight of the Lord, he shall rise up and shake himself, as a lion riseth out of his nest, and roareth until he shaketh the hills; and as a lion goeth forth among the lesser beasts, so shall the going forth of him be whom the Lord hath anointed to exalt the poor, and to humble the rich, therefore his name shall be on high, and his rest among the sanctified.

This afternoon, recommenced translating the ancient records.

Thursday, 8th. At home. I attended on my father, with great anxiety.

Friday, 9th. At home. Waited on my father.

Saturday, 10th. At home, and visited the house of my father, found him failing very fast.

Sunday, 11th. Waited on my father again, who was very sick. In secret prayer in the morning, the Lord said, "My servant, thy father shall live." I waited on him all this day with my heart raised to God in the name of Jesus Christ, that He would restore him to health again, that I might be blessed with his company and advice, esteeming it one of the greatest earthly blessings, to be blessed with the society of parents, whose mature years and experience render them capable of administering the most wholesome advice.

At evening, brother David Whitmer came in. We called on the Lord in mighty prayer in the name of Jesus Christ, and laid our hands on him, and rebuked the disease. And God heard and answered our prayers—to the great joy and satisfaction of our souls, our aged father arose, and dressed himself, shouted, and praised the Lord, called brother William Smith, who had retired to rest, that he might praise the Lord with us, by joining in songs of praise to the Most High.

Monday, 12th. Rode to Willoughby, in company with my wife, to purchase some goods at William Lyon's store. On our return, we found a Mr. Bradley lying across the road. He had been thrown from his wagon, and was much injured by the fall.

Tuesday, 13th. Visited my father, who was very much recovered from his sickness, indeed, which caused us to marvel at the might, power, and condescension of our Heavenly Father, in answering our prayers in his behalf.

Wednesday, 14th. At home.

Thursday, 15th. Laboured in father's orchard, gathering apples.

Friday, 16th. Was called into the printing office to settle some difficulties in that department. At evening I baptized Ebenezer Robinson. The Lord poured out His Spirit upon us, and we had a good time.

Saturday, 17th. Called my family together and arranged my domestic concerns, and dismissed my boarders.

Sunday, 18th. Attended meeting in the chapel, confirmed several that had been

baptized, and blessed several children with the blessings of the New and Everlasting Covenant. Elder Parley P. Pratt preached in the forenoon, and Elder John F. Boynton in the afternoon. We had an interesting time.

Monday, 19th. At home. Exhibited the records of antiquity to a number who called to see them.

Tuesday, 20th. At home. Preached at evening, in the school house.

Wednesday, 21st. At home.

Thursday, 22nd. At home, attending to my domestic concerns.

Friday, 23rd. At home. At 4 o'clock, afternoon, Oliver Cowdery, David Whitmer, Hyrum Smith, John Whitmer, Sidney Rigdon, Samuel H. Smith, Frederick G. Williams, and W. W. Phelps, assembled, and we united in prayer with one voice, before the Lord, for the following blessings—That the Lord would give us means sufficient to deliver us from all our afflictions and difficulties wherein we are placed by means of our debts; that He would open the way and deliver Zion in the appointed time, and that without the shedding of blood; that He would hold our lives precious, and grant that we may live to the common age of man, and never fall into the hands nor power of the mob in Missouri, nor in any other place; that He would also preserve our posterity, that none of them fall, even unto the end of time; that He would give us blessings of the earth sufficient to carry us to Zion, and that we may purchase inheritances in that land, even enough to carry on and accomplish the work unto which He has appointed us; and also that He would assist all others who desire, according to His commandments, to go up and purchase inheritances, and all this easily and without perplexity and trouble; and finally, that in the end, He would save us in His celestial kingdom. Amen.

Saturday, 24th. Mr. Goodrich and lady called to see the ancient records, and also Dr. F. G. Williams to see the mummies. Brothers Hawks and Carpenter, from Michigan, visited us, and tarried over night.

Sunday, 25th. Attended meeting, with brothers Hawks and Carpenter. President Rigdon preached in the forenoon, Elder Lyman E. Johnson in the afternoon, after which, Elder S. Brunson joined brother William Perry and sister Eliza Brown in matrimony, and I blessed them with

long life and prosperity in the name of Jesus Christ.

At evening I attended prayer meeting, opened it, and exhorted the brethren and sisters, about one hour. The Lord poured out His Spirit, and some glorious things were spoken in the gift of tongues, and interpreted, concerning the redemption of Zion.

Monday, 26th. Went to Chardon to attend the County Court, in company with brothers Hyrum, Samuel, and Carlos Smith. Brother Samuel was called in question before this Court for not doing military duty, and was fined because we had not our Conference minutes with us for testimony to prove that F. G. Williams was clerk to the Conference. This testimony we should have carried with us, had it not been for the neglect of our counsel or lawyer, who did not put us in possession of this information—this we felt was a want of fidelity to his client, and we consider it a base insult, practised upon us on account of our faith, that the ungodly might have unlawful power over us, and trample us under their unhallowed feet. And in consequence of this neglect, a fine was imposed upon brother Samuel, of twenty dollars, including costs, for which he was obliged to sell his cow to defray the expenses of the same. And I say, in the name of Jesus Christ, that the money which they have thus unjustly taken, shall be a testimony against them, and canker, and eat their flesh as fire.

Tuesday, 27th. In the morning I was called to visit at brother Samuel Smith's. His wife was confined, and in a dangerous situation. Brother Carlos went to Chardon after Dr. Williams. I went out into the field and bowed before the Lord, and called upon Him in mighty prayer, in her behalf. And the word of the Lord came unto me, saying, "My servant Frederick shall come, and shall have wisdom given him, to deal prudently, and my handmaid shall be delivered of a living child, and be spared." The doctor came, in about one hour afterwards, and in the course of two hours she was delivered, and thus what God had manifested to me was fulfilled, every whit. This evening I preached in the school house, to a crowded congregation.

Wednesday, 28th. At home, attending to my family concerns.

Thursday, 29th. Brother W. Parish commenced writing for me, at fifteen dol-

lars per month. I paid him sixteen dollars in advance out of the committee's store. Father and mother Smith visited us. While we sat writing, Bishop Partridge passed our window, just returned from the east.

I was called to appear before the High Council, which was then sitting, to give my testimony in an action brought by brother William Smith, against brother David Elliot, for whipping his daughter unreasonably. My testimony was in brother Elliot's favour, from conversation with the parents and the girl, at their house in Chagrin. I was satisfied that the girl was in the fault, and that the neighbours were trying to create a difficulty.

Returned to our writing room, went to Dr. Williams' after my large journal, made some observations to my scribe concerning the plan of the city, which is to be built up hereafter on this ground consecrated for a Stake of Zion.

While at the Doctor's, Bishop E. Partridge came in, in company with President Phelps. I was much rejoiced to see him. We examined the mummies, returned home, and my scribe commenced writing in my journal a history of my life; concluded President Cowdery's second letter to W. W. Phelps, which President Williams had begun.

Bishop Whitney and his wife, with his father and mother, called to visit us. His parents having lately arrived here from the east, called to make inquiry concerning the coming forth of the Book of Mormon. Bishop Partridge and some others came in. I then sat down and related to them the history of the coming forth of the book, the administration of the angel to me, the rudiments of the Gospel of Christ, &c. They appeared well satisfied, and I expect to baptize them in a few days, though they have made no request of the kind.

Went to the Council. The Presidency arose and adjourned. On my return, Elder Boynton observed that long debates were bad. I replied that it was generally the case that too much altercation was indulged in on both sides, and their debates protracted to an unprofitable length.

We were called to supper. While seated at table, we indulged in a free interchange of thought, and Bishop Whitney observed to Bishop Partridge, that the thought had just occurred to his mind, that perhaps in about one year from this time, they might be

seated together around a table on the land of Zion. My wife observed she hoped it might be the case, that not only they, but the rest of the company present, might be seated around her table on that land of promise. The same sentiment was reciprocated from the company around the table, and my heart responded, Amen. God grant it, I ask in the name of Jesus Christ.

After supper I went to the High Council, in company with my wife, and some others that belonged to my household. I was solicited to take a seat with the Presidency, and preside on a trial of sister Elliot. I did so. My mother was called as testimony, and began to relate circumstances that had been brought before the Church and settled. I objected against such testimony. The complainant, brother William Smith, arose, and accused me of invalidating or doubting my mother's testimony, which I had not done, nor did I desire to do. I told him he was out of place, and asked him to sit down. He refused. I repeated my request. He became enraged. I finally ordered him to sit down. He said he would not, unless I knocked him down. I was agitated in my feelings on account of his stubbornness, and was about to leave the house, but my father requested me not to do so. I complied, and the house was brought to order after much debate on the subject, and we proceeded to business.

The decision of the Council in the case of brother Elliot, was, "that the complaint was not without foundation, yet, the charge has not been fully sustained, but he has acted injudiciously, and brought a disgrace upon himself, his daughter, and upon this Church, because he ought to have trained his child in a way that she should not have required the rod at the age of fifteen years." Brother Elliot made his confession and was forgiven. Sister Elliot confessed her wrong and promised to do so no more, consequently the Council forgave her. And they were both restored to fellowship.

Friday, 30th. At home. Mr. Francis Porter, from Jefferson county, New York, a member of the Methodist church, called to make some inquiry about lands in this place (Kirtland), whether there were any valuable farms for sale, and whether a member of our Church could move into this vicinity, and purchase lands, and enjoy his own possessions and property, with-

out making them common stock. He had been requested to do so by some brethren who live in the town of Leroy, New York. I replied that I had a valuable farm joining the Temple lot I would sell, and that there were other lands for sale in this place, and that we had no common stock business among us; that every man enjoys his own property, or can, if he is disposed, consecrate liberally or illiberally to the support of the poor and needy, or the building up of Zion. He also inquired how many members there were in this Church. I told him there were about five or six hundred who communed at our Chapel, and perhaps a thousand in this vicinity.

At evening I was presented with a letter from brother William Smith, the purport of which is, that he is censured by the brethren on account of what took place at the Council last night, and wishes to have the matter settled to the understanding of all, that he may not be censured unjustly, considering that his cause was a just one, and that he had been materially injured. I replied that I thought we parted with the best of feelings, that I was not to blame on account of the dissatisfaction of others. I invited him to call and talk with me, and that I would talk with him in the spirit of meekness, and give him all the satisfaction I could. [This reply was by letter.]

Saturday, 31st. In the morning, brother Hyrum Smith came in and said he had been much troubled all night, and had not slept any, that something was wrong. While talking, brother William Smith came in, according to my request last night. Brother Hyrum said that he must go to the store. I invited him to stay. He said he would go and do his business and return. He did so. While he was gone, brother William introduced the subject of our difficulty at the Council. I told him I did not want to converse upon the subject until Hyrum returned. He soon came in. I then proposed to relate the occurrences of the Council before named, and wherein I had been out of the way I would confess it, and ask his forgiveness, and then he should relate his story, and make confession wherein he had done wrong, and then leave it to brother Hyrum Smith and brother Parish to decide the matter between us, and I would agree to the decision, and be satisfied therewith.

He observed that he had not done wrong, and that I was always determined to carry my points whether right or wrong, and therefore he would not stand an equal chance with me. This was an insult, but I did not reply to him in a harsh manner, knowing his inflammatory disposition, but tried to reason with him and show him the propriety of a compliance with my request. I finally succeeded, with the assistance of brother Hyrum, in obtaining his assent to the proposition that I had made. I then related my story, and wherein I had been wrong I confessed it, and asked his forgiveness. After I got through, he made his statements, justifying himself throughout in transgressing the order of the Council, and treating the authority of the Presidency with contempt. After he had got through, brother Hyrum began to make some remarks, in the spirit of meekness. He (William) became enraged. I joined brother Hyrum in trying to calm his stormy feelings, but to no purpose, he insisted that we intended to add abuse to injury, his passion increased, he arose abruptly, declared that he wanted no more to do with us. He rushed out at the door. We tried to prevail on him to stop, but all to no purpose. He went away in a passion, and soon after sent his license to me. He went home and spread the leaven of iniquity among my brethren, and especially prejudiced the mind of brother Samuel. I soon learned that he was in the street, exclaiming against me, which no doubt our enemies rejoiced at. And where the matter will end I know not, but I pray God to forgive him and them, and give them humility and repentance.

The feelings of my heart I cannot express on this occasion, I can only pray my Heavenly Father to open their eyes, that they may discover where they stand, that they may extricate themselves from the snare they have fallen into.

After dinner I rode out in company with my wife and children, brother Carlos, and some others. We visited brother Roundy and family, who live near Willoughby. We had an interesting visit. As soon as I returned, I was called upon to baptize Samuel Whitney, and his wife and daughter. After baptism we returned to their house, and offered our thanks in prayer. I obtained a testimony that brother William would return to the Church, and repair the wrong he had done.

Sunday morning, Nov. 1st, 1835. Ve-

rily thus saith the Lord unto me his servant, Joseph Smith, jun., "Mine anger is kindled against my servant Reynolds Cahoon, because of his iniquities, his covetous and dishonest principles, in himself and family, and he doth not purge them away, and set his house in order. Therefore, if he repent not, chastisement awaiteth him, even as it seemeth good in my sight, therefore go and declare unto him these words."

I went immediately and delivered this message according as the Lord commanded me. I called him in, and read what the Lord had said concerning him. He acknowledged that it was verily so, and expressed much humility.

I then went to meeting. Elder Corril preached a fine discourse.

In the afternoon President Phelps continued the services of the day by reading the fifth chapter of Matthew, also the laws regulating the High Council, and made some remarks upon them, after which, Sacrament was administered. I then confirmed a number who had been baptized, and blessed a number of children, in the name of Jesus Christ, with the blessings of the New and Everlasting Covenant. Notice was then given, that the Elders' school would commence on the morrow.

Monday, 2nd. I was engaged in regulating the affairs of the school, after which I had my team prepared, and Sidney, Oliver, Frederick, my scribe, and a number of others, went to Willoughby to hear Doctor Piexotto deliver a lecture on the theory and practice of physic. Called at Mr. Cushman's, dined, attended the lecture. Was treated with great respect throughout, and returned home.

Lyman White arrived from Zion, also George A. and Lyman Smith returned from a mission, after an absence of five months, to the east. The question was agitated whether Frederick G. Williams or Oliver Cowdery should go to New York, to make arrangements respecting a book-bindery. They referred to me for a decision. And thus came the word of the Lord to me, saying—

It is not my will that my servant Frederick should go to New York, but, inasmuch as he wishes to go and visit his relations, that he may warn them to flee the wrath to come, let him go and see them for that purpose, and let that be his only business, and behold, in this thing, he shall be blessed

with power to overcome their prejudices, verily thus saith the Lord. Amen.

Tuesday, 3rd. Thus came the word of the Lord unto me concerning the Twelve, saying—

Behold they are under condemnation, because they have not been sufficiently humble in my sight, and in consequence of their covetous desires, in that they have not dealt equally with each other in the division of the monies which came into their hands; nevertheless, some of them dealt equally, therefore they shall be rewarded; but verily I say unto you, they must all humble themselves before me, before they will be accounted worthy to receive an endowment, to go forth in my name unto all nations.

As for my servant William, let the Eleven humble themselves in prayer and in faith, and wait on me in patience, and my servant William shall return, and I will yet make him a polished shaft in my quiver, in bringing down the wickedness and abominations of men; and there shall be none mightier than he, in his day and generation, neither less; if he repent not speedily, he shall be brought low, and shall be chastened sorely for all his iniquities he has committed against me; nevertheless the sin which he has sinned against me is not even now more grievous than the sin with which my servant David W. Patten, and my servant Orson Hyde, and my servant Wm. E. McLellin have sinned against me, and the residue are not sufficiently humble before me.

Behold the parable which I spake concerning a man having twelve sons; for what man among you, having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto one, Be thou clothed in robes, and sit thou here; and to the other, Be thou clothed in rags, and sit thou there; and looketh upon his sons, and saith, I am just? Ye will answer, and say, no man; and ye answer truly; therefore, verily thus saith the Lord your God, I appoint these Twelve that they should be equal in their ministry, and in their portion, and in their evangelical rights; wherefore they have sinned a very grievous sin, inasmuch as they have made themselves unequal, and have not hearkened unto my voice; therefore, let them repent speedily, and prepare their hearts for the solemn assembly, and for the great day which is to come; verily thus saith the Lord. Amen.

I then went to assist in organizing the Elders' school, called to order, and made some remarks upon the object of this school, and the great necessity of our rightly improving our time and reining up our minds to a sense of the great ob-

ject that lies before us, viz.—that glorious endowment that God has in store for the faithful.

I then dedicated the school in the name of the Lord Jesus Christ.

After the school was dismissed, I attended a patriarchal meeting at brother Samuel Smith's; his wife's parents were blessed, also his child named Susannah.

At evening I preached in the school house, to a crowded congregation.

Wednesday, 4th. At home in the morning. Attended school during school hours, made rapid progress in our studies. In the evening lectured on grammar, at home. King Follet arrived from Zion this day.

Thursday, 5th. Attended school. Isaac Morley came in from the east.

This morning I was called to visit Thomas Burdick, who was sick. I took my scribe with me, and we prayed for and laid our hands on him in the name of the Lord Jesus Christ, and rebuked his affliction.

William E. McLellin and Orson Hyde came in and desired to hear the Revelation concerning the Twelve. My scribe read it to them. They expressed some little dissatisfaction, but after examining their own hearts, they acknowledged it to be the word of the Lord, and said they were satisfied. After school, Brigham Young came in, and desired also to hear it read; after hearing it, he appeared perfectly satisfied.

In the evening I lectured on grammar.

Friday morning, 6th. At home. At-

tended school during school hours, returned and spent the evening at home. I was this morning introduced to a man from the east. After hearing my name, he remarked that I was nothing but a man, indicating by this expression, that he had supposed that a person to whom the Lord should see fit to reveal His will, must be something more than a man. He seemed to have forgotten the saying that fell from the lips of St. James, that Elias was a man of like passions like unto us, yet he had such power with God, that He, in answer to his prayers, shut the heavens that they gave no rain for the space of three years and six months; and again, in answer to his prayer, the heavens gave forth rain, and the earth brought forth fruit; and indeed, such is the darkness and ignorance of this generation, that they look upon it as incredible that a man should have any intercourse with his Maker.

Saturday, 7th. Spent the day at home, attending to my domestic concerns.

The word of the Lord came unto me, saying—

Behold, I am well pleased with my servant Isaac Morley, and my servant Edward Partridge, because of the integrity of their hearts in labouring in my vineyard, for the salvation of the souls of men. Verily I say unto you, their sins are forgiven them, therefore say unto them, in my name, that it is my will that they should tarry for a little season, and attend the school, and also the solemn assembly, for a wise purpose in me. Even so. Amen.

(To be continued.)

THE POLLUTION OF LONDON.

It is said that there are in London 80,000 females who receive the wages of prostitution, and about 400 men and women, whose business it is to allure young females, from eleven years of age, into the maelstroms of pollution. Other large cities present similar pictures. Truly "the earth is defiled under the inhabitants thereof." The social ties of man are broken. Domestic affections are desecrated by some, and totally unheeded by others. The physical power is misdirected, infuriated, until the vagrancy of desire, and the rage of lust, are satiated, engendering disease and premature decay in the corporeal

system of man. Need we ask, why this decrepitude before man has arrived to the years of maturity? Need we ask, why that sickly health, that pitiless arm, that dull eye, that drooping spirit, that physical debility, that squalor, impurity, and wretchedness, herding together in the thickly crowded and narrow avenues, courts, and alleys of this vast metropolis? How revolting to the mind, to behold that man whom God made in His own image, so degraded, so debased, and so far removed from the mental, physical, and moral design of the Lord!

It is evident that society wants re-mo-

deling, and had we not the prophecies of inspired men that such would take place in the last days, it would be a painful anticipation to the mind, that in a few years our fair land would be overrun by Vandals, disbanding and desecrating all that is lovely and beautiful, opening the flood-gates of iniquity, that impatient depravity might rush on like a foaming cataract, sweeping before it all the pure and warm affections that blend the human family together, destroying in its impetuous course the verdant spots in life's dreary waste, making the land a desolation.

But we rejoice to know that God has set up His Kingdom, and revealed the laws

of purity and chastity, and that society is re-modeling upon that portion of the land which God pointed out for the location of His Saints, where they may do His will upon the earth, as it is done in heaven. There hideous depravity, profligacy, and physical filthiness, cannot dwell. But there will "health tint the countenance, nerve the arm, wing the feet, exhilarate the spirit, and pour a spring-tide of energy through the channels of life; there the robust mechanic will sport with labour, laugh at poverty, and find existence to be a luxury and a joy."

G. F. A. SPILLER.

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 11, 1853.

STATE OF THE CHURCH IN THE BRITISH ISLES, &c.—We have been favoured with communications from various Pastors and Presidents of Conferences of late, giving us very favourable accounts of the state of the Church in most parts of the British Isles. Many Conferences have been held, of which interesting reports have been given. Active measures are being taken to spread a knowledge of the truth among the people, manifesting the untiring zeal of those who are labouring in the ministry. The further development of principles which have long been hid from the world, seems to tend greatly to arouse the energies of the faithful, and bring into exercise the more noble determinations of the soul to endure all things, rather than fail to inherit the crown of Eternal Lives. We learn that a spirit of persecution and mobocracy has been manifested in some places, but has mostly abated without much personal injury to the Saints, and has proved no detriment to the work in general.

The public mind in some places seems to be in agitation from occasional lectures professing to expose "Mormonism," by certain disturbers of the public peace, who generally prove themselves to be very partial to both spirits and women, except on occasions when they publicly announce their obscenity of language to be so great as to render them perfectly indecent in the company of the latter, who are of necessity excluded. So far as we are concerned, we are quite willing the world should be fed with that kind of food most craved for by them, and which in many cases seems to indicate a very morbid appetite, as well as very unnatural digestive powers. The Saints, we are glad to learn, incline more and more to that with which the Lord is ever ready to feed His flock, to that which is lovely and peaceful, esteeming contentment, purity, and truth with all its virtues, as more congenial to their natures, and as more conducive to the health and salvation of both their bodies and spirits. The result is a general readiness to engage in all duties which demand the action of the Saints for the furtherance of the Kingdom of God upon the earth.

The Lord is manifesting His favour by blessing His people with the Gifts of the Gospel, which are for their profit and learning. The gift of healing is causing the hearts of many to rejoice, tongues and the interpretation of tongues are affording consolation to the faithful by the knowledge imparted through them, dreams and

visions of the future, given by the Spirit of God, reveal the sublimity of His purposes, soon to be opened to the wondrous gaze of mortals; while the whisperings of the Spirit, in a still small voice, give a happy assurance to those who have learned to know its intimations, that the light of Revelation is the only sure guide by which they can be led to participate in the heavenly joys of a Godly dominion.

While but little opposition is brought to bear upon the Saints, a favourable opportunity is given them to mature their reflections upon many important doctrines and principles, which will impart to them a decision of mind, and stability of character, not to be moved by every wind that so easily agitates the restless and angry elements of which society is composed. An indifference in obtaining knowledge is often attended with the most serious consequences. All who can be shaken will be shaken, and only those who cannot be shaken will be able to stand. How appropriate then the admonition—"Take heed, lest ye also fall."

We are informed of a steady increase of the Church, in most parts of the country, which shows that investigation has not altogether ceased. In some places there are more flattering prospects than have ever before existed.

Although some Elders in other countries have found the people who were hungering after the Truth, beyond their reach, through the influence of wicked men who have them in subjection, and who seek to suppress the testimony of the Elders, yet the general success of the Elders, both at home and in foreign countries, has been truly marvellous, and affords us a great amount of interesting correspondence, showing that the Lord is with His people to bless them, whether upon the sea or upon the land.

Those Pastors and Presidents of Conferences who have not recently submitted to us any account of the state of the work under their watch-care, are reminded that we wish *all* Pastors and Presidents of Conferences to furnish us a brief yet faithful statement of the general condition and spirit of the work under their charge, as often as once in three months. As the Conferences generally hold their Conference meetings once a quarter, we presume that at those times the Pastors and Presidents will be best informed of the state of their respective Conferences. These quarterly communications to us, *should not contain any other business whatever.*

FOREIGN CORRESPONDENCE.—*Arrival of Elder Levi Richards at Boston.*—Elder Levi Richards writes us from Boston, U. S., and informs us that he, with his lady, landed there on the 13th of May.

Germany.—Elder Daniel Carn writes us, under date, Hamburg, May 23rd. An earnest spirit of inquiry was manifested in many parts of Germany and Sleswick, by the masses of the people. Six persons had given in their names for baptism at Hamburg the day previous.

Although in many parts of the Germanic Confederation, the authorities appear to be dreadfully afraid of the innovations which "Mormonism" might introduce upon old established customs and traditionary notions of religion, yet we are pleased to find that, amongst the masses of the people, many are ready to receive the truth, and to welcome the servants of God to their midst. This forces the conclusion upon our minds that many of the German nation will eventually embrace the Gospel, and be numbered amongst the people of God. We feel well convinced that much of the seed of Israel lies under the shadow of German authority, waiting for a favourable opportunity to "swell the restoration." May that time be hastened.

DEPARTURE OF ELDER FINDLAY.—Elder Allan Findlay sailed from Liverpool, May 25th, on board the *Joseph Shepherd*, on a mission to Bombay.

MARRIAGE INSTITUTED FOR THE RIGHTEOUS.

(Extract from the Seer.)

The object of marriage, as has been abundantly proved, is to multiply the human species and instruct them in every principle of righteousness, that they may become like God, and be one with Him, and inherit all the fulness of His glory. This being the real object of marriage, a question naturally arises—Have the wicked the same right to the blessings of a numerous posterity, under this divine institution, as the righteous? We answer, that they have not. And we shall now proceed to show, from the Scriptures, that the Lord has made a great distinction in regard to this thing, between the wicked and the righteous.

First—We have no example of the wicked ever being married by divine authority. Where have we an instance of this kind? We have abundance of instances where the wicked have been married, but were these marriages by divine appointment? Were they joined together of God? Were the ministers who officiated directed by revelation to join them together as one flesh? We have no instance of the kind, in the divine oracles. It is true, the Scriptures tolerate such a practice, the same as God has tolerated the illegal marriages during the last seventeen centuries, and the same as He tolerated the law of divorce among the Israelites, because of the hardness of their hearts. He has suffered the wicked to marry, according to human laws and human authority, in order that mankind might not become extinct, the same as He suffered the children of Jacob to sell their younger brother to the Ishmaelites, in order that they might not become extinct by the famine. There are many things that God permits, because of the hardness of the hearts of mankind, that they will be condemned for in the day of judgment. Joseph's brethren were condemned for their acts, but God caused good to result therefrom; this, however, did not clear them from their guilt. So it is in regard to those who have ventured to marry without divine authority, God will cause good to result from the same in the preservation of the human species upon the earth. But the na-

tions of the wicked who have thus violated that divine institution, will be cast into hell, and will lose the blessings and privileges of the righteous who have married by divine authority. Therefore, the fact that God does not join the wicked in marriage, is an evidence that they have not the same privileges as the righteous in this holy matrimonial ordinance.

Secondly—Why does not God approve the marriages of the wicked equally with the righteous? Because by their wickedness, they not only bring damnation upon themselves, but upon their children also. The children seeing the wicked practices of their parents, would be very likely to follow their evil footsteps. We see this most abundantly exemplified, not only in wicked families, but among wicked nations. The nations who formerly inhabited the land of Canaan were unworthy of the ordinance of marriage, or of posterity, because their children beheld the wicked examples of their parents, and became worse and worse, until their iniquity was full, when the Lord, in order to put a stop to their unlawful marriages, and the multiplication of evil doers, was compelled to destroy husbands, and wives, and children, to the number of many millions. Hear what the Lord said to the children of Israel, concerning them—"But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth; but thou shalt utterly destroy them, namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thee, that they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the Lord your God."—(Deut. xx. 16, 17, 18.) When Abram first came into that land, the Lord told him that their iniquity was "not yet full."—(Gen. xv.) But some four or five centuries after this, through the evil practices of their fathers, the children had become fully ripened in sin, and had filled up the measure of their cup. And to prevent the earth from being overrun with this evil race, and cor-

rupting Israel with their abominable practices, it was necessary to utterly destroy every soul that breathed. Instead of the Lord's considering these nations fit to marry, he did not consider them worthy to live, or their children either, therefore he destroyed them, and gave their land to his people, and promised them, on conditions of righteousness, that He would greatly bless their land, and increase their flocks and herds, and their riches and substance. Moses said unto them, "The Lord shall make thee plenteous in goods, *in the fruit of thy body*, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord swore unto thy fathers to give thee."—(Deut. xxviii. 11.)

Israel, then, because of righteousness, was considered worthy to be blessed with an increase of children, to be multiplied exceedingly, and become as the sands upon the sea shore innumerable; but they were considered worthy of this blessing only on conditions of righteousness, for if they turned away from the Lord, they would be no better qualified to save their children, than other nations. Should they forsake righteousness, Moses said that they also should be visited with every kind of plague and curse; and among other calamities he says, "Ye shall be left few in number, whereas ye were as the stars of heaven for multitude. And it shall come to pass that as the Lord rejoiced over you to do you good, *and to multiply you*, so the Lord will rejoice over you to destroy you, and to bring you to nought."—(Deut. xxviii. 62, 63.) Here then we see that it is a cause of rejoicing with the Lord to multiply the righteous, and to diminish the wicked. Multiplication, therefore, was originally only designed for the righteous; but the wicked have presumed to take this blessing to themselves, and have thus been the instruments in bringing hundreds of millions into the world, which God is obliged from time to time to cut off and send to hell, in order that the world may not be brought wholly under their dominion, and the curse devour the whole earth as in the days of Noah.

The angels who kept not their first estate are not permitted to multiply. Why? Because of their wickedness. If granted this privilege, they would teach their offspring the same wicked, malicious principles by which they themselves are governed; they would teach them to fight against God, and against every thing else

that was good, and great, and glorious. This would not only make all their offspring miserable, but it would greatly enlarge the dominions of darkness. And to prevent all these great calamities and evils, God has wisely ordained to withhold marriage and increase of posterity entirely from them.

God is angry and displeased with wicked men and nations, as well as with the fallen angels, and though He suffers them to marry and to multiply, yet He will bring them to judgment for these things, and will punish them for bringing posterity into the world in all their corruption and wickedness; He will punish them with a double punishment, not only for their own evil deeds, but because they have taught their children the same. Their children must suffer as well as they, because their parents ventured to marry in unrighteousness. They and their children in all their generations are preparing themselves for the society of the fallen angels, and with them they will dwell, and like them they will be placed in a condition where they can no more be permitted to multiply. Having once married in unrighteousness, and brought eternal ruin and misery upon their seed, the Lord will no longer suffer them to enlarge their dominions of wickedness, and entail unhappiness and wretchedness upon immortal souls. They have forfeited all right to wives or the law of increase, by their abuses of these things here in this life.

When Noah and his sons were building the ark, all the nations of the earth were marrying and giving in marriage, but their marriages were all illegal, and they only multiplied their posterity to be cut off and to perish out of the earth. God did not sanction their marriages, neither was He pleased with them or their children. Noah and his sons were the only persons worthy of wives or children, they alone had a divine right to marry, and they alone had any legal claim on the Lord in behalf of their children. The most of the people in the days of the Patriarchs had turned away from the true God to the worship of idols, consequently the marriages of all such were unauthorized, and their illegitimate children were multiplied upon the earth to curse the earth with the idolatry of their fathers. David says that "the wicked shall be turned into hell, and all the nations that forget God." Can we, then, for one mo-

ment, suppose that God is pleased with the multiplication of the wicked? Does it please God to have the wicked marry, when, in so doing, they only increase the number who must be cast into hell? Far be it from us to impute such wickedness to God. That which God requires of the wicked, in the first place, is, to repent and become righteous, and then to marry and multiply a righteous posterity upon the earth; and if they will not do this, it would be far more tolerable for them in the day of judgment, if they would remain unmarried, for then they alone would suffer; but to be the instruments of bringing their own children to eternal ruin will greatly add to their torments. Who can, then, for one moment, believe that the wicked have equal privileges with the righteous, in the divine institution of marriage? Who can, with the word of God before them, believe that the wicked ought to multiply upon the earth, and raise up candidates for the devil's kingdom? No person can believe this, who believes the Bible.

Hear what the Prophet Isaiah says, concerning the children of the wicked; he declares, "The seed of evildoers shall never be renowned. Prepare slaughter for his children, for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities."—(Isa. xiv. 20, 21.) Now would it not be far better for them not to marry than to be the means of bringing both temporal and eternal judgments upon their children? God is certainly not pleased with their increase, or else He would not prepare slaughter for their children, to prevent them from filling the world with cities; if He were pleased with their increase, the more cities they filled, the better.

The Psalmist, in speaking of both the righteous and the wicked, says, that "Such as be blessed of Him shall inherit the earth, and they that be cursed of Him shall be cut off." And again he says, "He (the righteous) is ever merciful, and lendeth, and his seed is blessed. Depart from evil, and do good, and dwell for evermore. For the Lord loveth judgment, and forsaketh not His Saints, they are preserved forever, but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever."—(Ps. xxxvii.) Thus we can see what the design of the Lord is in re-

gard to the seed of the wicked—they are to utterly perish out of the earth. Not so with the righteous—God has promised that they shall not only inherit the earth in this life, but they shall "dwell therein forever."

In a former part of this treatise, it was shown that adulterers forfeited their lives in ancient times, the reason was because they were not considered worthy of wives or children to perpetuate their names among the righteous; and being unworthy of these blessings, they were unworthy of life; hence they were commanded to be destroyed, that they might not transfer their wicked examples to a rising generation. And God was so displeased with adulterers, that He prohibited their posterity from the enjoyment of the blessings of His people. Hence, it is said, "A bastard shall not enter into the congregation of the Lord, even to his tenth generation shall he not enter into the congregation of the Lord."—(Deut. xxiii. 2.)

The Jews, as a nation, were adulterers at the time Christianity was introduced among them. Jesus calls them an "adulterous generation." Consequently they had forfeited all right and title to raise up seed unto Abraham. They pretended to be Abraham's seed, but they had forfeited that title by their wickedness and adulteries; therefore, "Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. Ye are of your father, the devil, and the lusts of your father ye will do."—(John, viii. 33, 39, 44.) Being the children of the devil, they had forfeited all right to the divine institution of marriage. Instead of its being pleasing to God for them to pretend to be Abraham's children, and to multiply and spread forth their posterity, Jesus said unto them, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us."—(Luke xxiii. 28—30.) They had forfeited the blessings of wives and children, and even of life itself, because they were an "adulterous generation," and full of all manner of wickedness. God would sooner of the very "stones raise up children unto Abraham," than to have such wicked characters un-

dertake to marry and multiply. Who then cannot perceive that God makes a very great distinction between the wicked and the righteous in regard to marriage, and the multiplication of the human species? Those blessings were originally intended for the righteous, and for the righteous only, but the wicked have stepped forward to their own condemnation, and claimed the privileges of the righteous, bringing temporal and eternal judgments upon their generations. Hence,

that which is a blessing to the righteous, will prove a cursing to the wicked. The ark of God, while it remained among the righteous, brought blessings, and glory, and honour, and great joy; but when it was taken by the Philistines, who had no business with it, it brought cursing, and plague, and desolation, and death, upon their numerous hosts. So will God punish the wicked for daring to claim a divine institution which was only intended for the righteous.

INTERESTING DISCOVERY AT OLD PANAMA, OF ROMAN COINS NEARLY 1600 YEARS OLD.

(From the *Panama Echo*, April 19.)

It will be remembered that in the *Daily Echo*, of March 9, a short paragraph announced the discovery of an earthenware vessel containing copper coins, at Old Panama. Yesterday we were favoured with a careful inspection of these relics of old times, by Dr. Authenreith, of this city, into whose possession they have now come.

Not professing to be a numismatologist, we are of course unable to read and interpret the inscriptions, but it is evident that they are all of Roman origin, many of them containing quite legibly, the names of Maximinus, Diocletian, and Constantine. By this, therefore, we have a clue to their date. Who the Maximinus was, we are not able to determine, as there were many Emperors of that name in the third and fourth century; but from being associated with the coins of Diocletian, it is perhaps possible that he was the one who ruled jointly with that Emperor between the years A. D. 284 and 305. Diocletian is well known as one of the most violent persecutors of the early Christians.

"Diocletian's fiery sword
Worked busy as the lightning—then was
Alban tried,
England's first martyr."

Constantine is remarkable as having been proclaimed Emperor at York, in 306, by the Roman legions in Britain; and though this title was not confirmed to him, he was placed in full authority over Gaul,

Spain, and Britain. After having defeated all the other aspirants for the throne, he at last became sole Emperor of the Roman Empire, and in 323 embraced Christianity, and removed the seat of government from Rome to Constantinople.

The coins of these three Emperors are well known to antiquarians in Europe, and are constantly found at all the old Roman stations, and sometimes in considerable quantities. The most interesting question is, how they found their way to old Panama! Perhaps some adventurer from Spain brought them over with him—some old antiquarian, who carried with him to the new world these relics of the old. Did they ever fall into the hands of the buccaneers, who, finding them to be neither gold nor silver, threw them away in disgust? Or did the owner, valuing them more than the riches that surrounded him, hide them in the ground, from the grasp of the plunderers? These questions must, we fear, remain forever unanswered.

These are, we believe, the first Roman coins ever discovered upon the continent of America, and as such, and from the locality in which they have been brought to light, they will doubtless possess much interest in the eyes of those curious in such matters, although their intrinsic value is probably not worth more than that of the old copper they contain.

TRUTH is a rock of strength sufficient to bear the universe; error, a mire in which bodies sink in proportion to their gravity.

VARIETIES.

LOUIS NAPOLEON wishes to re-impose the penalty of death for political offences.

ON SUNDAY, the 17th of April, in the vicinity of New Orleans, some soldiers and the inhabitants got into an affray, and several persons were severely injured.

It is said that the Empress of China is a Christian, and the Emperor himself more than half a convert.

EVEN to have a bad wife is better than to be a poor, neglected, vile bachelor, who is in all things both the centre and circumference of his own existence.—*Adam Clarke*.

LORD SHAFTESBURY says that he would be virtuous for his own sake, though nobody were to know it; as he would be clean for his own sake, though nobody were to see him.

THE *Mansfield* (Ohio, U.S.) *Statesman* talks of a "Brotherhood of Thieves," having branches and high officers in every state of the Union. Death is the penalty of any betrayal on the part of the members, who are numerous and respectable, many of them occupying important positions in church and state. Other papers discredit the matter.

SPIRIT RAPPERS.—The *Utica Gazette* learns that there are now in the lunatic asylum in that city about thirty patients whose insanity is traceable to the spirit rapping delusion, and the whole number of such patients in the United States is estimated at no less than six hundred. What good have the "spirits" done, to counter-balance this fearful evil?—*New York Herald*, April 26.

SPIRIT RAPPINGS AND NECROMANCY.—One of the Churches in the Presbytery of Chillicothe, Ohio, has suspended two of its members, who had been engaged in spirit rapping. The Presbytery adopted the following resolutions as to the rappings—"Resolved—That the practice of spirit rappings (so called), as it prevails in many parts, is, in view of this Presbytery, a revival of the old abomination of necromancy, so decidedly condemned in the word of God.—*New York Herald*, May 14.

WRITING IN POSTED NEWSPAPERS.—In consequence of the frequent practice of writing in newspapers addressed to America, the Postmaster-General has instructed the deputy postmasters, throughout the kingdom, to use every endeavour to detect such writing; and has ordered that all newspapers addressed to America, which are discovered to contain any other writing than the addresses of parties for whom such newspapers are intended, are to be charged treble letter postage.—*Lloyd's Newspaper*, May 15.

THE LATEST MIRACLE IN PARIS.—The last miracle of animal magnetism has not only turned all the tables in Paris, but all the hats, and even all the heads which they contain. On Monday night the experiment was tried at the house of a gentleman, and the papers relate the result.—In the first place, a light mahogany tea table, with six legs and two castors, was placed on the waxed floor of the *salon*, and the palms of the hands of four persons (two ladies and two gentlemen) were placed upon it. The formation of a chain or circle, connected by the touching of the little fingers, being a mere pedantry of those who know little of the subject, was not observed. In three minutes the table cracked, undulated, and then moved. On being directed by the will of one of the party it moved along the floor, slowly or rapidly, to the right or the left, forward or backward; when thus directed it also rose on two legs, and resisted strong pressure before it would come down. While standing on two legs it also turned round to the right and the left, as directed by the will. A child of seven, weighing 35 pounds, was put upon the table, and it then moved as before, though somewhat less rapidly. Similar experiments were made with other tables, one smaller and one larger. The former moved freely under the hands of two of the French scientific gentlemen, going round, and backward and forward, and rising upon two legs or one, in exact obedience to their volition. They fully admitted the astonishing reality. A large table weighing 75 pounds was tried, and the experiments were perfectly successful. It moved rapidly and freely, and rose upon two legs by the volition of one of the party—an effect equal to raising a weight of fifteen pounds.—*News of the World*, May 8th.

It is stated that the Emperor of Russia has been notified by the Pope that he intends to set up a staff of priests in Poland.

THE idle should be classed among the dead, they are a sort of dead men who can't be buried.

A NEGRO undergoing an examination at Northampton, Mass., U.S., when asked if his master was a Christian, replied—"No, sir, he's a member of Congress."

PHILOSOPHERS say that shutting the eyes makes the sense of hearing more acute. A wag says that this accounts for the many closed eyes that are seen in our churches.

WONDERFUL things are related of table turnings and spirit rappings in America, Germany, France, Denmark, and England. If all is true that we hear, infidels, sceptics, socialists, secularists, and all other ists who disbelieve in present revelation from God, must look out, or in spite of their teeth they will soon believe in supernaturals. Lucifer seems to be brushing up his almost rusty armour, for a decisive struggle.

RUSSIA, having defeated the policy of France at Constantinople, in reference to the guardianship of the holy places in Palestine, seems now to be steadily and resolutely engaged in carrying out a plan for absorbing all the various Greek sects, and uniting them in one great Oriental Church, with the Emperor of all the Russias at its head. Not content with the vast temporal sway which he possesses, the Czar aspires also to establish an absolute spiritual dominion over all the sects and races who profess the faith of the Greek Church. This must be taken as part and parcel of the policy by which he hopes to advance the influence and power of Russia in the East. Having gained his ends, as relates to the holy places, it is said that he has abated all other demands upon the Porte, and that a perfectly good understanding now prevails amongst all the powers at Constantinople. But we hear it still asserted that the armaments of the Russians are going on at Odessa, and that a large fleet will shortly be afloat in the Black Sea. We believe, however, that the hour has not yet arrived at which the Czar will dare to throw down the mask, and to bid defiance to the whole of Western Europe.—*News of the World, May 22.*

THE SEER.

The Seer, the Seer! absorbs my thought—

A man by inspiration taught,

Through whom the Almighty still reveals,

By whom the sacred Spirit seals.

The Seer, the Seer, our Father bless,

Crown him with light and righteousness,

With the pure stream of truth and love,

Each day refresh him from above;

To him thy sacred counsels show,

That wisdom to thy Saints may flow.

The Seer, &c.

Make him to Zion a defence;

Justice to all, may he dispense,

Till gathering millions sound thy praise,

Within her gates, in latter days.

The Seer, &c.

May purest zeal his soul inspire,

Offspring of love's celestial fire;

Benign benev'ence cheer his heart,

And kindly sympathy impart.

The Seer, &c.

This prayer for Brigham we present—

Defend him from each base intent,

His household bless, his days prolong,

And daily make his faith more strong.

The Seer, &c.

A CROP OF ACORNS.

(Selected.)

There came a man, in days of old,
To hire a piece of land for gold,
And urged his suit in accents meek—
"One crop alone is all I seek;
That harvest o'er, my claim I yield,
And to its lord resign the field."

The owner some misgivings felt,
And coldly with the stranger dealt,
But found his last objection fail,
And honied eloquence prevail,
So took the proffered price in hand,
And for one crop leased out the land.
The wily tenant sneered with pride,
And sowed the spot with acorns wide;
At first like tiny shoots they grew,
Then broad and wide their branches threw,

But long before the oaks sublime,
Aspiring, reached their forest rime,
The cheated landlord mouldering lay
Forgotten with his kindred clay.

O ye whose years unfolding fair,
Are fresh with youth, and free from care,
Should vice or indolence desire
The garden of your souls to hire,
No parley hold—reject the suit,
Nor let one seed the soil pollute.

My child their first approach beware,
With firmness break the insidious snare,
Lest as the acorns grew and throve
Into a sun-excluding grove,
Thy sins, a dark o'ershadowing tree,
Shut out the light of Heaven from thee.

LYDIA H. SIGOURNEY.

ARRIVAL OF ELDERS O. PRATT AND D. RICHARDSON.—We have much pleasure in announcing the arrival, May 29, of Elder Orson Pratt, of the Quorum of the Twelve Apostles. He embarked at New York, May 18, on board the steamship *Asia*. He is in excellent health and spirits. Elder Darwin Richardson, late on a mission to Jamaica, landed at Liverpool, May 29. He sailed from Kingston, Jamaica, April 10, on board the *Caroline*. SALT LAKE VALLEY MAIL.—At last the way is open. After a long drought we are again refreshed with a copious supply of intelligence from the land of Zion. *Deseret News*, from No. 26, Vol. ii, to No. 9, Vol. iii, have dropped in upon us, all at once. All is well in the mountains. The Saints are prospering in every good work. We have not room to say more this week. The Saints may prepare for a feast next week.

ADDRESSES.—Edward Martin, 41, Charlotte Street, Glasgow.

John C. Armstrong, Lewis Balson's, North Allington, Bridport, Dorsetshire.

LIST OF MONIES RECEIVED FROM THE 19TH TO THE 26TH OF MAY, 1853.

William McGhie	£5 0 0	Brought forward.....	£30 10 0
James Frewin.....	5 0 0	Edward Weaver	5 0 0
George Simpson.....	2 0 0	John Memmott	15 0 0
R. J. Townsend.....	5 0 0	Simon Irwin	5 0 0
James Linforth	3 10 0	Thomas Kempin.....	6 0 0
Richard Morris	5 0 0	Francis Kirby	2 0 0
John B. Pears.....	5 0 0		
Carried forward	£30 10 0		£63 10 0

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 25.—Vol. XV.

Saturday, June 13, 1853.

Price One Penny.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF
JESUS CHRIST OF LATTER DAY SAINTS,

HELD IN THE TABERNACLE, GREAT SALT LAKE CITY, COMMENCING OCTOBER 6TH, 1852,
10 A. M., PRESIDENT BRIGHAM YOUNG, PRESIDING.

(Concluded from page 152.)

(From the *Deseret News*.)

October 7, 6 p.m.

The quorums of Seventies met in the Tabernacle, and were called to order by President Joseph Young, when a hymn was sung. Prayer by Elder Levi Hancock. A hymn, "Sweet is the work my God, my King," was sung.

President JOSEPH YOUNG enquired if there was any person present, who could report the situation of the brethren who were not yet arrived from the States? The brethren reported the sugar company had lost eighty head of cattle by a storm in one night; many had not any flour, and great sufferings prevailed, and the sugar company were living on their frozen oxen.

Elder YOUNG remarked—Many persons who have been ordained into the Seventies, are anxious to know when they can be organized. I now say, let them apply to the Senior President of any quorum, and if there are vacancies, step in and fill them. He then brought forth the subject of the Seventies' Hall of Science, on which, nothing had been done for the last twelve months, although he had now got in his possession a saw mill, which was ready to run, which would supply the lumber for the hall. There is a load now on

my shoulders, and I shall want to know if that load is to be taken off me. The mill that we have has an excellent natural dam, which was proved by the freshet of last spring; and the saw being circular, will run with great rapidity, for we can turn the whole of the Cotton-wood Creek upon the wheel if we wish. If you have a mind the rotunda can be built, and the roof can be put on, next fall.

ZERA PULSIPHER enquired—How much we sacrificed when we were driven from Kirtland, or from Missouri, or from Nauvoo; and answered, every time an immense deal more than would build the Hall of Science.

LEVI W. HANCOCK reviewed the rise of the Church. When there were but thirty-two members they were ordered to build a Temple 68 feet by 95 feet, two stories high; and if we would all work together we could build that Hall of Science.

J. M. GRANT—I once voted that no man should be allowed to come to meeting unless he would behave himself; and I have not rescinded it. The Seventies voted to build a Hall, and it remains with them to fulfil that covenant.

The Tithing Office knows no Presi-

dency, no Twelve, no Seventies, no Elders, Priests, Teachers, or Deacons, but it has to do with individuals; and we see the result—it rears up Tabernacles, Council Houses, and other buildings when wanted. There has been, and is, a disposition among the Seventies, to have a Seventies' Hall; and you can build it, but it will require both dollars and hard knocks, and a pile is wanted to carry it on. And I pray the Lord to help you to do your duty.

B. L. CLAPP—I have been whipped for not living in this city, and my only excuse is, I am not a smart enough man to live in Salt Lake City.

JOSEPH YOUNG—I was perfectly satisfied two years ago, if I and my Counsel and the Seventies had been let alone, we should have built a good old fashioned meeting house, have had it dedicated, and been in it by this time. Over 6,000 dollars has already been expended on the Hall, and the basement is not up, by four feet.

NATHAN TANNER moved that the mill be sold, and the Hall thrown up. Seconded, but not carried.

JOHN PACK had been absent three years, had returned and found his family in debt, but was willing to do all he could. Then let us build up the Hall and receive instruction therein.

President B. YOUNG—I requested Brother Tanner to make that motion. A man that is not smart enough to live in this city, is not fit to preside over this body of men. When God calls a man to preside, He gives him wisdom to preside, so heap the blame on to me. I want to let you know I have heard all that has been said this evening. I will appeal to every Seventy who was in Nauvoo, whether that Hall was not a credit to the Seventies, it was so admitted in New York and in England. I was the designer of that Hall, and I am ashamed of it, it is too small; to do credit to this body of men, let them build a Hall that will contain 15,000 persons; the Seventies were laying plans in winter quarters, to get nails and glass for a hall in the mountains.

This body of men have the privilege of building a hall, and it will belong to the Church. I have not the least fear of any division in this Church, for I can turn them whithersoever I will. (Amen.)

There is a foundation laid to build upon. He then spoke in praise of John D. Lee building the hall in Nauvoo.

We will build our temples and our halls of science ourselves, for the Lord has suffered us to be driven 1000 miles from any place, and we have got to build for ourselves. My good sense taught me that the Seventies would want a hall, and I say, Stretch forth on the right and on the left, in the front and in the rear, and show what you can do.

I wish to ask this people, if you know the doctrine you have been teaching? What is to be done to prepare this earth for a millenium. These Latter-day Saints have got to do it, or else they will be removed, and others will be placed in their stead. Can you and I do anything but what God requires at our hands, or what He approbates in the Heavens?

Joseph received the pattern of the temple in Kirtland, and said he to me, If this people would do as they were told, it would be superfluous to have a revelation. And if you are covetous and indolent, you may get a revelation in regard to this hall. The nerve, bone, and sinews, are the only capital to build with, and no other capital exists in reality. One-third of the capital of the Saints should go to enhance the beauty of the city, but let them hoard it up, and they are a poor, poverty-stricken people.

If this plain, simple building (the Tabernacle) were now lying in its native state, you would not be as rich as you are to-day. Can you build that hall? Yes, I can build it myself.

Gentlemen, your hall is commenced, and if there is anything to regret, on my part, it is that the hall is too insignificant; and yet it can't be beat in America. It would be an ornament to any street in London.

I can go and pick up the very property now, that will be lost in one year to come, in horses, oxen, &c., and that very property will be sufficient to build it. Now make yourselves poor, and then show you know how to make yourselves rich again, that is on rational principles. If you want a hall, go and build it. You can't find a man who has been here two years, but can get his bread and garden sauce. "Mormonism" has done all for me, and I always thank God, that He sent Joseph the Prophet, to reveal His will.

Now turn out your teams and send men to work on it, until it is built. May the Lord bless you, brethren. Amen.

Dismissed with benediction by A. P. Rockwood.

October 8, 2 p.m.

Opened in the usual manner, by singing, prayer, and singing.

Elder JOHN YOUNG remarked—While the President was preaching this forenoon, I meditated and enquired if we appreciated the blessings conferred upon us! No people under the whole heavens are blessed as we are, for we have Apostles, Prophets, and all the gifts of the holy Priesthood, and are taught the way of Eternal Life, and we are just as sure of salvation, as though we were saved already, if we continue in well doing.

The whole world are lulled asleep in wickedness and sin, and we are the happiest people on the earth, and are increasing more in the knowledge of the truth daily.

He alluded to those murmuring spirits who came in; said he, they know nothing of suffering, in comparison with the first settlers of this Valley, many of whom lived on ox hides and hoofs, and the bodies of wolves, and felt glad to get them, and when they clambered the mountains to get leeks, with the Indians, they were too feeble to pull them out of the ground. You, who murmur and complain, you know nothing; then cease your murmurings, for you need never go hungry one day, but can live on the best of flour, &c.

President KIMBALL—The truths advanced, seem so plain and simple, that I feel assured the people will do right. When you go home from this place, cherish what you have heard, and you will not be left in darkness. He instructed mothers, in the duty of training up their children, the same as recorded in the Book of Mormon, and testified of Joseph Smith having placed all the keys and powers of the Apostleship upon the Apostles; and every man and woman who fight against it, will be damned; and every nation who oppose it, will wither as a branch severed from a tree.

A few years ago the world would not believe in revelation, and Joseph was called "old Joe Smith, the money digger," but now all the world either believe in revelations, through the Spiritual Rappings, or else are going a gold digging.

President YOUNG spoke on the sin of shedding the blood of Joseph the Prophet.

Singing. Benediction by Elder Hyde.

October 8, 6 p.m.

Quorum of High Priests met, President John Young presiding. R. Cahoon, and G. B. Wallace, Counsellors; S. M.

Blair, clerk. Meeting opened by singing. Prayer by Counsellor Wallace. President John Young observed the quorum of High Priests had met to transact business, and not to have sermons. President B. Young moved that all who had been ordained High Priests and had come to the Valley, and were re-baptized, should be received as members of the quorum, by their giving in their names to the clerk. Bishops E. Hunter, Felt, and Heywood made some remarks, followed by President B. Young, on Tithing, and the future plan of the Bishops keeping their books; and requiring the members of the wards to settle with their respective Bishops, &c.

Meeting closed. Benediction by Elder Erastus Snow.

October 9, 10 a.m.

Conference called to order by President Kimball. Choir sung a hymn. Prayer by Patriarch Morley, and singing.

Elder LORENZO D. YOUNG remarked—I have thought, while sitting in this Conference, that I had attained to happiness and heaven. When I see thousands of intelligent beings gathered from the four quarters of the earth, in this spacious hall, it speaks louder than thunder, that this is the Kingdom of God. I feel as though I was in Zion this morning, and sitting in heavenly places, and hearing instruction; it breathes forth a spirit of peace, union, and power, and it makes every person happy.

It required a man of strong mind, power, and energy, to testify that God had spoken unto him, by an Angel, unto a generation of men who were sunk in wickedness and sin; yet such a man was Joseph, the Prophet; and I testify before you that he brought forth the work of the Latter days, and we are the fruit of his labours.

I ask you who were brother Methodists and Baptists, why did you not continue with them? Simply because you saw that you were standing on a slippery foundation, and beheld greater light when this work was presented unto you. If I am not in the Kingdom of God now, I say farewell to all happiness, and future hope of glory, but I am in it, and experience the blessings thereof.

The Lord has brought us by His power and guidance from a land of oppression, sickness, disease, and death, to a healthy land, and a valley of peace and liberty.

I say to you, heads of families, if you

are not now laying a foundation for happiness and rest, where do you expect to do it? I shall be rewarded according to my works, but those who expect ease in Zion, when they wake up in the resurrection, will find they have no inheritance therein.

If you can shew me a man who is not selfish, you shew me no man at all; if you shew me a woman who is not selfish, you shew me an idiot, and one who knows not the way to happiness, or a crown of glory.

When you see an opportunity of doing good, and neglect that opportunity, you will find that you have been led by the adversary, on to the wrong path, and are travelling the wrong way.

Know ye, that the Kingdom of God is set up on the earth, and you are living in the days of Prophets and Apostles; and the Kingdom will continue to roll until it fills the whole world. Then let us do everything willingly that is required of us.

President KIMBALL presented the names of Elam Luddington, and Levi Savage, junior, to go on missions to Siam, with Chauncey West. They were present. They rose and said they were ready to start, (although thus notified for the first time.) Voted unanimously that they should go.

He then asked if we should build the Temple, of stone from Red Butte, adobies, or rock from San Pete. We can build it of the very best material, for we have union, bone, marrow, and muscle. I would like to see something nice, and our President is perfectly able to give us a design of what we want for the Saints to get all their blessings in.

He then related the visit of the ancient Prophet, to the potter in his factory, with the parable thereon, applied to the Saints. He said he was proud, and had occasion to be proud of his religion, and the Elders, the brethren and Saints, and especially when they do well.

Brethren, shall we have the Temple built of stone from Red Butte, adobies, rock, or the best stone the mountains afford?

Motioned, that we build it of the best materials that can be got in the mountains.

G. A. SMITH—If there is the best stone or the best stick of timber in the mountains, it should be offered to the Lord. If we build of the best, the Lord will open the way for it to be got; but if we build for the sake of the ordinances, it will be a drag; and if we build a splendid Temple,

property and everything else will increase in proportion, the Lord will accept it, nations will revere it, and the people from the four quarters of the earth will come to receive their endowments. *And motioned, that we lay the foundation of the best stone, and build upon it of the best materials that Deseret will afford.*

JOHN TAYLOR—It would cost more money to build a house of stone than adobies. He showed that in England and France they fetched their stone for public buildings from a great distance, and at an immense expense. And if the Gentiles do it, in the name of God and common sense I say, we must be a poor, miserable set of beings, if we cannot do the same. We are going to receive our washings, anointings, and endowments therein. If we are cramped in our feelings in building a Temple, we should feel afraid of having cramped blessings. And seconded the last motion.

E. T. BENSON added—*And the Presidency do as they please, and proceed to its completion.*

President H. C. KIMBALL—*"It is motioned and seconded that we build a Temple of the best materials that can be obtained in the mountains of North America, and that the Presidency dictate where the Stone and other materials shall be obtained, and be untrammelled from this time henceforth and for ever."*

Carried unanimously. Choir sung a hymn. Benediction by J. Taylor.

October 9, 2 p.m.

Opened by singing. Prayer by Lorenzo Snow, and singing.

President YOUNG—When cases of difficulty come before me I feel very acute at times, but at the present I feel very careless. If we could get the male members to hear, it would be sufficient. It is concerning the kanyons. Wood is the prominent product looked after, and the men who get it, have an experience; there is no excuse for men to curse, and swear, and fight; and I think an expression by this Conference will have a salutary result. A few years ago, the Legislative Assembly disposed of several kanyons to certain individuals. He related the actions of different individuals, swearing and quarrelling, and "leaving their religion at the mouth of the kanyon," and exhibiting to the community, the disgraceful language and conduct of some men. He called on the

community to frown down such conduct. It must be a mighty good flock of 8,000, 10,000, 20,000, or 30,000 sheep, without having some bad ones among them, having the itch, &c. I don't want to destroy the sheep, but to wash them and get them clean.

It is my decision that those kanyons be put into the hands of good men, to put gates at the mouths, and make good roads, and take toll for pay. He then exhibited the conduct of some persons getting into debt, shewing their hypocritical conduct towards the Church and the authorities. And when persons don't live to the truth, what is the cause? There must be a devil somewhere.

This community has paid the Gentile merchants in the neighbourhood of \$300,000 within the last six months. There is not a span of mules that could drag the silver across the plains, that either of those stores have taken.

If this people had the knowledge that angels have, and do as they do, they would be sent to hell, before the rising of another sun; but as it is, God winks at our ignorance.

Consider we don't own the kanyons. Then let them go into the hands of men who will make good roads, and pay them for it.

We, as the Church of Jesus Christ of Latter-day Saints in the capacity of a Conference, give it as our opinion, and recommend the officers of State, to put the Kanyons into the hands of men, who will make good roads, and the timber accessible, and let the people have the use of the same by paying toll. If this is your mind, signify it by the uplifted hand. [All hands up.]

Now, Judges of Great Salt Lake County, Utah, or other Counties, take due notice, and govern yourselves accordingly.

He then spoke of the Temple, and the different stone from San Pete, red sandstone, and bastard marble, and adobies mixed with pebble stones and straw, and said he, the Temple made of adobies and pebbles, will be the strongest; I am talking of the durability of the building. The adobies and pebbles will petrify in five hundred years, and will do to cut into mill rocks, when the others are dissolved. Rocks are always composing and increasing in strength, or decomposing and decaying. The adoby houses will be better in fifty years, than they are the day they

are finished. I give it as my opinion that the adoby wall will be the best building.

Choir sung a hymn. Benediction by J. M. Grant.

Sunday, Oct. 10, 10, a.m.

Conference called to order by Elder O. Hyde. Singing. Prayer by Elder Hyde, and singing.

Elder JOHN TAYLOR rejoiced to be in the midst of a people where the greatest amount of wisdom and happiness is gathered together on the face of the earth. In no other place, have I found the people protected in their rights; and this places us above the rest of the human family, and is positive proof that God is with us.

He related a conversation with a French communist editor, proving that the Saints have done ALL which the French have failed to establish. You may trace Catholicism and Protestantism, and let them do their very best for mankind, and you behold the world in its present wicked condition. There is not one man that DARE say that the Heavens have been opened to him, and an angel has been sent unto him; there is not one DARE testify that he knows there is a God, or that He has spoken to the people from the Heavens.

Then presented many ideas that naturally come to a reflecting mind, showing a superior intelligence, to man; and who it is, that imparts the intelligence to man; comparing the superior intelligence that regulates the planetary system, so nicely, that the philosopher himself, imperfect as he is, can compute the exact time of the re-appearance of a planet, though it may be one hundred years hence, showing life, vitality, symmetry, and beauty, that cannot be improved upon. Everything is perfect, beautiful, and harmonious, that man has had nothing to do with; even animal life, birds, fishes, &c., they are admirably adapted to move in their respective spheres; and if man had stood in his place, there would have been the same beauty in the government of man as there is in the government of God. Why the wars, commotions, misery, and ruin? It is because man has forgotten God; and everything proves that he is incompetent to rule, or make himself happy. It is the departure from God, that is the cause of all the ruin, distress, and misery, there is in the world, and nothing less than a return to God, can reinstate man, and the world, in their pristine beauty.

He spoke of the English conquering a portion of Asiatic country, growing opium, sending it to the Chinese, who destroyed it, according to the law of nations, same as the people in Boston destroyed a cargo of tea; this brought on a war, and an immense deal of blood was shed.

Again the Americans sent General Taylor to some disputed Territory in Texas, which caused a war with Mexico; and so the annexation of the Californias.

Also the Danes and Swedes went to war, and Austria sent a large army, for whom they had no employment, to take a portion of the Territory, like the monkey sitting as umpire between the two cats, and eating a slice of cheese on each side, until he got it all.

Here is a spirit of union, peace, order, and intelligence, which is communicated to us by the great Eloheim. Then let us be careful how we use our blessings, for we have a Prophet, Seer, and Revelator, who stands between us and God; and the time will come, that "thy will may be done on earth, as in heaven." Amen.

Elder O. HYDE—When we talk of things of which you have heard, read, or understood, they touch every sensitive feeling. He explained the cause and nature of quarrelling, whether in a domestic or national capacity. And when the Creator of the Universe sent forth His messenger to bring peace to the earth, the inhabitants would not receive him, and commenced to slay all the male children, if peradventure they might slay the messenger, and so continue their mastery.

It is lust and misguided appetite that lead men astray; and those nations, who have been contending with each other, must become the kingdoms of our God, &c.

The reports of the several Bishops, were then read by the Clerk of the Conference.

Choir chaunted a piece of sacred music. Benediction by John Taylor.

October 10, 2 p.m.

Conference called to order by Elder O. Hyde. Choir sung "Guide us, O thou great Jehovah." Prayer by J. L. Heywood, and singing, "Behold the great Redeemer comes."

A blessing was asked on the bread, by Bishop Roundy.

President YOUNG said—"It is moved and seconded that Franklin Dewey go on a mission to Siam." Unanimously carried. He then gave notice that he ex-

pected Conference to close that afternoon, and requested business to be brought forward. To satisfy my feelings, I should like Conference to continue another week, but it may not be necessary.

I want to answer Father Draper's enquiry, inasmuch as the people have entered into covenant to do as I tell them. I say to Father Draper, and the rest of the people who are present, and I want you to tell your neighbours, and teach it to your children, let all the people know what I say—do good from this time, henceforth and for ever; and never commit any more sins, while you live; and love the Lord with all your heart; do good to your neighbour, and let that extend to all the human family. I say to Father Draper in particular, make yourself happy, and live with your children, get what you want to eat, and drink, and wear, and bless the people.

ELIJAH NEWMAN said—One day when I had been standing guard in the snow all night, Brother Joseph Smith called me in to warm myself. I asked him, "Brother Joseph, haven't you got to be killed like another man?" "I have," said he. "Then who will take your place when you are killed?" Said he—"I will answer it in this way, Who succeeded the Saviour when he was crucified?" It was manifested to me, that Brigham Young would be the leader, and it is so now.

A blessing was asked on the water.

Alexander Badlam, Levi Gifford, George D. Watt, and Noah Packard, expressed their feelings.

ERASTUS SNOW—To those brethren and sisters who have lately come in, and want to know when we are going to Iron County, I answer it will be either the last of this week, or the beginning of next week. Those mechanics who understand any branch of the Iron trade, are particularly requested to go with us to Iron County.

JOSEPH YOUNG spoke on erysipelas, a disease brought from the Mississippi and Missouri bottoms; and recommended the brethren to steep the Quaking Asp bark, make tea, and drink it; and said men might prolong their lives if they had a mind to take care of themselves.

H. C. KIMBALL—I move that this Conference adjourn to the 6th day of next April, at 10 o'clock a.m., at this place. Seconded, carried.

Choir sung a hymn. Benediction by Elder O. Hyde. T. B.

THE TEMPLE.

(From the Deseret News.)

Agreeable to previous notice, the people—men, women, and children, began to assemble on the Temple Block, about ten A.M., Monday, February 14th, 1853; as clear and lovely a day as the sun ever shone on in Great Salt Lake City, with from one to three inches of snow on the ground, in some places, and others quite bare; with some six inches of frost in the earth, though the thaw was mild through the day. While the people were assembling, they were cheered with the sweetest strains from the Brass, and Captain Ballo's bands.

President Young arrived at half-past ten, and with his Council and the Assembly, witnessed the survey of the site of the Temple, by Jesse W. Fox, under the superintendence of Truman O. Angel, Architect, which was completed about eleven o'clock; when the President and Council, the Twelve Apostles, &c., removed to the east line; and Marshal Little, assisted by the police, pointed out the various lines to the great multitude, consisting of several thousands; who formed around it a hollow square, and retained that position while the President addressed them, in a most thrilling speech of about thirty minutes, so as to be heard distinctly in all parts of the vast assembly.

The President briefly recounted many vicissitudes through which the Church had passed, the difficulties they had had to encounter in Ohio, Missouri, and Illinois, and how they had been led by an overruling Providence to this consecrated spot; that seven years to-morrow he left Nauvoo, not knowing which track he should go, only as he had learned by dreams, and visions, and revelations, that there was a good place for the Saints in the mountains; and that when he arrived on the spot where he then was, he declared *that* the place for a Temple, though the Valley had not then been explored. Messengers had gone to the north, to the west, and to the south, to find a better place, but they had not then returned. [There were many witnesses present who would have testified to this truth, had they been called on.—*Ed. News.*]

No one need be discouraged because they had not had all the privileges that

many of the older members had had, of being robbed, and driven, and mobbed, and plundered of everything they had on earth, for he would promise all who would remain faithful, that they should have as much as they wanted, in some form or other, for they should be proved in all things. Neither was it required of the Saints now, to sacrifice all they possessed, and deprive themselves of the comforts and necessities of life, to build a Temple, as it was in Kirtland, if the Saints would pay their tithing, for that would be an abundance, and all that would be needed.

Neither did he want any one to pay tithing who did not wish to, who did not do it cheerfully, for the Lord had no need of it. He wanted no endowments himself, and many of his brethren needed no endowments, they had received all the endowments they could have, from the hands of the Prophet Joseph, before the Temple in Nauvoo was completed, even all the keys and tokens necessary to admit them into the celestial kingdom; that the blessings for Saints to gain by paying tithing, and helping to build a house unto the Lord, were their own endowments, and those of their friends, living and dead, and of all the upright.

That it mattered not whether we were permitted to enjoy the Temple we were about to build, or be driven from it the day after it was finished; it was for us to do our duty and leave the event with our Heavenly Father, and let Him do as it seemeth Him good with His own House.

Some might query whether a revelation had been given to build a house to the Lord, but he is a wicked and slothful servant who doeth nothing but what his Lord commandeth, when he knoweth his master's will. I know a Temple is needed, and so do you; and when we know a thing, why do we need a revelation to compel us to do that thing? If the Lord and all the people want a revelation, I can give one concerning this Temple.

In a few days I shall be able to give a plan of the Temple on paper, and then if all heaven, or any good man on the earth will suggest any improvements, we will receive and adopt them.

The railroad must be completed before

we can do much towards laying the foundation of this Temple, which we wish to do on the 6th of April next. Brethren, what say you to this?

Brother Joseph often remarked that a revelation was no more necessary to build a Temple than a dwelling-house; if a man knew he needed a kitchen, a bedroom, a cook room, a wash room, a parlour, a dining room, &c., he needed no revelation to inform him of the fact; and I, and my brethren around me, know what is wanting in a Temple, having received all the ordinances belonging therein, just as well as we do what is wanting in a convenient dwelling-house.

The united bands of music were then invited to the centre, the standard-bearer planted his ensign on the centre stake of the Temple plat, in full view of the whole multitude, the musicians formed a circle around, and gave a soul-cheering strain to "Auld Lang Syne."

President Kimball then offered the consecrating prayer, from a small Buggy, from which the President had addressed the assembly, in which he then sat with Counsellor Richards, calling on his Father in heaven for a blessing on all His Saints, and especially upon brother Brigham, the Prophet and President of His Church, for length of days, and wisdom to see the work completed which was then commenced; that He would store his mind with the riches of Eternity, that he might want for no good thing; that revelations and dreams, and visions might be given in fulness, and that he might be provided for in basket and store; that his wives and children might be blessed with the choicest of heaven's blessings, and of the blessings of the earth, that he might be blessed in his flocks and his herds, in his gardens and his vineyards, in his fields and in his storehouses, and in everything that pertained unto him; and his associates in the ministry with him, and their families with like blessings; and the Apostles and their families with like blessings; and all who had the holy Priesthood, and that the Priesthood might be sustained on the earth, and no power prevail against it.

He prayed also for the various missions on the earth, the gathering of the Saints, the return of ancient Israel, the upbuilding of Jerusalem, the restoration of the Lamanites, the redemption of Zion, and that the Gospel might speedily go to all nations, the sick be healed, the mourners

comforted, the Saints rejoice, and be prospered in all their labours, and that the way might be opened for the coming of the Son of Man.

The ground for the Temple was consecrated to the MOST High God; to be a Holy Place, where no unclean thing should ever approach; calling upon his Heavenly Father to protect it from every thing that was evil; and that He would bless the Architect, the Superintendent, the Foremen, and all the labourers on the Temple, with wisdom, and understanding, and knowledge, and perseverance in the midst of all difficulties; and their wives, and children; and bless them in basket, in store, in orchards, and vineyards, and everything even as he had prayed for the President; even that they might be faithful to the end, and receive their blessings in the Temple; and that the angels of heaven might descend and visit them in that house, and dwell therein, and that God Himself might meet His servants there, and administer to them; and thus he continued praying, and it seemed he knew not when to stop, till his lungs failed him, and he said Amen. And all the people with joyful hearts shouted Amen.

The Presidency soon repaired to the south-east corner of the Temple site, where they soon succeeded in picking around a piece of earth, about one foot square, assisted by the Twelve, J. M. Grant, Mayor of the city, and others, but while doing this, a one-dollar silver piece fell on the square foot no one knowing from whence it came. President Kimball prophesied that it was a good token, and means would not be wanted to build the Temple.

After the earth was loosed around, about six inches deep, President Young said it was his privilege to remove *that*, and took the lump about one foot square upon his spade, and lifted it high up, and said "*get out of my way, for I am going to throw this*," and there he held it, about one minute, before he could get room to lay it down, from off the Temple site, so dense were the multitude around.

The President then addressed the multitude, and declared the ground broken for the Temple, blessed the people in the name of the Lord, and dismissed the assembly, and all said Amen. Some went home and some went to work, to prepare for laying the foundation of the House, and much earth was removed that afternoon, for it was a general turn out of the

Saints; and those who could, had their tools ready.

Immediately after the adjournment, the Presidency and many others repaired to the machine and old blacksmith shop, now occupied by the Sugar Company, and saw one advance in the hydraulic press towards making sugar, which was very satisfactory, and some boiling, but the day was too cool within doors to wash the

beets perfectly, or perhaps grind them; but we have no reason to doubt that we have the materials in our midst, from this time forth, to make all the sweet we need.

Thus we give the history of this day from our recollection, having had reason to anticipate, till an hour that men should rest, that we should have a full report from an experienced reporter.

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 18, 1853.

LATE FROM SALT LAKE VALLEY.—We now give a summary of the news from the Salt Lake Valley, up to the end of March.

Home manufactures were being earnestly contended for. The Sugar Manufacturing Company had suspended operations at Provo, for a time, but the company had commenced the manufacture of molasses, which was eagerly sought after by the people. Iron and steel had been manufactured in Iron County, and the prospects of the works were good. Satinettes eight quarters wide (his loom would weave twelve quarters), jeans, cloths, and flannels, were manufactured by Mr. Gaunt. Nice fur and beaver caps were manufactured by Mrs. Kippen. Brooms were extensively manufactured by Thomas McMillan, and others. Straw hats and bonnets were also manufactured. Good crockery was in the market. Mr. Hemenway had manufactured fine and coarse horn combs, finished from the cold press. Governor Young had produced cheese not to be beaten in Cheshire, England. It was demonstrated that cotton would flourish in the Vallies. Cannel coal, as good as is found in England, is spoken of at San Pete. The *News* talks of breeding clams, crabs, lobsters, and oysters in Great Salt Lake. On New Year's Day, the Quorum of the Twelve Apostles, with the bands, met at the Council House, and proceeded to greet with a happy new year Presidents Young, Kimball, and Richards, Patriarch John Smith, and others. On the same day, the Social Hall was opened by singing by Elder Dunbar, a dedication prayer by Elder Amasa Lyman, and an address by Elder James Ferguson, after which dances and songs in character followed. The Dramatic Association closed their first season in the Social Hall, February 23. During the season, many performances took place, which were numerously attended, and which are highly spoken of. The Legislature assembled at Great Salt Lake City, on the 13th of December, 1852; the Governor's message, principally directing the attention of the Legislature to home manufactures, was read on the 14th; and the Legislature adjourned January 21, to June 1. A convention of delegates from the counties of Great Salt Lake, Utah, Davis, Weber, and Tooele, met at the State House, Great Salt Lake City, February 21, and adopted bills of prices for agricultural produce and mechanical and other labour. An agricultural society was also organized, called the "Deseret Agricultural Society." Elder John Murdock, late on a mission to Australia, was at Parowan. Elders Benjamin F. Grouard, Julian Moses, and — Hopkins, late on a mission to the Society Islands, had arrived in the Valley, the Elders in the Islands having been much oppressed by the French. Elders Addison Pratt, — Crosby, and others, from the Society Islands, were in California. An interesting report is given of the first

Conference in the Sandwich Islands, held on the 1st and 6th of April, 1852. On the 14th February, the Temple Block was consecrated, and the ground broken up. Since then, two hundred men had been engaged on the Temple works, under the direction of Elder Wilford Woodruff, and the excavation for the basement story was nearly completed. In consequence of the severity of the weather, the workmen on the State House, Fillmore City, suspended operations during the winter. Mr. Litler took the mail from Laramie, December 31st, but his horses giving out in consequence of the severity of the weather, and the depth of the snow, he commenced dragging the mail-bags (150 lbs. weight) by hand, tugged them several miles, but finally he cached (hid in the ground) the news-bag, and dragged the letter-bag nearly forty miles over snow from ten to twenty feet deep, to Great Salt Lake City. The winter had been extremely severe. An avalanche or snow slide came down the mountain in Mill Creek Kanyon, on the 19th inst., near A. Gardner's new mill which is now erecting, burying in its course a house where three men resided, one of which had gone fortunately a short distance down the Creek; on hearing the crashing noise, he returned and found in the place of the house, an immense bank of snow. Having nothing to dig with, he hastened down the Creek, three miles for help. After clearing away the snow, they found the body of Mr. Glover, having his skull broke in, part of the chimney having fallen upon him. Also found Mr. Powell, who fortunately escaped with some bruises, having lain on his face under the snow four or five hours, with part of the roof on him. We understand that Mr. Glover was an emigrant, spending the winter in the Valley.

A block, designed for the "Washington monument," had been cut, under the direction of the Legislature; of which block the *News* says—"No perfect marble having yet been quarried, as the best substitute, a block of whitish oolitic limestone from the San Pete quarry, was selected, and the stone is now complete, standing in the Utah library, ready to be delivered at Washington, as soon as the season and circumstances will permit. The following brief description is from the pencil of the youthful artist, who was too modest to add his name (William Ward) to the stone, to perpetuate the remembrance of forty days' labour—*Description.*—The block is three feet long, two wide, and six and a-half inches thick. In the centre stands the beehive, the emblem of industry; over it is the motto 'Holiness to the Lord.' Above this is the all-seeing eye, with rays. Beneath the hive is the word 'Deseret.' Over these, springing from the ground, which is covered with different kinds of foliage, is a semicircular arch, enriched with the convolvulus. On each side are spandrills—in one is the symbol of union, enriched with foliage; in the other is the cornucopia. Near the edge is a fillet, one and a-half inches wide, and three-quarters of an inch deep.' This description is all-sufficient for our present purpose, though we will observe that, on account of fine particles of flint interspersed in the stone, the artist could not give that polish he wished, and which might have been completed in far less time had the stone been pure."

The deaths reported in Great Salt Lake City, in 1852, are 98; 90 of citizens, and 8 of strangers; 44 of adults, and 54 of children.

The following items are selected from the *News*—

"Let the brethren on foreign missions be patient about returning home, when the right time comes you will know it. Our prayers are in your behalf continually, and our Heavenly Father will never neglect His own."

"Wanted, a tanner and finisher of wash, glove, and all kinds of fine leather. Shall we have to import such an one from England? Send him on."

"Let those who come with the design of settling here, bring as much as they can

of the following articles—brown sheeting and shirting, cash price here from 20 to 30 cents; hickory shirting, 25 to 30 cents; Kentucky jeans, 75 to 125 cents; cotton flannel, 30 to 40 cents; prints of all kinds, 25 to 50 cents; diaper pins, needles, tape, satinettes, tweeds, fulled cloth, mill saws, butts, screws, files; nails, 25 to 30 cents; glass, 15 to 18 dollars per half box; latches, locks, bolts, shovels, hay forks, spades, hoes, hollow ware; steel, 37½ to 100 cents; knives and forks, spoons; foolscap and letter paper, per ream, 10 to 12 dollars; ink, per bottle, 2 dollars; blank books, sheet tin, sheet copper, nutmegs, combs, pasteboard; cotton batting, 50 cents per pound; cotton yarn, 50 cents per pound; school books, best kind blue drilling, seeds of all kinds. And nineteen-twentieths of these articles are not now to be had in Utah, at any price, and we must remain destitute of them entirely, until another importation, or manufacture them ourselves.”

Since the above was written, we suppose the Deseretians have produced some combs and satinettes.

Throughout the Territory generally, a warm, lively, and vigorous feeling was manifested among the Saints. Industry, peace, and prosperity characterized the various settlements.

DEATH.—The *Deseret News* requests us to insert the following—“Died, in Tooele city, October 7, 1852, Eliza Anna, wife of John Rowberry, aged 39 years; disease— inflammation of the lungs.”

FOREIGN CORRESPONDENCE.—*Australia*.—We have received a letter from Elder C. W. Wandell, dated Sidney, January 25, from which we learn that he had been baptizing, and he was expecting to baptize again, the week he wrote. On the 24th of the same month, he received a challenge to discussion, from a preacher, which challenge he accepted. The Saints were very much united, and they seemed determined to do the Lord's will in all things. Elder McCarthy was doing a good work in the Maitland district, and doors were opening around. Elder Wandell says—“We held our first Annual Conference at the beginning of the month, and the returns show considerable increase, and the present year bids fair to be a good one for the cause in the country parts.”

The “*Camillus*.”—We have received a letter from Elder Curtis E. Bolton, dated lat. 25 deg., long. 61 deg., May 4th. Elder Bolton says that the company were all healthy and well, that they were becalmed at the time of his writing us, but that they had had a remarkable run, not a hard wind, not a wave, having sailed smoothly along at from 7 to 12 knots an hour. He says that God had remarkably blessed the company, and that the captain had been very kind to the sick, having fed them from his own table. There had been on board, one death, of a child three weeks old; one birth, sister Mc'Knight, of a daughter; and two marriages.

HOME CORRESPONDENCE.—*London Conference*.—Elder James Marsden writes us under date London, May 31. The Saints were increasing in spiritual gifts. Contributions to the Temple Fund, and payments for back *Stars* were coming up quite agreeably. Tract distributing was being perseveringly carried on; many people were not very willing to receive the tracts, but some persons were taking considerable interest in perusing our publications. Elder Marsden says—“The doctrine of polygamy causes a little hesitation and much thought, both amongst Saints and sinners. We have occasionally some blustering antagonism to contend with. Strangers who never before have heard ‘Mormonism’ explained, seem surprised that so much can be said in its favour.”

The following sentence from Elder Marsden's communication, may be interesting to the country Saints—"It is our intention to hold a Conference on Saturday and Sunday, the 2nd and 3rd of July, and a Festival on a grand scale, on Monday, the 4th."

HISTORY OF JOSEPH SMITH.

(Continued from page 375.)

Sunday, 8th. Went to meeting in the morning at the usual hour. Zerubbabel Snow preached a very interesting discourse; in the afternoon Joseph Young preached. After preaching, Isaac Hill came forward to make some remarks by way of confession. He had previously been excommunicated from the Church for lying, and for an attempt to seduce a female. His confession was not satisfactory to my mind, and John Smith arose and made some remarks respecting the doings of the High Council, in the case of said Hill; that is, that he should make a public confession of his crime, and have it published in the *Messenger and Advocate*. He proposed that Mr. Hill should now make his confession before the congregation, and then immediately observed that he had forgiven Mr. Hill, which was in contradiction to the sentiment he first advanced. This I attributed to an error in judgment, not in design.

President Rigdon then arose, and very abruptly militated against the sentiment of uncle John, which had a direct tendency to destroy his influence, and bring him into disrepute in the eyes of the Church, which was not right. He also misrepresented Mr. Hill's case, and spread darkness rather than light upon the subject.

A vote of the Church was then called on his case, and he was restored without any further confession, viz., that he should be received into the Church by baptism, which was administered accordingly.

After I returned home, I laboured with uncle John, and convinced him that he was wrong; and he made his confession, to my satisfaction. I then went and laboured with President Rigdon, and succeeded in convincing him also of his error, which he confessed to my satisfaction.

The word of the Lord came unto me, saying, that President Phelps and President John Whitmer were under condemna-

tion before the Lord for their errors. For which they made satisfaction the same day.

I also took up a labour with John Corrill, for not partaking of the Sacrament; he made his confession. Also my wife, for leaving the meeting before Sacrament; she made no reply, but manifested contrition by weeping.

Monday morning, 9th. After breakfast, Mary Whitmer came in and wished to see me. I granted her request. She gave a relation of her grievances, which are unfathomable at present, and if true, sore indeed; and I pray my heavenly Father, to bring the truth of the case to light, that the reward due to evil doers may be given them, and that the afflicted and oppressed may be delivered.

While sitting in my house, between ten and eleven this morning, a man came in and introduced himself to me by the name of "Joshua, the Jewish Minister." His appearance was something singular, having a beard about three inches in length, quite grey; also his hair was long, and considerably silvered with age; I thought him about fifty or fifty-five years old; tall, strait, slender built, of thin visage, blue eyes, and fair complexion; wore a sea-green frock coat and pantaloons, black fur hat with narrow brim; and, while speaking, frequently shut his eyes, with a scowl on his countenance. I made some inquiry after his name, but received no definite answer. We soon commenced talking on the subject of religion, and, after I had made some remarks concerning the Bible, I commenced giving him a relation of the circumstances connected with the coming forth of the Book of Mormon, as recorded in the former part of this history.

While I was relating a brief history of the establishment of the Church of Christ in the last days, Joshua seemed to be highly entertained. When I had closed my narration, I observed that the hour of

worship and dinner had arrived, and invited him to tarry, to which he consented. After dinner, the conversation was resumed, and Joshua proceeded to make some remarks on the prophecies, as follows, he observed that he was aware that I could bear stronger meat than many others, therefore he should open his mind the more freely.

"Daniel has told us that he is to stand in his proper lot, in the latter days; according to his vision he had a right to shut it up, and also to open it again after many days, or in latter times. Daniel's image, whose head was gold, and body, arms, legs, and feet, were composed of the different materials described in his vision, represents different governments. The golden head was to represent Nebuchadnezzar, King of Babylon; the other parts, other kings and forms of governments, which I shall not now mention in detail, but confine my remarks more particularly to the feet of the image. The policy of the wicked spirit is to separate what God has joined together, and unite what He has separated, which he has succeeded in doing to admiration in the present state of society, which is like unto iron and clay.

"There is confusion in all things, both political and religious; and notwithstanding all the efforts that are made to bring about a union, society remains disunited, and all attempts to unite her are as fruitless as to attempt to unite iron and clay. The feet of the image is the government of these United States. Other nations and kingdoms are looking up to her for an example of union, freedom, and equal rights, and therefore worship her like as Daniel saw in the vision; although they are beginning to lose confidence in her, seeing the broils and discord that distract her political and religious horizon. This image is characteristic of all governments.

"We should leave Babylon. Twenty-four hours for improvement now, is worth as much as a year a hundred years ago. The spirit of the fathers that was cut down, or those that were under the altar, are now rising; this is the first resurrection. The Elder that falls first, will rise last. We should not form any opinion only for the present, and leave the result of futurity, with God. I have risen up out of obscurity, but was looked up to when but a youth in temporal things. It is not necessary that God should give us all things in His first commission to us, but in His second. John saw the angel deliver the Gospel in the last days. The small lights that God has given are sufficient to lead us out of Babylon; when we get out, we shall have the greater light."

I told Joshua I did not understand his remarks on the resurrection, and wished him to explain.

He replied, that he did not feel impressed by the Spirit to unfold it further at present, but perhaps he might at some other time.

I then withdrew to transact some business with a gentleman who had called to see me, when Joshua informed my scribe that he was born in Cambridge, Washington county, New York. He says that all the railroads, canals, and other improvements are performed by the spirits of the resurrection. The silence spoken of by John the Revelator, which is to be in heaven for the space of half-an-hour, is between 1830 and 1851, during which time the judgments of God will be poured out, after that time there will be peace.

Curiosity to see a man that was reputed to be a Jew, caused many to call during the day, and more particularly in the evening.

Suspensions were entertained that the said Joshua was the noted Matthias of New York, spoken so much of in the public prints, on account of the trials he endured in that place, before a court of justice, for murder, manslaughter, contempt of court, whipping his daughter, &c.; for the last two crimes he was imprisoned, and came out about four months since. After some equivocating, he confessed that he really was Matthias.

After supper I proposed that he should deliver a lecture to us. He did so, sitting in his chair.

He commenced by saying, God said, let there be light, and there was light, which he dwelt upon through his discourse. He made some very excellent remarks, but his mind was evidently filled with darkness.

After the congregation dispersed, he conversed freely upon the circumstances that transpired at New York. His name is Robert Matthias. He says that Joshua is his priestly name. During all this time, I did not contradict his sentiments, wishing to draw out all that I could concerning his faith.

Mr. Beeman, of New York, came to ask advice of me, whether he had better purchase lands in this vicinity, as he could not arrange his business to go to Missouri next spring. I advised him to come here and settle until he could move to Zion.

(To be continued.)

VARIETIES.

DR. HOLMES, of New York, has, after a long series of experiments, succeeded in discovering a method of preserving the bodies of the dead. The process is extremely simple—an artery in one of the lower limbs is opened, and a liquid injected in the blood.

THE ship *William and Mary*, (of Bath, Me.,) Capt. Stetson, which sailed from Liverpool on the 24th March, with 208 passengers, bound to New Orleans, was totally lost on the morning of the 3d inst., the *Great Isaacs* bearing E.S.E., together with 202 of the passengers.

TABLE MOVING AT ROME.—Rome, May 20. Table-moving is now all the rage in Rome; from the Vatican and Quirinal to the "café" and "osteria," the mystic circle of hands is formed with universal success. The Pope himself has seen and verified the fact, and Cardinal Antonelli had the experiment performed at his palace.—*Liverpool Mercury*, May 31.

BAPTISMS IN AMERICA.—May 14. Elder Jesse Turpin has lately baptised nearly thirty persons in New Jersey. Elder Preston Thomas has recently baptized about the same number in Texas, twenty-three were immersed in one evening. Many of these will emigrate to Utah this season, they will drive from a thousand to fifteen hundred head of loose cattle, and will probably take a northwestern course by the way of the head waters of the Arkansas, and strike the main emigrant road near Fort Laramie.—*The Seer*.

MORMONISM.—We perceive that the man Hepburn has obtained permission to lecture in this town, five nights during the ensuing week. The admission being by sixpenny and threepenny tickets. Among the trash promised, we find lecture 3, "Casting out of 319 devils out of one woman! How God came to be God! That he was once a man, and has no power to create the spirit of man." And the 5th lecture is the disgusting secrets of spiritual wife doctrine, or polygamy and marriage for eternity, and the peopling of other worlds. We have received communications from numerous correspondents relative to Mr. Hepburn, which, however, we in mercy refrain from publishing.—*Cambridge Independent Press*, May 21.

NEGRO JEWS.—A German traveller has discovered a race of Negroes near the kingdom of Bambara, that are Jews in their religious rites and observances. Nearly every family, he says, has among them the law of Moses written on parchments; and although they speak of the Prophets, they have none of them in writings. There are yet vast unexplored tracts of land in Africa, doubtless inhabited by negroes who have never looked upon the face of a white man. When adventurous travellers penetrate into these regions, much will be discovered and developed to astonish and interest the world.—*News of the World*, May 29.

PLUNDERING THE COFFIN OF A POPE.—We read the following in the *Bilancia* of Milan, under the date of Rome, May 2—"A very painful discovery was made the other day in the Basilica of Lateran. Those who are acquainted with the locality will recollect that Pope Martin V. lies buried in the nave. The body having to be removed in consequence of certain architectural repairs in progress, the coffin was opened in the presence of the chapter. To every body's surprise, nothing was found but the bones of Martin V.; the rings, the gold and silver chalices, the tiara, all studded with precious stones, had disappeared. Their existence in the coffin had been verified about 50 years ago."—*Ibid*.

CHRISTIANITY IN CHINA.—A letter from Berlin, May 18th, says—"We have received intelligence that the Protestant clergyman, Dr. Neumann, and Mademoiselle Julia Poser, of Breslau, who have devoted themselves to the propagation of Christianity in China, had arrived at Hong Kong in the English ship *Artemisia*, and immediately left for Fou Kiang, a town of about 600,000 inhabitants, and where there already exist 11 Protestant churches, and several chapels of ease, at which English, American, or German clergymen officiate. At Fou Kiang, three female missionaries from the United States were busily employed in the work of conversion. One of them had a gratuitous primary school at which there were 42 pupils."

DAMASCUS is the oldest city in the world. Its fame begins with the earliest patriarchs, and continues to modern times. While other cities of the East have risen and decayed, Damascus is still what it was. It was founded before Baalbec and Palmyra, and it has outlived them both. While Babylon is a heap in the desert, and Tyre a ruin of the shore, it [Damascus] remains what is called in the prophecies of Isaiah, "the head of Syria."—*Life of St. Paul, by Conybeare and Howson.*

Two hundred recruits leave Leavenworth, June 15th, for New Mexico, accompanied by Gen. Garland, the new commander of the 9th department; Maj. Shephard, Capt. Schroeder, of the 3d infantry; Capts. De Lane and Calhoun, of the dragoons; Maj. Nichols, Asst. Adj. General De Leon Taylor, Lieuts. Stanley, Johns, McCrea, M. L. Davis, Rundell, McCook. These officers are to relieve those now in New Mexico. This affords an opportunity for emigrants to go out there, under safe escort.—*New York Tribune, May 18.*

THE POWER OF ANIMAL MAGNETISM.—A most distressing event, arising from experimentalizing on the recently discovered moving power of "animal magnetism," has happened to a young lady residing in Sussex-place, Old Kent Road. It appears that, in common with many others, she formed one of a party to test the truth of the moving of a table by means of this agency, and in doing so, the usual way was adopted of compressing the fingers or rather doubling them, towards the palm of the hands. On removing them she was horror-struck to find they had become fixed in the position she had placed them on the table, and all her endeavours up to the present time to open them have been unavailing. To prevent the nails from lacerating the palms of her hands her medical advisers have ordered them to be covered with cotton-wool. She has been to Guy's and St. Thomas's hospitals, and they cannot relieve her. Incredible as this may appear, we can vouch for its truth; and we would caution the public in future to be careful as to indulging in this apparently harmless amusement.—*Morning Advertiser.*

RETURN OF THE TWELVE TO GREAT SALT LAKE CITY, DEC. 23, 1852.

(From the *Deseret News*.)

Awake O habitations
Of loneliness and care,
Ye Daughters of Salvation
Awake! The feast prepare.
The widow's heart with gladness
And joy shall overflow,
The lonely hour of sadness
No more the orphan know.

The long expecting mother
Shall now embrace her son,
The sister and the brother
Shall mingle hearts in one,
The wife so long forsaken
A husband's arms enfold,
The infant child awaken
A father to behold.

While Chieftains meet, enfolding
In mutual embrace,
And Heaven the scene beholding,
Would fain unveil her face,
From Earth's remotest nation,
The "Twelve" are gathering home,
From every clime and station
They come! They come! They come!

From Europe's world of wonders,
From India's plains afar,
On steamers with their thunders,
The rail and lightning car,
Are borne the words of gladness,
"The Twelve" are coming home;
Be banished all our sadness,
They come! They come! They come!

From Isles amid the ocean,
From Chili's distant shore,
And from the dire commotion
Amid the golden ore,
O'er desert plain and mountain
Attracted by their home,
Each obstacle surmounting,
They've come! They've come! They've come!

Ye sons of consolation,
Who bear the joyful news
To every clime and nation,
To Gentile and the Jews,
Thrice Welcome! Welcome! Welcome!
To Zion's Jubilee,
Thrice Welcome! Welcome! Welcome!
To Zion's Jubilee.

P. P. PRATT,

OBITUARY.

(From the *Deseret News*, Dec. 11.)

Died, in this [Great Salt Lake] city, the 21st of Sept. last, MARY, relict of the martyred Patriarch, HYRUM SMITH, aged 51 years and 2 months.

The deceased was truly a "mother in Israel," and her name and deeds will be had in everlasting remembrance, associated as they are, with the persecutions of the Saints, and those tragic scenes that can never be forgotten. Possessed, in a superlative degree, of those peculiar qualifications that support and invigorate the mind in adversity, she endured afflictions and overcame difficulties with a degree of patience and perseverance worthy of imitation.

By the massacre of Carthage, June 27th, 1844, she was left the sole guardian of a large family of children and dependants, for whom, by her indefatigable exertions, she provided the means of support, and removal from Nauvoo to this peaceful valley of the mountains. And after providing for their future wants here, she has been called to leave them and a numerous circle of kindred and friends, to enjoy the society of her martyred husband, and of the Prophets and Saints that have gone before, in another state of existence.

Her last illness, of about two months' continuance, she bore with her usual fortitude and patience, and only wished to live to do good to her family and those around her. She has entered into rest, and may the examples she set, during her sojourn on earth, not be forgotten by those she has left behind to follow after.

NOTICE.—We have just received 10 copies of the *Times and Seasons*, Vol. 5. Those Saints desirous of possessing a copy, should order of their Book Agents immediately.—Price, Boards, 6s. 6d.

ADDRESSES.—Matthew Rowan, 30, York Place, Britannia Square, Worcester.

Thomas Smith, care of Mrs. Bainbridge, 38, West-gate Street, Newcastle-on-Tyne.

Jacob F. Secrist, care of William Lark, Sigston Street, Fleming Gate, Beverley, Yorkshire.

Isaac Allred, care of Mr. Lewis Balson, Allington, near Bridport, Dorset.

LIST OF MONIES RECEIVED FROM THE 26TH OF MAY TO THE 2ND JUNE, 1853.

James Robson	£15 0 0	Brought forward.....	£39 10 0
Henry McCreary	15 0 0	Thomas Morgan	1 10 0
Thomas Clark.....	5 0 0	John B. Pears.....	5 0 0
Edward Weaver.....	2 0 0	Isaac Allred.....	8 5 10
James Linforth	2 10 0	John Kessell	2 0 0
Carried forward	£39 10 0		£56 5 10

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 26.—Vol. XV.

Saturday, June 25, 1853.

Price One Penny.

THE SANDWICH ISLANDS MISSION.

MINUTES OF THE FIRST ANNUAL CONFERENCE—NATIVE LETTER FROM J. H. NAPELA TO
PRESIDENT B. YOUNG—LETTERS FROM ELDER GEORGE Q. CANNON.

(From the Deseret News.)

Makawao, April 1, 1852.

Pursuant to a previous appointment, the brethren assembled at 10 o'clock, A.M., in A. Koa grove, in the district of Makawao, Island of Maui, to hold the Annual Conference of the Church of Jesus Christ of Latter-day Saints.

On motion of Elder Francis A. Hammond, seconded by Elder James Hawkins, Elder George Cannon was chosen President, and John E. B. Winchester Clerk of the Conference.

Present, four Seventies, three Elders, one Priest, four Teachers, and one Deacon. Opened with singing, and prayer by President Cannon.

The President proceeded to state the object for which the Conference had been convened—to celebrate the anniversary of the restoration of the fulness of the Gospel again to the sons of men in these last days, also as there was not much business to lay before the Conference, to fast and pray for the gifts, as enjoyed by the Church in ancient, and also in these last days. With great clearness and precision, he pointed out the way to obtain all that it was our privilege, as an organized Branch of the Church, to enjoy. He also exhorted the brethren to live in peace and unity, to humour each other's peculiarities, and strive to build each other up.

President Cannon then gave way, and was followed by Elders Hammond, Hawkins, Keeler, and Perkins, on nearly the same subject, all bearing their testimony in regard to the truth of this work, and rejoicing in it.

President Cannon followed, and said he wished to get the minds of the brethren in regard to ordaining one or more of the native brethren to the Aaronic Priesthood. The brethren expressed their minds favourable to such a course.

Motioned by President Cannon, seconded by Elder Hammond, that brother Napela, of Wailuku, be ordained a Priest at the coming Conference of the native brethren. Carried.

Motioned by Elder Hammond, and seconded by Elder Albion Burnham, that brother David G. Rice, be ordained an Elder. Carried. Brother Rice accepted. Brother Gaston then followed, laying before the Conference a request from President Lewis in Honolulu, that the Conference take into consideration the propriety of sending for more Elders to labour on these Islands. After the brethren had fully expressed their opinions on the subject, it was motioned by Elder Hammond, and seconded by Elder Hawkins, that we acquiesce in whatever views President Lewis may have in sending for El-

ders, and that as many as nine could be employed to good advantage. Brother Rice was ordained by laying on of hands by Elders Cannon, Hawkins, Hammond, Perkins, and Keeler.

Elder Cannon spoke on the design of the Priesthood being conferred upon man, and that we should strive continually to magnify our office and calling, that by them we may be exalted; also exhorted the brethren to have perfect confidence in each other. Several of the native brethren being present, Elder Cannon occupied a short time in explaining to them more fully the designs of our meeting; also the business that we had transacted, with the object of our fasting and praying for the gifts belonging to the Church.

Adjourned for one hour. Prayer by Elder Hammond.

Assembled in the afternoon at 3 o'clock. Singing, and prayer by Elder Keeler; after which, brother Davis' child was blessed by President Cannon, who also spoke some length on the gifts of the Holy Spirit, and that, as our business was done, we would devote the remainder of the day to fervent prayer, that we might receive them. Some time was occupied by the brethren in praying for the gifts of the Church to be manifested. Perfect order prevailed, and the hearts of the brethren were united as the heart of one man, that the Lord would shower upon us His Holy Spirit. After much excellent speaking and praying in English and native, as the day was far spent, it was motioned by Elder Hammond, and seconded by Elder Cannon, that the first day of each month be set apart as a day of fasting and prayer, for the obtaining the gifts, and for the outpouring of the Spirit upon this nation and people. Carried. It was motioned by Elder Hawkins, and seconded by Elder Hammond, and carried, that the minutes of this Conference be sent to Great Salt Lake City, for publication.

Motioned by Elder Rice, and seconded by Elder Burnham, that Conference be adjourned *sine die*. Carried. Closed with singing, and prayer by Elder Hawkins.

The members of the Conference met again on Friday evening, April 2nd, for worship, also to attend to the ordinance of baptism, same officers as previous. Four were baptised by Elder Hawkins, confirmation attended to, and the remainder of the

evening, and greater part of the night were devoted to speaking, singing, and praying for the outpourings of the Spirit upon ourselves, also upon the whole nation. Our hearts were made to rejoice, the Spirit of the Lord was abundantly poured upon us, and we felt it was the dawning of a brighter day upon these lands, and that all who opposed the spread of the truth, should be removed out of the way. We were loth to dismiss, yet, at one o'clock, meeting was closed with singing, and prayer by Elder Hawkins.

During this Conference, we have had great cause of rejoicing, much of the Spirit has been manifested, its flow has been continual, and it will be a time long to be remembered by all present. It is but a short time, little more than one year, since the first Elders landed upon these shores, as it were, friendless, and destitute to all human appearances, yet during this short time, more has been done through the grace of God, and the Eternal Priesthood, by the few Elders here, than by all the missionaries during their thirty years sojourn among this people; and we all know that this is but the commencement of a more mighty work in these lands, and as long as we rely upon the arm of Jehovah, the work will continue to spread and roll, until these lands will be filled with the knowledge and power of God.

GEORGE CANNON, President,
J. E. B. WINCHESTER, Clerk.

Valley of Jao, Wailuku, April 6, 1852.

The brethren assembled at nine o'clock, A.M., in the Valley of Jao, according to an appointment previously given, to hold the first annual Conference of the native Branches of the Church of Jesus Christ of Latter-day Saints.

On motion of Elder J. Hawkins, seconded by Elder J. Keeler, Elder G. Cannon was unanimously chosen President.

On motion of President Cannon, seconded by Elder Hawkins, brothers William H. Uaua and K. H. Kaleohano were chosen Clerks of the Conference.

Singing, and prayer by Elder Cannon, who addressed the congregation, and stated the object for which this Conference had been convened—that on this day, twenty-two years since, the Church of Jesus Christ was restored to the earth, through the power of God; and that we

had assembled to celebrate the anniversary of the restoration of said Church, which, at its first organization, numbered only six members, yet, notwithstanding all its persecutions, to-day numbers its thousands, yea, tens of thousands; therefore, we had this day assembled to confer upon things and principles pertaining to the Kingdom of God upon earth, also to celebrate the Sacrament of the Lord's Supper, likewise to fast and pray for the gifts of the Holy Spirit.

Present, four Seventies, four Elders, seven Teachers, and three Deacons. Elder Hawkins represented the Kula Branch, numbering seventy-three members, one Elder, one Teacher, and three Deacons. President Cannon represented Koolau Branch, one hundred and seventy-five members, three Teachers, and seven Deacons. Elder Hawkins represented Honolulu Branch, thirty-eight members, one Teacher, and one Deacon. Elder Cannon represented Wailuku Branch, one hundred and fifty members, one Elder, and three Teachers. Elder Hammond represented Waiehu Branch, fifty-two members, two Elders, one Teacher, and one Deacon. Elder Cannon represented Kealia Branch, twenty-one members, one Teacher, and one Deacon. Elder Winchester represented Makanao Branch, sixteen members, two Elders, one Priest, one Teacher, and one Deacon. Elder Keeler represented an unorganized Branch at Kaupoo, consisting of thirty-two members.

On motion of Elder Hammond, seconded by Elder Hawkins, brother J. H. Napela was chosen to be ordained a Priest.

Motioned by Elder Hammond, and seconded by Elder Keeler, that brother William H. Uaua be ordained a Priest. Carried.

After which several Teachers and Deacons were nominated, and chosen for the different Branches.

President Cannon then arose and asked brothers Napela and Uaua if they were willing to accept the Priesthood, and endeavour, to the best of their ability, to magnify their offices and callings, the Lord sustaining them. Brothers Napela and Uaua signified their acceptance; the Lord helping and guiding them by His Holy Spirit, and strengthening their faith, they would devote themselves to His service.

Elder Cannon proceeded to inform them of the duties of their callings, also ex-

horted them to be faithful, and that if they magnified their offices, it would exalt them; and that if they neglected to do so, it would condemn them.

Elder Cannon was followed by Elders Hammond, Hawkins, Keeler, and several of the native brethren, on paying the tenth of their increase into the Church as tithes for the building of Churches, [houses of worship, we suppose.—Ed.] and for such purposes as the cause may require. It was thought by the brethren, that this step was highly necessary, as one or two Churches had been begun for some months, and were not near completed. They are backward also in administering to the necessities of the Elders who labour among them, in consequence of their lack of unity and concentration of effort; and it was thought this would be the only means to remedy these defects.

Motioned by brother Napela, that the members of the different Branches pay their tithes hereafter for the benefit of the Kingdom of God. Seconded by brother Uaua, and carried unanimously.

After which, President Cannon nominated three to take charge of the tithing, brothers Napela, Uaua, and Maiola; seconded by Elder Hammond, and carried. After which it was motioned and seconded, that Conference be adjourned one hour. Carried. Prayer by Elder Hammond.

During the intermission, the ordination of the different officers chosen, was attended to; also the confirmation of five who were baptized.

Met at 3 o'clock, P.M. Singing, and prayer by Elder Keeler. After which, the Lord's Supper was administered. Elder Cannon spoke at some length, informing and teaching the brethren and sisters, of the nature and design of this Sacrament, and exhorted them to prepare their hearts for the reception of the Holy Spirit. Many of the brethren spoke, bearing their testimony, and exhorting each other to be firm and steadfast.

After which, Elder Cannon stated that the business of the Conference being over, the brethren should speak, sing, and pray for the gifts of the Holy Spirit; that, for this object they had fasted, and that it was their privilege to receive them now.

The brethren occupied some time in praying, singing, and speaking. They enjoyed much of the Holy Spirit, their

hearts were united, and they observed good order and decorum. Joy filled their hearts, and they triumphed and rejoiced in the Gospel of truth; and although they had continued fasting, they were not hungered, but were filled with the Holy Spirit, and they seemed to triumph over all opposition, and to believe that the Gospel should spread over the whole of these Islands.

President Cannon spoke upon the spread of the Gospel in this island—that we had indeed been blessed, considering the means employed; that none of the Elders thoroughly understood the language, and that they had many privations to encounter, yet the work was rapidly and surely progressing, and that these were, as it were, the first fruits of their labours; and, if these were the first fruits, what would the fulness of the harvest be? Also exhorted the brethren to be firm, and to seek after truth, and that, if they would observe all the words of the Lord, and be guided by the Spirit at all times, they should progress, yea, and even outstrip their white brethren, for they were of the house of Israel, God's chosen people.

President Cannon gave way, and as the sun was fast going down, much against our will, we were forced to bring our Conference to a close. Some of the native brethren wished to tarry even until morning, yet we thought it would not be wisdom to do so.

Motioned by Elder Hawkins, that this Conference be adjourned until the 6th day of October, 1852. Seconded by Elder Hammond, and carried unanimously.

Motioned by brother Napela, that the first day of each month be set apart for fasting and prayer for the gifts of the Church, also for the Lord to prosper the spread of the Gospel upon these Islands. Seconded by brother Nuhiwa, and carried.

The Conference was then dismissed with prayer by Elder Hawkins.

During this Conference, good order has prevailed, the brethren and sisters have been very attentive; they all seem willing to obey the truth as fast as they learn it. They have been very much addicted to smoking, yet many among them, even some of the most influential men in the Church, have entirely quit the use of the weed. They are becoming more neat and cleanly than when first the Elders commenced to labour among them; and no

doubt that when they can be brought to concentrate their efforts, they will exert a salutary influence in these Islands.

GEORGE CANNON, President,

WM. H. UAUU,

K. H. KALEOHANO, } Clerks.

Translated by John E. B. Winchester.

I ka mea i hoaponoia.

B. Young, Aloha nui—

Ke kupu nei kuu manao e haioku ia oe no na mea o ke aupuni o ke Akua mau loa.

I ka makahiki 1851, malama o Maraki la 8 Ua komo mai o George Pukuniahia ma lako o kuu hale ma Wailuku mokupuni o Maui o ko Hawaii Paeaina, a hoi noia e ka makou kumu mua o D. T. Conde kona inoa, a nolaila, na hoi aku la George Pukuniahia, ma kou hale ma Kula ma keia mokupuni no, a ma laila oia i kukulu ai i ka Ekaresia a Ke Haku, a hiki mai i ka malama hope oia makahiki, na kakulu ia George Pukuniahia, a me Hamana i ka Ekaresia o ka Haku me Wailuku nei a hiki loa mai ka M. H. 1852, na mahuahua no a ke mahuahua mau nei i keia manawa, a ua maopoka ia makou o ko ke Akua Ekaresia no keia o ka enranerio i haina e na haole mai manua Pohaku mai, a no laila wa loa a ka mauao io ikaikai ke hahi poe ka naka, ma Hawaii nei manuelli oka lokomaikai o ke Akua mao Jesu Karito la ka Haku i loa mai ai ka Uhane Hemolule ia makon Amene.

Me oukou ke aloha io i ka Haku i ke aopauole, Amene.

He nui kuu makemake e ike ia oukou ina mukua o ka euanerio Karito Jesu. Aa na laua kuu manao e holo aku i ko oukou wahi ke loua ka wa pono.

Owan no me ka maholo,

J. H. NAPELA.

Wailuku, 8 Apl, 1852.

TRANSLATION.

To the person justified, Brigham Young. Great love to thee.

The thought springeth up in me to tell thee concerning the things of the Kingdom of the Everlasting God.

In the year 1851, in the month of March, the 8th day, George Cannon came into my house at Wailuku, the Island of Maui, of the Hawaiian group. He was afterward persecuted by our former teacher, D. T. Conde; therefore, George Cannon went to my house in Kula, upon this Island. He afterwards established a Branch of the Church of the Lord there, and when the last month of that year ar-

rived, George Cannon and [brother] Hammond established a Branch of the Church of the Lord at Wailuku, and when the year 1852 arrived, it had increased, and it is constantly increasing at this time! and it is very plain to us, that this is the Church of God, and that it is the Gospel which is preached by the white men from the Rocky Mountains; and there are many upon these islands who have obtained strong faith by the grace of God, through Jesus Christ the Lord, that we might receive the Holy Ghost. Amen.

May the true love of the Lord be with you, worlds without end. Amen.

My desire is great to see you, ye Fathers of the Gospel of Jesus Christ; and my thoughts are buoyant to go to your place, when the proper time arrives.

Yours with admiration,

J. H. NAPELA.

Wailuku, 8th April, 1852.

Wailuku, April 8th, 1852.

Dear Brother Brigham—

As brother Napela has written a few lines to you, I thought a few lines upon the back of it, would not altogether be unacceptable. I was over at Waiehu, at brother and sister Hammond's place of residence, and upon returning, found this letter written to you, which brother Napela wished me to translate. He is the most influential man that has yet joined the Church; he has come out and embraced the work in face of all the opposition of the majority of his friends and relatives! and his whole heart seems to be engaged in the work and its progress here. He is also anxious to see the Valley and the folks there. The work is rolling on here, notwithstanding the weakness of the instruments employed; and I feel that if we do right it will still continue to roll. Opposition is very strong, and all manner of lies are propagated for the purpose of retarding the work here, but it still progresses, and it will progress. They have received the copy of the article written by the United States' officers, as published in the *Herald* of New York City, and it is a *sweet morsel* for the *PRIESTS* here to *gloat over*; they, at present think a *great deal more* of it than they do of their *Bible*, and quote from it a *great deal oftener*.

They fight hard, and are determined not to yield an inch without a struggle for

it. We pray for them continually, and it is very apparent to me, that our prayers are being heard.

Upon this island, we at present number about five hundred and sixty. I am not well informed as to the exact number upon the other islands, but I expect that altogether upon all the islands we number about seven hundred. We are striving, those of us that have not the language, to acquire it, with tolerable success. Brother Lewis will no doubt write to you from Honolulu. Brothers Bigler and Farrer are also upon that island, they were all well, as well as sister Lewis, the last accounts. Brother Perkins is upon Molokai, as also sister Perkins; her health is not very good, but it is improving. Brother and sister Woodbury are upon Hawaii, they were both well the last news. Brother and sister Hammond, brother Hawkins (late from the Island of Hawaii), and brother Keeler, and myself are upon this island; we are well, and in the enjoyment of good spirits. Brother and sister Hammond are living at a place called Waiehu, a short distance from here, they are tolerably comfortably situated. When we view the progress of the work up to the present time, it requires no very keen perceptive faculties to see that the hand of the Lord has been with us in sustaining us. At present what little leisure time I have I devote to the translation of the Book of Mormon, if translated we believe it would be of incalculable benefit to the people.

By brother Martin you will receive the minutes of the First General Conferences upon the islands—one of the whites, and the other of the natives. As brother Martin is waiting I must draw to a close. With prayers, &c., for your welfare and safety, I remain, your brother,

GEORGE CANNON.

Wailuku, Maui, Sandwich Islands,

Sunday, October 3, 1852.

Brother Angus—We have had morning and afternoon meeting to-day, and have enjoyed ourselves much, in a large new Meeting House which is nearly completed, and expected to be complete for Conference on Wednesday next. The Saints generally are rejoicing, and I feel glad that I am privileged with preaching the truth unto them; it is a glorious privilege, and I desire to appreciate it. The work is taking a stand that it has not heretofore

done, and my prayer is, that it may spread until the friends of error and priestcraft shall fear and tremble from one end of these islands to the other. Meeting

Houses have been, and are being built at different places, and things are taking a different aspect.

GEORGE Q. CANNON.

THE SOCIETY ISLANDS MISSION.

PERSECUTIONS, IMPRISONMENT, &c., OF THE SAINTS, BY THE FRENCH.

(*Letters from Elders B. F. Grouard and James Brown.*)

(*From the Deseret News.*)

Dear Sir—I have the extreme pleasure of presenting for publication in your valuable paper, a brief account of the state of the Society Islands mission, having left there in company with Brother Addison Pratt and family, the 15th of last May. We arrived in San Francisco on the 1st of July, where Brothers Pratt and Crosby, together with others who came at the same time, still remain, procuring means to gather with the Saints. We left in the field brothers Hanks and Brown, but brother B. was expected to follow us immediately.

The Saints were very unwilling to have us leave them, and we also felt unwilling to do so, but our situation had become so unpleasant, and our efforts so confined, by interference of the French government, that we thought it our wisest plan to abandon for a while any further operations, and return home.

The causes which led us to this course were as follows—For the last six years, the Catholics under the protection of the French Government, have been exerting themselves with all the influence that prodigal distribution of property, and official preference could command, to establish their religion among the natives, but without success. On the other hand, the Everlasting Gospel—the words of Eternal Life—dispensed by a few, apparently weak, friendless, and penniless strangers, was rolling steadily on, obtaining converts by hundreds, and exerting an influence that held the natives as by a magic spell, against all the inducements that could be held out for them to embrace Catholicism. The simple name of Elder seemed to be a tower of strength, that defied all the arts and devices they could conjure up to supplant us; this was a mystery they could not solve, but as the government had, for sinister motives, made religious toleration a prominent feature in their new constitu-

Great Salt Lake City, Jan. 3, 1853.

tion, they could not, directly interfere with us. This was the state of affairs when brother Pratt arrived on his return mission in May, 1850, accompanied by brother James Brown. About this time charges had been preferred against myself and brother Whitaker (a resident of the Islands, and an Elder), for using seditious language at a Conference the April before. Consequently a man-of-war was dispatched to bring us prisoners to Tahiti. When we arrived there to our great joy and surprise, we found brothers Pratt and Brown, who had arrived two weeks before; we had no public trial, but simply underwent an examination before the governor; and though some twenty affidavits had been elicited against us, they were so flimsy and contradictory, that the simple affirmation of truth and innocence compelled an honourable acquittal. Brother Pratt then interceded for permission to accompany us to Terebuai, where we had a vessel in progress of building; but to our surprise, he was detained under pretence of making further enquiries in regard to the complaints that had been made against us; and in this manner he was kept a prisoner in Tahiti, for several months. In the meantime the Elders, with their families from this place, arrived at Tubuai, and this was more cause of uneasiness to the authorities, lest if our influence should increase in proportion to our numbers, we should subvert the government. A set of articles were then drawn up, which we were compelled to sign, forbidding us to receive any support from the natives whatever, and in other ways oppressing us; however we had to make the best of it, and when our vessel was finished we commenced operations under our new *dispensation*. The first thing we knew, brother Brown was in trouble, because the natives and their children would run after, and cleave to

him, and let the priests *alone*. (The priests, you will understand, had bought land, built houses of worship, and hired the people to come and hear them preach.) This was enough to sustain a charge of sedition against him, and he was accordingly banished from the Islands of the "protectorate." We continued to labour under this oppression, living as much within our own means as possible, but finding ourselves subjected to a vigilant espionage, and every little annoyance that could be induced against us, we found it unpleasant, if not unsafe to remain any longer. We therefore resolved to leave for the present, and await for further orders.

We did all we could to organize and set things in order previous to leaving, and brother Hanks still remains among them, though for the want of conveyance, he will not be able to travel much. The Saints, numbering between 1500 and 2000, are scattered on some twenty islands, and some of them remote from each other, which makes it difficult to communicate with them. But as a general thing they are faithful and zealous Saints, and many of them have a great desire to gather to Zion. We left a number of native Elders also, who have proved themselves worthy men of God, and are faithfully labouring in the ministry, according to the best of their knowledge.

I might say much that doubtless would be interesting, relative to the habits customs, &c., of a people of whom so little is generally known; but not wishing to intrude further on your valuable columns, I forbear.

Respectfully yours, &c.

B. F. GROUARD.

Elder Addison Pratt,

I arrived on the Island of Tahiti, November 10th, 1852, and learned from the presiding Elder on that island that there

were a great number of the Tid Mutu brethren from the Island of Ana there in prison on Tahiti. The same day, I received a letter from the brethren then in prison, stating that there were thirty-eight of them from the Island of Ana. Their crime was holding meeting after they were forbidden by the authorities; they were diligently watched, and forbidden to read, sing, or pray. They were then removed to the Public Works in the mountain, and engaged in digging a pass, and fed on a small allowance of bread and water. I learned from the sons of those who were prisoners that some of them had been so much abused by whipping, &c., that they were sent to the Hospital. On the 11th, a schooner arrived from Ana, with eight more—six brethren and two sisters, who were also sent to the Public Works, their crime was holding prayer meetings in their dwellings. On the 14th, news came from Ana, that the brethren had killed one priest and a constable, who came to assault them while engaged in family prayer, and it was reported another Catholic priest was missing, and it was supposed he also was killed by the brethren, in an unlawful attack. On the 15th, I received a letter from the prisoners in the mountains, stating that they were in a miserable condition and wished my advice. I wrote them to be patient, and trust in God, and I would do all I could to benefit them; but being myself constantly pursued by two constables, and constantly watched, I could do nothing. On the 26th, I was obliged to leave the islands, by order of the government; the same day there was an armed brig sailed to the island of Ana, for the purpose, as was said, of massacreing all who would not renounce their religion; it was also said that there were then thirty-five in close confinement on that island.

JAMES BROWN.

THE QUESTION OF THE HOLY PLACES.

(From Lloyd's Newspaper, May 28.)

As the question of the "holy places" has lately excited so much interest in Europe, your readers will, possibly, be glad to learn the nature of those sanctuaries, and of the respective claims to them. The Latins, supported by France, demand

in the city of Jerusalem, the possession of the Church of the Holy Sepulchre, the monastery of the Holy Saviour, the entire "sepulchre of Christ," which is the centre of the above church, the great and little cupola of that edifice, and the vaults

and columns, as far as the iron gates, now marking the Greek part of the church. By a firman granted to the Greek monks in 1813, they have made good their claim to one-half of the "sepulchre of Christ." There are sixteen arcades in the upper gallery of the church, eleven of which belong to the Latins, and six to the Armenians. The former possess the galleries and monastic dwellings erected over the vaults and columns, also three out of the seven arcades, named "the arcades of the Holy Mary," the other four being held by the Greeks.

The grotto of the "finding of the Holy Cross" is almost exclusively possessed by the Greek monks, but is claimed by the Latins. Mount Calvary is "divided" between the two religions, and the "Stone of Unction" is common to both. In the valley of Jehoshaphat, the Latins claim the "Sepulchre of the Holy Virgin," and the chapels of Saint Joachim, Saint Anne, and St. Joseph, but those "sanctuaries" are now held by the Greeks. In Bethlehem, the Latins lay claim, 1st, to the whole of the convent, but they have at present only one-third of it, the other portions being occupied by the Greeks and Armenians; 2nd, to the whole of the so-called "large church of Bethlehem;" but they are now virtually excluded from it altogether, the Greeks having the greater portion of it, and the Armenians the choir. In 1819, the latter walled over the door held by the Latins, and thereby prevented the Latin processions; 3rd, to the "altars of the Nativity," and the "adoration of the Magi" in the "Grotto of the Nativity." The former altar is now in the possession of the Greeks and Armenians; and 4th, to the large garden, serving formerly as the cemetery of the Latin monks—a garden now belonging to

the Greeks. Other property, claimed by the Roman Catholic monks in Bethlehem, was granted to the Greek ones by a recent firman.

In the city of Judah, now the city of St. John, the Latins are in undisturbed possession of the convent, the church, and the ruins known as "The Visitation of St. Elizabeth." The same may be said of the convents of Rama, Jaffa, Acre, Nazareth, Mount Tabor, and Sidon. The Latins claim also, 1st, the exclusive possession of the keys of the "Sepulchre of Christ." To prevent disputes, however, and also, be it said, to "put money" in their pockets, the Turks have placed those keys in their own pockets, and only take them out for a "consideration;" 2nd, the privilege of visiting that part of Mount Calvary which now belongs to the Greeks, and of celebrating the Latin mass on it—the Greeks, on their side, refuse the admission; 3rd, the exclusive right of saying mass in the lower vault of the great church of Bethlehem, and of preventing the monks of other creeds celebrating service therein—rights no longer possessed by the Latins; and, 4th, the right of preferring all cases of law to the sublime porte in Constantinople, and not to the authorities in Palestine, a right which has become obsolete, as well as the one referring to the exemption of the Latin monks from the payment of taxes for the burial of their dead.

The principal scenes between the Latin and Greek monks are Jerusalem and Bethlehem, and in those cities the quarrels chiefly relate to the possession of the "Sepulchre of Christ," the grotto of "the finding of the Holy Cross," Mount Calvary, the great church at Bethlehem, and the large garden in that place.

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 25, 1853.

HOME CORRESPONDENCE.—*Wales*.—President W. S. Phillips writes us, dated Merthyr Tydfil, June 6. He had been visiting two Conferences in Pembrokeshire, and found the Saints in good spirits. The prospects were very good in those Conferences. Elder Phillips had heard by letter that many baptisms had taken place since his return, amongst the rest an old man, 85 years of age, who had belonged to the Methodist connexion, but who now bears testimony to the truth of the Gospel; also,

that several more baptisms were expected to take place immediately. At Swansea, a noted Independent minister, lecturer, and formerly editor, had been baptized.

Sheffield Conference.—Elder William Glover writes us, dated Sheffield, June 4. A good spirit was prevailing throughout the Conference, the Priesthood felt determined to warn the people, and the Travelling Elders were doing their best to break up new ground. A noted "Anti-Mormon" was busily employed in exhibiting what he had in his heart, by pouring forth its contents before the good people of Sheffield. All right. Satan's work must be done by somebody.

Norwich Conference.—Under date, Norwich, June 6, Elder J. Hyde writes us. He and his co-workers had recently been enabled to raise an interest in a new part of the Conference, in the county of Suffolk, and to open a room in a central part of that district. The attention of some respectable people was attracted, and a Hall in the town of Framlingham was promised. When Elder Hyde arrived there, May 28, he found the walls placarded, warning the people against listening to the doctrines of "Mormonism." The gentleman who had promised the use of the Hall revoked his promise, so Elder Hyde was under the necessity of preaching in the open air, on the afternoon and evening of the 29th, to large and attentive congregations, who took their umbrellas, and stood in the rain. On the evening of the 31st, he again preached in the open air, when a gentleman came up and offered to fit up a neat Hall for preaching, at a moderate rent, which offer was accepted. Plurality of wives was urged by some of the hearers as an objection, whereupon Elder Hyde wanted to know if the people wished to condemn Abraham and Jacob, for they would be under the necessity of so doing, if they condemned the Latter-day Saints for believing in the doctrine of a plurality of wives. To condemn the Father of the Faithful, and the Father of Israel, was too bold and infidel a stroke for the people, so they gave up the point. Appearances were in favour of a good work being done.

Southampton Conference.—Elder George Bramwell writes us, dated Portsmouth, June 3. He had just held his Conference, baptisms had been frequent the past quarter, and a spirit of union pervaded the Conference generally.

Lincolnshire Conference.—Elder Charles Derry writes us, dated Sleaford, June 2. The work under his charge was progressing, the Elders and officers generally were doing their best. In Peterborough, lately opened, and Lincoln, the prospects were good, though considerable opposition had been manifested at Lincoln. This opposition had caused many to attend the meetings of the Saints, and to acknowledge that there is more truth in "Mormonism" than they were aware of.

FOREIGN CORRESPONDENCE.—The Western Emigration.—We have received a letter from Elder I. C. Haight, written on the Mississippi River, dated steamer *Kate Kearney*, May 15. He was on his way from Keokuk to St. Louis, to make the necessary preparation for the late companies. The season had been very rainy, which made the streams high, impeding the arrangements for the collecting of the cattle, and trying the patience of the Saints in camp, who, nevertheless, showed an excellent spirit, and were generally very healthy, only one adult and two or three children having died in camp. Elders Shurtleff, Young, and Harmon were up the country, after the cattle. Elder Wheelock was in camp.

The "Falcon," at New Orleans.—By letter from Elder John Brown, dated New Orleans, May 19, we learn that the *Falcon* arrived at that port on the 18th of May. The company were well, and in good spirits. Four deaths, of children, occurred during the voyage. The general health of the company had been very good. In consequence of the lateness of the season, and the company on board of the *Camillus*

being in charge of experienced men, Elder Brown had determined to go up the river, with the *Falcon's* company.

Malta.—Elder James F. Bell writes us, dated Malta, May 21. Elder Bell was well, and he and the Saints generally, were in good spirits. They had been baptizing since his last letter, and they were expecting to baptize two or three more in the course of a few days from the date of his present letter. Their meetings were well attended. Subscriptions had commenced towards the Temple Fund. The Church numbered 23, including 1 High Priest, 3 Elders, 2 Priests, 1 Teacher, and 3 Deacons. Seven baptized since December last.

Germany.—Elder Daniel Carn writes us, dated Hamburg, June 3. Since his last letter he had baptized 10 persons. The Branch at Boizenberg numbered 26, with excellent prospects, providing the Elders had full liberty to preach there. A very warm interest in the work was excited in Hamburg and vicinity.

Switzerland.—Elder Carn informs us that he had received a letter from Elder George Mayer, dated May 23. Elder Mayer had quitted Basle, and gone to Birsfelden, near Basle, where he had liberty to preach. The priests had cautioned the people not to go to hear him, urging that the "Mormons" were dangerous people.

France.—By letter from Elder A. L. Lamoreaux, dated St. Heliers, Jersey, June 2, we learn that the French mission was looking up. Prospects were good at Paris, Calais, and Havre. Openings for Elders were also presenting themselves in various quarters.

Cape of Good Hope.—We learn indirectly that Elders Jesse Haven, Leonard I. Smith, and William Walker arrived at the Cape of Good Hope, April 18th, in good health. They found friends on every hand to assist them in their labours.

THE MISSIONS IN THE PACIFIC ISLANDS.—Some time has elapsed since we were enabled to give any information respecting the progress of the work on the Isles of the Pacific. In the present Number we have the privilege of giving the Minutes of the First Annual Conference held in the Sandwich Islands. The success of the work there has been rapid, a Church of about 557 members, and 32 officers, having sprung up in about a year. This is certainly a matter of rejoicing. To hear of the seed of Abraham turning in multitudes from the error of their ways, and from the traditions of many generations, and ardently seeking after the knowledge of their progenitors, and contending earnestly for the faith and doctrines delivered to the ancients, is peculiarly gratifying to every believer in this last dispensation. Surely the isles shall wait for the law of the Lord, they shall wait upon the Lord, and put their trust in Him.

It appears that the French have determined to shackle the efforts of the Elders in preaching the Gospel and building up the Kingdom of God in the Society Islands, and if possible to prevent altogether the spread of Truth there. It seems that the French are wishful to extend to those fair isles in the Pacific the despotism that narrows the mind and cramps the soul in France. If blessings are carried to the home of the heathen by uninspired civilization, no one can deny that it carries also a corresponding amount of tyranny and degradation. However, it is written that all things shall work together for the good of those who keep the commandments of God, and we trust the present unhappy state of things in the Society Isles will eventually prove instrumental to the rolling on of the purposes of Jehovah. The spirit manifested by the French Christians will show to the minds of the honest natives a dark contrast to the spirit manifested by the Elders, and will no doubt predispose many to embrace the fulness of the Everlasting Gospel, with all readiness, when the Almighty shall see fit to soften the hearts of the rulers, and roll in a favourable opportunity for the advance of His Kingdom. So after all a quick and an extensive work may be done in the isles, in spite of the devil. May it be so.

UTAH LEGISLATURE.—Amongst other acts and appropriations passed by the Utah Legislature, at its second session, were the following—

Erastus Snow, Franklin D. Richards, Thomas Tennant, George A. Smith, Matthew Carruthers, John C. L. Smith, Joseph Chatterley, and their associates, and successors, were incorporated as the Deseret Iron Company.

Three thousand dollars were appropriated for the purpose of building an arsenal, one thousand dollars to put the public arms in repair and order, and one thousand dollars for the establishment and encouragement of a military school. (The Governor, and the members and officers of both houses, thinking these military appropriations inadequate to accomplish the intended object, donated 5474 dollars to assist in the erection of the arsenal.) Two hundred dollars as a premium for the manufacture of the first hundred pounds of good rifle powder, manufactured from Utah produce, one hundred dollars for the second hundred pounds, and fifty dollars for every subsequent hundred pounds, up to two thousand pounds. Two thousand dollars for the working of a road to the coal beds in Iron county. Three thousand dollars for the building of a bridge across the Jordan, on North Temple street. Two hundred dollars to assist a company to take out the waters of the Jordan for irrigation. Two hundred dollars as premiums for the greatest quantity of flax seed raised in 1853, on given quantities of land. Two thousand dollars to defray the expense of erecting the bridge across the Sevier river. One thousand dollars to grade the road around the point of the Utah mountain.

TO PASTORS, PRESIDENTS, AND SECRETARIES, OF CONFERENCES.—As the time is at hand for the making up of our *Half-yearly Statistical Report*, we take the present opportunity of referring the above-named officers to the table of instructions published in the *Star*, Vol. xiv., No. 30, page 474.

MORMONISM.

(From the Cambridge Independent Press, May 28.)

When we first heard that a person was about to give lectures upon this absurd doctrine, we did hope that they might be effectual in preventing the spread of the Mormon delusion; to be sure, the opinions expressed by various correspondents as to the powers and qualifications of the lecturer, a Mr. Hepburn, although somewhat conflicting, did not tell much in his favour; and, therefore, in order that we might judge for ourselves, and give an unbiassed opinion, our Reporter attended each evening at the Lecture Room, and we leave him to narrate what he saw and heard, from which it will be seen that Mormonism, instead of receiving any "blow or great discouragement" from the Lecturer, will fallaciously consider its tenets unassailable, seeing that the "Lecturer" could neither command an audience, nor control his temper.

On Monday (says our report) Mr. Hepburn commenced his series of lectures at the Black Bear, Wheeler Street. It was announced that "doors will be open at half-past seven; to commence at eight." Mr. Naylor had printed the bills; Mr. Naylor stood at the door, evincing great anxiety for persons to pay, and secure their places; and one of Mr. Naylor's youths was placed on the stair-case, carefully watching the money taken, the admission being sixpence, and threepence. It was not, however, till half-past eight, that Mr. Hepburn presented himself, the attendance being very thin, his auditory evidently looking upon the affair as a joke. Mr. Hepburn commenced in the following remarkable style—He said he always had a chairman, and as Jesus Christ came from Heaven, and took the chair upon earth, he proposed that Mr. Charles Naylor

lor should take the chair on the present occasion. Notwithstanding this most improper and extraordinary introduction, Mr. Naylor occupied the chair, and gave no rebuke; he made a speech, of course, by which it appeared that the Damon and Pythias sort of friendship which existed between himself and Mr. Hepburn had commenced at a public-house at Soham. Mr. Naylor having spoken in eulogistic terms of his friend, Mr. Hepburn commenced what he called (for the want of a more appropriate name) his lecture. He complained, with some irritability, that Mr. Trevis, the landlord, had made him pay for the room before he commenced his lectures, but he had not done with the landlord for it. He next made the delicate disclosure that he had "never committed incest with his own daughter;" he had, he said, "got a wife, there she sat, and he loved her dearly." (This produced much laughter.) He next informed the meeting that he was a Scotchman, a countryman of Burns, who was immortal; "and," said he, "I am not immortal yet; but I shall be when I'm—(here he pointed with his fingers to the ground) from which motion, we suppose, he meant in the grave. "Yes," said he, "Hepburn, like Burns, will be immortal." Throughout his lecture, he used the word liar more than twenty times. In fact, "it's a lie," and "he's a liar," were in continual use. To show that the Book of Mormon was not the Bible, he used this simile—"Is peas beans, or is beans peas? Is pea-meal bean-meal, or bean-meal pea-meal?" He informed the meeting, (but it was quite unnecessary,) that he was not an educated man; he had, however, read Jack the Giant Killer, Jack and the Bean Stalk, and the Arabian Tales. He wished that a Mr. Young was present, he would give him a whacking, he would make him cut, oh! how he loved a game of that sort. We shall also select one of his *entertaining* anecdotes, which we will give in his own words—"I recollect, one day my father gave me such a drubbing. Father had bought a pig, and brought it home, its legs tied to a piece of string, I was playing at marbles at the time, but my father said to me, says he, hold this here pig, while I make a sty; I could'nt play at marbles and hold the pig too, so I pops the pig into a chest, and shuts him up; when father made the sty, he comes, and says, where's

the pig? says I, I popped him in the chest! In the chest? says my father. Yes, says I; so we looked, and there was the pig, quite dead!" "He died," roared the lecturer, "for want of air. Put that down! that's one!" (a favourite expression of Mr. Hepburn's.) We have given this as a specimen of what the *Cambridge Chronicle* calls Mr. Hepburn's "original and lucid style," comparing him also to John Bunyan. In appearance Mr. Hepburn is very repulsive, his language is coarse and incoherent, his style rude and energetic, he throws the Bible and the Book of Mormon on the ground with great violence, and then asks imaginary opponents to come forward and discuss theological questions with him. He has no mean notion of his own powers, for he says, "I come here, in this University town, the seat of science, philosophy, and theology; but where's their theology? Shut up in walls—held between stones, bricks, and mortar. Oh, let 'em come here, I'll talk to 'em." Whether Mr. Hepburn meant the college walls, the brick, stones, or mortar, or the members of the University, we must leave to the imagination of our readers, and the decision of the Chairman, who, when he next has those long conversations with the Masters of Colleges, that he once boasted of, we hope will report this "lecture." Then, again, "Where's Mr. Young? where's the editor of the *Independent Press*? where's their reporter, Mr. Clements? Let them come here!" But they did not.

On Tuesday night, Mr. Hepburn was in a high fever of excitement, in Wheeler-street, because no one was inclined to patronize him—for even his friend Naylor had deserted him; but he was surrounded by about a dozen idlers, and, having announced that there would be no lecture that night, for want of company, he suddenly altered his tone, and ordered the doors to be thrown open, invited all who liked to walk up, saying he would lecture for nothing. On Sunday night, Mr. Hepburn went to the Mormon meeting, and interrupted the proceedings; he was then accompanied by Mr. Naylor, and a policeman was sent for, but Mr. Hepburn was not removed. In allusion to this fact, on Monday night, the Lecturer said, "I did not lift my foot to kick the ass, for it's never worth while to kick an ass."

On Wednesday night, Mr. Hepburn's attendance was very thin again; he how-

ever, kindly invited the bystanders upstairs, and a highly respectable tradesman hearing the invitation, was induced to go up, but, to use his own language, he was both shocked and surprised at the vulgarity and conduct of the lecturer. He expostulated with him, and when about to leave with another person, who had replied to a question put, by Hepburn, the lecturer rushed from his platform, seized both by the collar, and wanted to drag them forward. An athletic person standing near, put his fist in Mr. Hepburn's face, and insisted upon his releasing the two, saying, "if you had dared to seize me in that manner, I would have struck you down." Mr. Hepburn then returned to his place, and continued his lecture in his usual low and abusive strain of eloquence. His plan is to stand in the middle of the road and enter into bombastic conversation, till he attracts a dozen or two around him, and ever and anon he exclaims, "Bring anybody here, let them be of the University, it's no matter to Hepburn, I'm ready for them all." On this occasion, at the request of the inhabitants of the street where he lectures, a couple of policemen were stationed near him, and by this means the nuisance was abated.

On Thursday evening Mr. Hepburn lectured to a select audience of twenty. He proposed Mr. Henry Hall in the chair, saying that that night he did not care whether the chairman was a Christian or an infidel. Mr. Hall for some time refused to accept the proffered honour, but eventually was persuaded. Mr. Hepburn then commenced his lecture, and there was by far a greater freedom from vulgarity than on previous occasions. He denounced Mormonism, with great energy; read various passages from books recognized by the Mormons, but which showed the absurdities of their doctrines; by the aid of pictures he illustrated a female's progress into Mormonism, and her eventual ruin. He informed his auditory that he cared for no man, he was regardless of frowns and indifferent to praise, he did not care for the clergy, he had read Tom Paine, and agreed with the *Rights of Man*, but not with his *Age of Reason*. But Paine, Rosseau, Voltaire, or any of the writers of that school were not so dange-

rous or so bad as the Mormons; once these Mormons, out of spite to him, tried to bribe his wife with £10, to leave him to go over to the Salt Lake, but she resisted their importunities. After speaking of several persons by name, the lecturer received a gentle rebuke from the Chairman, who reminded him of the absence of those persons, saying it was unfair to attack men behind their back. The evening terminated by an amusing scene between the lecturer and Mr. Trevis, the landlord of the room, for, although the latter is no Mormonite, there is evidently not the best feeling between them. On this occasion, one of Mr. Naylor's youths was money-taker at the door, but we imagine that the speculation will not turn out to be a profitable one.

Last night, Mr. Hepburn lectured on the "Spiritual Wife Doctrine;" notice having been given that females and boys were not to be present, we therefore much question the propriety of introducing the subject at all; it can easily be understood that the details of the lecture are of a disgusting character, and calculated only to gratify the curiosity of unclean minds. This completes Mr. Hepburn's series of lectures, and before he leaves Cambridge, it will perhaps be consolatory to Mr. Hepburn to learn that there is a probability of lectures being delivered in Cambridge, antagonistic to Mormonism, by a gentleman, who, by manners and intellect, is eminently qualified for the task.

It must not be supposed that because we do not approve of Mr. Hepburn, that we have any sympathy for the sect called Mormonites. We have, over and over again, denounced their creed, taken many opportunities to discourage them, and in March, 1852, reviewed at considerable length Mr. Mayhew's History of the Rise and progress of Mormonism, giving copious extracts from that excellent work. But while we express our disapprobation of the doctrines of the quack impostor Joe Smith, we yet express our concurrence in the opinions of many valued correspondents, that the man Hepburn is not qualified in any one respect to perambulate the country as a Christian lecturer, against any creed, however absurd or impious it may be.

ALL men have the privilege of obtaining revelations from God, but they cannot be obtained except by earnestly seeking after Him.

MORMONISM—A SCENE.

(From the Cambridge Chronicle, May 28.)

On Sunday evening last, understanding that Elder Long, of Wheeler-street notoriety, was about to give his hearers something very edifying, and perhaps amusing, on that most interesting subject—on which, however, he never spoke—"marriage," we paid him a visit. On our arrival, there was the Elder, standing in an elevated position, encircled by a number (about forty) of pretty young girls, who perhaps were ambitious enough to hope on some fine day to become spiritual wives, and perchance corporeal mothers, in the far-famed valley of Salt Lake. There was something exceedingly "unique," as the country barber would say, about this; there was, as we have said, Elder Long, a young fellow of about thirty, with curly hair, collar *a la Byron*, neat black dress, the waistcoat being adorned with a flashing gold chain—or perhaps 'twas only a good imitation, we can't say; a "california"-coloured ring on his fore finger, besides certain other adornments, which it would be perhaps rather rude to mention. Before the minister, and quite apart from these sweet-looking ladies, there were perhaps thirty of the masculine gender, some friends of the Elder, other some opponents of his doctrines. Among them was an eccentric-looking creature, who aped the philosophic school of the ancients, and seemed to pride himself on his dingy-looking shirt and thread-bare coat; the former he was anxious to display, perhaps by way of adding a charm to his doctrines, which, to say truth, appeared to be "Mormonism improved," or something still more rare. Pardon this digression, gentle reader—we come to the hero of the narrative, Elder Long. Mr. Long gave us a very fair discourse on the Christian virtues; and were it not for his grammatical errors, it might have been put down as a fair sample of the sermonizing of peripatetic preachers. Elder Long, in fact, preached Christianity; and this is the most dangerous part of the matter in our estimation, for it is useless

to say there is no danger to be feared from Mormonism, because the victims at the Salt Lake speak loudly to the contrary. If Elder Long preached polygamy, and endeavoured to justify a man having 100 wives, either as "spiritual" ones, or only terminable, like a long lease, nine hundred and ninety-nine years hence, we should have less to fear from his harangues; but all those abominations to the Christian are carefully veiled from the gaze, and Mormonism is presented to the hearer, not in a style of eloquence that can bewitch, but decorated with Christian graces which always charm. The young and the old who are not intellectual, or "established in the faith," who go from curiosity or from persuasion of friends of the modern faith, hear nothing strange, but as it were the essence of the Gospel poured out to them. What is the consequence? There is no violence done to their feelings; nay, they become prepossessed, and then the secret persuasion of a subtle agent in too many instances succeeds in winning them over from the true Church to a creed which has its foundation in human fraud. Elder Long gave us a lecture about being temperate in all things, in "dress," to wit. It would have come with better grace from an exemplar, who had not chains enough about him to hang himself in. Among the many and grave differences between the "Ritual" of their Church, and their "Bible," this little difference between the Elder's doctrine and example is nothing of consequence. We notice in conclusion that the lecturer, Hepburn, was present, and boldly challenged the Elder to perform a "miracle" *instantly*, by stopping his mouth. Mr. Hepburn also challenged him to discuss some of his "tenets;" but Mr. Long declined to have anything to say to a person who was not a "gentleman," and for his discretion the dear little "gals" gave laughing acclaim, while the philosophic friend swelled the chorus by calling Hepburn a "liar and a vagabond."

VARIETIES.

A SANITARY MOVEMENT.—*Lady*.—"Dear me, Count, you don't look well to-day." *Count*.—"Oh! I have done vare foolish ting, vare foolish ting—I have wash my neck!"

To cure indigestion rise early and walk a mile or two before breakfast, then drink a cup of cold spring water, half a pint will not be too much if the stomach is strong enough, and walk another mile. Continue this treatment regularly for a month or six weeks. It is worth a trial, and has been known to succeed when medical aid would not.

RICH AND COMFORTABLE.—One of the wealthiest farmers on the Connecticut tells the following story—"When I first came to settle, about 40 years ago, I told my wife I meant to be rich—all she wanted was enough to make her 'comfortable.' I went to work and cleared my land. I've worked hard ever since, and have got rich, as rich as I want to be. Most of my children have settled about me, and they all have good farms. But my wife isn't 'comfortable' yet."

PUNNING SERMON.—The following curious string of puns is taken from a scarce work published in the reign of James the First. A divine, more willing to play with words than to be serious in expounding his text, spoke thus in his sermon—"This *dial* shows that we must *die all*, yet, notwithstanding, *all houses* are turned into *ale-houses*, our *cares* are turned into *cates*, our *Paradise* into a *pair o' dice*, *matrimony* into a *matter o' money*, and *marriage* into a *merry-age*, Our *divines* have become *dry vines*—it was not so in the days of *Noah*—ah no!"

NEW SECT IN PERSIA.—In Syria there has been much talk of a new faith which has been started in Persia, by an apostate Mahomedan named Sheikh Babee, who denies the authenticity of the Koran, and will not recognise any but God, Moses, David, and himself. He has made many converts in some parts of Persia, and is giving the Shah much trouble; but as Sheikh Babee, has very unwisely promised his followers that he will bring back to life all those who are killed in defending their faith, his imposture cannot last very long, and there would be room for some Christian missionaries to step in and do good.—*Liverpool Mercury*, May 31.

THE MORMONS AND THE WOMEN.—A *ci-devant* Mormon, named A. B. Hepburn, has been lecturing on "the delusions of the Mormons or Latter-day Saints." He attributed the influence gained by the Mormons over females in many instances to mesmeric power, and stated that a number of young Mormon females, hearing that he entertained this opinion, came to him and asked whether he could mesmerise them. He desired them with solemnity of voice and manner to beware of trifling with him, and having succeeded in striking them with a certain degree of awe, necessary for his purpose, he told them to gaze intently at the polished copper on his walking stick, and in a few minutes the greater part of them were getting into the mesmeric state. They then admitted that the sensation they experienced was the same as that which they had been led to believe by the Mormons was the influence of the Holy Ghost; and they therefore left the Mormon body, giving up their books, of which he made a display of fireworks at his next lecture. From statements by individuals at the lecture, it appears that the Mormons have no fewer than five places of worship in Birmingham, and are carrying on a profitable trade by collecting dupes and sending them to America.—*Hereford Times*.—[What next?]

"THE FEAR OF THE LORD."

(From the *Deseret News*.)

The fear of the Lord, like the dew of the night,
Beginneth that love which awakens delight;
For union eternal, and glory most splendid,
Where beauty and virtue for ever are blended.

The fear of the Lord, like the soft breeze of spring,
Beginneth that hope which excels every thing;
It whispers a fortune exceeding earth's treasure—
The wealth of the soul, and eternity's leisure.

The fear of the Lord, like the mother's caress,
Beginneth that knowledge which ever doth bless—
It softens the passions, and sweetens behaviour,
To travel through life in the path of the Saviour.

The fear of the Lord, like the light of the skies,
 Beginneth that wisdom which opens the eyes,
 To see every good and reject every evil,
 And know what is perfect, in spite of the Devil.

W. W. PHELPS.

LOVE OF GOD AND MAN.

(Selected.)

"Abou Ben Adhem (may his tribe increase!)
 Awoke one night from a deep dream of peace,
 And saw within the moonlight in his room,
 Making it rich, and a lily in bloom,
 An angel writing in a book of gold;
 Exceeding peace had made Ben Adhem bold,
 And to the presence in the room he said,
 'What writest thou?' The vision raised its head,
 And with a look made of all sweet accord,
 Answered, 'The names of those that love the Lord.'
 'And is mine one?' said Abou. 'Nay, not so,'
 Replied the angel. Abou spoke more low,
 But cheerly still, and said, 'I pray thee, then,
 Write me as one that loves his fellow men.'
 "The angel wrote and vanished. The next night
 It came again with a great wakening light,
 And showed the names whom love of God had blessed,
 And lo! Ben Adhem's name led all the rest."

LEIGH HUNT.

ADDRESSES.—J. W. Hain, 41, Chester Street, Sheffield.
 James G. Willie, 9, Victoria Street, Mile End, Portsmouth.
 George Bramwell, 9, Victoria Street, Mile End, Portsmouth.

LIST OF MONIES RECEIVED FROM THE 2ND TO THE 9TH JUNE, 1853.

James Walker	£30 0 0	Brought forward.....	£98 5 0
John Hole	7 0 0	Simon Irwin	5 0 0
T. C. Armstrong	40 0 0	John Hyde	5 0 0
Edward Weaver.....	5 0 0	Charles Peat	11 0 0
John Price	2 0 0	Richard Morris	5 0 0
George Simpson.....	5 0 0	C. I. Davis	9 0 0
A. N. McFarlane	4 5 0	Henry Savage	5 0 0
William Harris	5 0 0		
Carried forward	£98 5 0		£138 5 0

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MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 27.—Vol. XV.

Saturday, July 2, 1853.

Price One Penny.

MESSAGE OF GOVERNOR BRIGHAM YOUNG.

TO THE MEMBERS OF THE COUNCIL, AND HOUSE OF REPRESENTATIVES, OF THE
LEGISLATURE OF UTAH.

(*From the Deseret News.*)

Gentlemen — Through the manifold blessings of an indulgent God, we are met to again consider of the public interest, and to adopt such rules, regulations, and measures, as shall best subserve the welfare of the people, and promote the weal of the rising state.

Our most profound acknowledgements are due to the *Giver* of all good, who hath caused the earth to bring forth in its strength, the *grain*, and the rich fruits thereof; and crowned the efforts of the passing year, with an abundant harvest.

We are cheered by the glad sounds of *peace* and *prosperity*, which reach us from all parts of the territory.

No sound of war has awakened the lonely dell, or disturbed the unbroken quiet of the peaceful settlements—indicating a peaceful disposition on the part of our *tawny neighbours*, hitherto unknown.

Many hostile bands of the native tribes, have smoked the pipe of peace, and renewed friendly relations which long before had ceased to exist, which the exercise of a genial influence, by the rapidly extending settlements of the whites, it is believed may be strengthened, and it is hoped will be enduring.

In accordance with the law of last session, authorizing a Code Commission, I appointed, with the approval of the Council, Elias Smith, William Pickett, and Albert Carrington, Esqrs., to fill said commission; but nothing was done until

after the adjournment of the Legislature, when William Pickett, leaving the territory, created a vacancy, which was filled by the appointment of William Snow, Esquire. Of their doings, I am not advised, but understand that they are at work, and probably will ere long make a report to the Legislative Assembly. I am sanguine in the belief that the commission is better calculated to produce a consistent and practicable code of laws, with less expense, than any Legislative Assembly could, without its aid—many of whom, though intimately acquainted with the wishes of the people, and possessed with every requisite qualification for legislators, are not well versed in the practice of courts of law and chancery, the settlements of estates of decedents, arrangement of a criminal or civil code, and many other things, which form the rules of good and wise government, and are essential to the peace and good order of society. A proper consideration in the formation of laws, is calculated to prevent litigation. Laws suitable to the situation and circumstances of the people, who are to be affected by them, and for the uniform rule of practice and decision of the courts throughout the Territory, are desirable and necessary. It should moreover be the aim of the law-making department, to study simplicity in their enactments, that every person may approach the Temple of *Justice*, either in

his own defence, or to obtain that justice which should without unnecessary delay be impartially administered to all, whether rich or poor, bond or free, black or white. Let every man, if he choose, be his own lawyer, and never invest your courts, with mists and fogs, or *mirage* if you please, of by-gone ages; as we find to be too frequently the case, as though there had been made no advancement in the science of law, as well as the other learned professions.

Under the present enactments, so far as I can learn, where they have been understood, their administration has been attended with the happiest results.

Owing to there being no funds in the territory, to defray the expense of preparing and publishing the Laws, that important duty, as well as the distribution of them to the various officers of the territory, was unavoidably delayed until a late day. To this cause may in part be attributed, the delay of the reports of many of the officers entrusted with the collection of the public funds, but few of whom as yet have made any report; as also delay of various duties devolved upon the State Commissioner, who is now absent, engaged in their performance. But little can be said as yet in relation to the pecuniary affairs of the Territory, yet sufficient is known to warrant the belief, that the present assessment, when collected, will pay all existing indebtedness. Presuming upon this favourable state of things, I directed the erection of a bridge across the Sevier river, which I understand, is now completed, and the expense of which, I feel assured, will be promptly met by the necessary appropriation, upon the report of the State Commissioner.

I would recommend, that a similar improvement be made across Green and Bear rivers, and that the necessary measures for their erection be completed at an early day, as the winter, and early spring months, while the water is at its low stage, furnish the only suitable opportunity.

Domestic manufactures, I am happy to state, are in a flourishing condition, considerable quantities of leather and crockery having found their way into market, and a large amount of clothing has been made, principally by the hands of the "*good housewife*," who thereby adds dignity to her station, and reflects credit and honour upon her household. Spec-

imens of iron have also been forwarded from the works in Iron County, which, for the first run, were exceedingly flattering. It separates well, but owing to sulphur in the coal, not being sufficiently extracted, was thereby injured; but a little experience in combining material, and continued effort, it is believed, will soon produce that article in great abundance, and of good quality. A liberal hand should be extended unto the enterprising men who have nobly devoted their time, under circumstances of penury and want, in producing an article of so much moment as iron, to the urgent necessities, and future wealth of the territory. It will soon pay its own way, and become a source of profit to the producers; but until returns can be received, the enterprise exhausts the means of operators, and they should be relieved by the public funds.

It is to be regretted, that the operator in the woollen factory, Mr. Gaunt, declined the appropriation of two thousand dollars, made to further the enterprise, the terms, in his estimation, being too stringent; he has, however, with that indomitable energy which so strongly characterizes the man, progressed in the work, slowly it is true, but he is now weaving, and by another year, will be enabled to do an extensive business.

I am also happy to announce the arrival in our Territory, of the machinery for the manufacture of sugar from the beet. The machinery, and operators who have been accustomed to the manufacture of that article from the beet, have come together from the "Old World," and being under the direction of energetic, enterprising, and able men, will doubtless soon furnish an abundant supply of that article, for the wants of the people.

The work on the Cottonwood Canal, is progressing rapidly at present, and will most probably soon be completed.

A contract has also been made, to finish the excavation around the point of the Utah mountain, which will involve an additional appropriation. Various privileges of bridges, roads, and ferries, were granted to individuals by the last Legislature. During the height of the emigration, some few complaints were made, of the abuse of the privileges so granted; but the courts, when appealed to, usually settled all such complaints in a summary manner; and so far as I could learn,

gave general satisfaction. Those privileges are generally a source of much profit to the grantees, and I will here suggest the propriety of turning them to some account, by the way of permanent improvements, either by devoting the per centum arising therefrom, to assist the emigrating funds, erecting public buildings, or impose upon the grantees the duty of erecting good and substantial bridges across the various streams. All such grants should be guarded in their provisions, so that a traveller may not be imposed upon, nor yet be permitted to impose upon a small company, who oftentimes at a distance from any settlement, afford that accommodation which the complaining emigrant would not be without for double the compensation required.

The public buildings at Fillmore City, are slowly progressing in the hands of the Superintendent of public works. The foundation for the south wing is nearly up, but mechanical labour for the present and for the winter is suspended. Although the present exigency for those buildings, has been obviated by the purchase of the Council House, in this city, which was made by the Legislature of last winter, and at present accommodates the public officers, and people, as well, and perhaps better than any other place, yet it is desirable to accomplish the work at Fillmore, to meet the wishes and convenience of the people, who expect a fair division of time and travel, by concentrating public business at a more central point. That Fillmore City is destined to become that point in population, as well as geographically, the direction which the almost entire emigration of the present season has taken, abundantly proves.

The University works, so far as building and making improvements upon the grounds selected for their operations are concerned, are suspended for the want of funds. Thus, while every interest pertaining to the public welfare, is rapidly progressing, it would seem that that of education, the most important of all, is measurably neglected; yet this is not in reality so much the case, as apparently would appear; in nearly all the different districts, good School Houses are, or are being, erected, and great attention is being paid to common schools. There are also many select schools, in which are taught the languages, and various accomplishments of music, &c. A Mathematical School is

much needed, and it is most sincerely hoped that such a course will be adopted in relation to it, that one will be established upon a permanent basis. I cannot too earnestly recommend to your favourable consideration, this subject, fraught as it is, with the deepest interest to the well being of the rising generation, which will, ere long, be our representatives upon the earth.

The Military, under the provisions of the law of the last Legislature, have an efficient organization, numbering over two thousand, and are generally well furnished with ammunition and arms. It has been somewhat difficult to induce men to retain a requisite amount of powder on hand, for such emergencies as might occur in a wild, Indian country, owing to the scarcity and consequent advanced price; yet upon a rigid inspection of the forces by the Adjutant General, a sufficiency was found, which, in addition to the amount in Military Store, will, if retained on hand, prove sufficient for any exigency that will be likely to arise. The manufacture of powder would be a salutary measure, if by encouragement by the Legislature it could be accomplished in the territory, as the Indian trade in that article, is becoming extensive, causing a corresponding advance in the price.

Every species of domestic manufacture, should meet with the most liberal encouragement from the Legislature. It is gratifying to witness the exertions and success of the people thus far, in supplying their own wants, and the consequent independence which it is gradually but surely inspiring in their bosoms, but much remains to be done. Unquestionably, in a sparsely peopled country, settled by those persons, who, having exhausted all their means in accomplishing their journey to the Territory, manufactures must spring up in the domicile of the citizen, the spinning-wheel and the hand-loom must discourse their parlour music, and chant melodies at the fireside of the thrifty artizan. A thousand miles land transportation will long afford protection and encouragement for such productions. The territory is fast filling up with the requisite material; and a growing disposition on the part of the people, to furnish their own supplies—to rely upon their own exertions and home productions for home consumption, will surely result in ample resources of wealth and independence to

the people, and add dignity and influence to the state. The road to affluence is not pursued by any surer method, than by a well directed industry and perseverance. Labour is *wealth*, and supplies the world with luxuries, comforts, and necessities, which gold could never purchase. The former is productive of wealth, but the latter impoverishes. In the poverty of the state, but little if any direct assistance can be granted; but associations of labour and capital may be sanctioned by law, and greatly tend to inspire enterprise.

I do therefore most earnestly desire, that you will lend your aid, influence, and power, to promote the *cause* of home manufactures. It will also have a tendency to classify labour, and create a market for the products of the soil. In this connection it is proper to remark, that so far as extensive machinery, and internal improvements are concerned, such as factories, steam enginery, railroads, &c., all depend upon the development of the resources of the territory, and mainly, in producing iron. The folly of depending upon procuring machinery from without the territory, is manifest, although it might answer to commence business: yet when repairs are to be made, or accidents by breakage, or otherwise, are to be remedied, it would be suicidal to any enterprise, to be obliged to suspend operations, until such remedy could be procured from the eastern manufactories. It therefore becomes necessary, to manufacture machinery itself, in order to be able to construct machinery for all useful purposes.

To any nation, the encouragement of the labouring classes is fraught with wisdom. To dig for the iron, the copper, the gold, and all precious things to beautify and adorn the earth; to excel in workmanship, for the benefit and use of mankind, that they may be comfortable and happy; and to draw forth the inventive genius of the intellectual faculties, in order that the earth and her subsequent inhabitants may be benefitted by the best services of her citizens during their temporary sojourn thereon, while passing the ordeal of life in time—all conspire, not only to the welfare of society, in befitting the earth for its reception, but also, in expanding the mind, inciting its energies, its enterprise, qualifies it for an exalted existence, and contributes to the welfare and happiness of human beings.

I have dwelt more particularly upon this subject, feeling its importance, and knowing that it is fraught with an abiding interest to the *welfare, growth, and prosperity* of the territory, and the consequent convenience, comfort, and advancement of the people.

If all the people of the territory would dispense with every article of manufactured goods, except such as were manufactured in their own families, until they could be produced by manufactories established among themselves within the Territory, even if it had to be done at the sacrifice of a few comforts in the first instance, and at the expense of raising a little less grain, or cultivating a few less acres of land, they would in my opinion find their own interest materially advanced, and the circulating medium would soon find its home in the territory, instead of travelling to eastern cities, to defray the expense of imported goods.

It well becomes those entrusted by the partiality of the people with public affairs, to advance by every possible means in their power, their interest, and promote, by wise and judicious legislation, the well being of society. In all your deliberations, this object should be kept in view—the general well being of society, and the advancement of her general interests.

In many of the older states and territories, laws and regulations have been enacted, under which they have flourished or declined, and will serve as beacon lights to guide the path of others who shall follow, that they may shun their follies, and imitate wherein their acts are fraught with wisdom. But peculiar as we are in many respects, in society, and the formation of our settlements, unlike any other state or territory, situated in the midst of savage tribes, and surrounded on all sides by a belt of hundreds of miles in width, which is only inhabited by them, and the scarcely wilder, or more ferocious beast of the forest; and moreover, being thrown entirely upon our own resources, for every encouragement for public improvement, you will find that in many instances, to make laws suitable to the circumstances of the people, you will have to pursue an unbeaten track, and bring forth from your own store of wisdom and intelligence, and the inspiration that may be within you, such measures as shall subserve the best interest of the people, whose representatives you are.

Two and a half years ago, this Territory was organized by act of Congress; since when, until within the last two months, but one of the non-resident officers has performed any service therein; and he, in common with all the rest, owing to an inadequate salary, has been compelled to resort to other avocations, than his office, to sustain himself and family. It is an undeniable fact, that however small may be their compensation, yet it is ample for the services which the exercise of their office requires; which, owing to the peaceful disposition of the people, relieves them of many duties that otherwise might involve much more of their time. I speak more particularly of the Judges, one of whom as yet, has performed the duties of that office in all the districts, and has had time to spare towards procuring a living by other means than his salary.

The law of last session, districting the Territory into Judicial Districts, and assigning the Judges thereto, being made in accordance with peculiar circumstances then existing, owing to the arrival of one more of the Judges, should be made conformable to the present exigency, requiring a division of the duties therein assigned to the Hon. Z. Snow, who by the provisions of that law, was required to perform the duty of holding courts in all the districts.

The general effect of the law now in force in the Territory, so far as their influence has extended, has been genial, and salutary, and, it is believed, promoted the interest of the community; yet in their effect and operation, many are defective, requiring revision, in particularizing the duties of officers and modes of procedure in assessing property, and collecting the revenue; as also in elections, and returns of the same, and of the accounting officers in general, they might very essentially be improved. Existing laws, which have proven generally satisfactory, and are applicable to the circumstances of the people, should remain unmolested, as permanency in legislation begets confidence in the bosoms of the people, in their acts; and the longer in practice being better understood, hence easier in their enforcement and execution. The more prompt and energetic their execution, the better is the government. More peace and safety, equity and confidence may be reposed in a government where the laws, though de-

fective, are well known and promptly administered, than where, by too frequent interruptions and changing by the Legislature, neither the people nor officers fully understand them. Hence their often improper and tardy execution, and the consequent derangement in the quiet and good order, and, too frequently, prosperity of society.

It is better to have no law, and so understood by the people, than one, no matter how wise in its provisions, yet to remain as a dead letter upon the statute book.

Being a part of the grand confederacy which has so long embellished the National Galaxy, it is but natural that we should cast furtive glances into her internal policy and public acts; although situated at so great a distance from her councils, which is the more formidable by no near approach by steam, which so nearly annihilates time and space, yet every American heart, cannot but sensibly feel the vibration of her pulse, determining the state or condition of the Body Politic.

Although absorbed as she has recently been, in President making, the re-assembling of Congress will most probably reunite old party issues; and party clamour, and party fights as usual, dispose of the people's money, and the people's rights! Humiliating indeed to every patriot heart, to every lover of peace and good order, is the reflection, that our country's revenues appear to be a greater inducement in commanding the services of her sons, the talent of the nation, than a patriotic sense of duty inspired by a love of her institutions, and devotion to her interests.

The scramble for office is such, that the more sensible and reflecting man, becoming disgusted with the chicanery and juggling of political tricksters, refrains from participating in the arena of politics; and hence, the ship of state is left to be guided by the reckless adventurer, from whose self-sordid and ambitious views emanate his political economy, and circumscribe his country's glory, by bartering her freedom, and her excellence, for individual aggrandizement and party interest. Hence the sound of *dissension*, *secession*, and *disunion*, which but a few years ago no man dared utter aloud, have now become topics of general conversation; and statesmen in the halls of Congress coolly and deliberately hold forth the merits and demerits of measures which

shall rive asunder the Federal Compact, and destroy the bond of union, the ever glorious Constitution—that honoured, sacred, and invaluable bequest of Patriotic Fathers. Hence also, the fanatical bigot, with the spirit of northern supremacy, seeks to enwrap in sacrilegious flame, the altar of his country's liberties, offering an unholy sacrifice, which, arising in encircling wreaths of dark and turbid columns emitting in fitful glare the burning lava, betokens ere while her consummation.

Happily this "*zeal without knowledge*" may evaporate, like the exhalations of the morning beneath the influence of the rising sun. The compromise measures of the last Congress have abated the storm, and thus far, seem sufficient to guarantee safety and repose. But not until the subject of servitude and the relation existing between master and servant shall be understood, and acted upon, and carried out, by all parties, on a righteous principle, may we expect quiet in our nation's councils—when southern statesmen shall learn that Afric's sons and daughters are not goods and chattels, and will attach unto them, that humanity and moral accountability to which they are entitled; and cease to appropriate to an inordinate cupidity, the souls of men; and northern fanaticism

learn to know that "Canaan" shall be servant of servants unto his brethren, and that there is but little merit in subverting the decrees of Providence, or substituting their own kindred spirit and flesh to perform the offices allotted by superior wisdom to the descendants of Cain. If they wish to do them a kindness, and are actuated by the "*higher law principle*," let them *purchase* them into FREEDOM, and place them in their own household, where they can partake of their kindness, wisdom, and intelligence, and also participate in the sympathies of their *soi-disant* friends, thereby obviating the necessity of white servants, who should tread the theatre of life and action, in a higher sphere; also obviating that bitter hatred, which the constant agitation of the subject of slavery in Congress, engenders in the bosoms of those who should (being of a common brotherhood) dwell together in unity. Happily for Utah, this question has been wisely left open for the decision of her citizens, and the law of the last session so far proves a very salutary measure, as it has nearly freed the territory, of the coloured population; also enabling the people to control all who see proper to remain, and cast their lot among us.

(To be concluded in our next.)

HISTORY OF JOSEPH SMITH.

(Continued from page 397.)

Tuesday, 10th. I resumed conversation with Matthias, and desired him to enlighten my mind more on his views respecting the resurrection.

He said that he possessed the spirit of his fathers, that he was a literal descendant of Matthias the Apostle, that was chosen in the place of Judas that fell; and that his spirit was resurrected in him; and that this was the way or scheme of eternal life—this transmigration of soul or spirit from father to son.

I told him that his doctrine was of the devil, that he was in reality in possession of a wicked and depraved spirit, although he professed to be the Spirit of truth itself; and he said also that he possessed the soul of Christ.

He tarried until Wednesday, 11th, after breakfast, when I told him, that my God told me, that his god was the devil, and I could not keep him any longer, and he must depart. And so I, for once, cast out the devil in bodily shape, and I believe a murderer.

Attended school during school hours. Spent the evening around my fireside, teaching my family the science of grammar. It commenced snowing this afternoon, wind very heavy.

Thursday, 12th. Attended school again, during school hours, rain and snow still falling, about one inch in depth, and wind very heavy, the weather extremely unpleasant. The labourers who commenced finishing the outside of the chapel, were

obliged to break off from their business at the commencement of this storm, on the 11th instant.

This evening, at 6 o'clock, met with the Council of the Twelve, by their request. Nine of them were present. Council opened by singing and prayer. And I made some remarks, as follows—

I am happy in the enjoyment of this opportunity of meeting with this Council on this occasion. I am satisfied that the Spirit of the Lord is here, and I am satisfied with all the brethren present; and I need not say that you have my utmost confidence, and that I intend to uphold you to the uttermost, for I am well aware that you have to sustain my character against the vile calumnies and reproaches of this ungodly generation, and that you delight in so doing.

Darkness prevails at this time as it was at the time Jesus Christ was about to be crucified. The powers of darkness strove to obscure the glorious Sun of righteousness, that began to dawn upon the world, and was soon to burst in great blessings upon the heads of the faithful; and let me tell you, brethren, that great blessings await us at this time, and will soon be poured out upon us, if we are faithful in all things, for we are even entitled to greater blessings than they were, because they had the person of Christ with them, to instruct them in the great plan of salvation. His personal presence we have not, therefore we have need of great faith, on account of our peculiar circumstances; and I am determined to do all that I can to uphold you, although I may do many things inadvertently that are not right in the sight of God.

You want to know many things that are before you, that you may know how to prepare yourselves for the great things that God is about to bring to pass. But there is one great deficiency or obstruction in the way, that deprives us of the greater blessings; and in order to make the foundation of this Church complete and permanent, we must remove this obstruction, which is, to attend to certain duties that we have not as yet attended to. I supposed I had established this Church on a permanent foundation when I went to Missouri, and indeed I did so, for if I had been taken away, it would have been enough, but I yet live, and therefore God requires more at my hands. The item to which I wish the more particularly to call your attention to-night, is the ordinance of washing of feet. This we have not done as yet, but it is necessary now, as much as it was in the days of the Saviour; and we must have a place prepared, that we may attend to this ordinance aside from the world.

We have not desired much from the hand of the Lord with that faith and obedience that we ought, yet we have enjoyed great blessings, and we are not so sensible of this as we should be. When or where has God suffered one of the witnesses or first Elders of this Church to fall? Never, nor no where. Amidst all the calamities and judgments that have befallen the inhabitants of the earth, His almighty arm has sustained us, men and devils have raged, and spent their malice in vain. We must have all things prepared, and call our solemn assembly as the Lord has commanded us, that we may be able to accomplish His great work, and it must be done in God's own way. The house of the Lord must be prepared, and the solemn assembly called and organized in it, according to the order of the house of God; and in it we must attend to the ordinance of washing of feet. It was never intended for any but official members. It is calculated to unite our hearts, that we may be one in feeling and sentiment, and that our faith may be strong, so that Satan cannot overthrow us, nor have any power over us.

The endowment you are so anxious about, you cannot comprehend now, nor could Gabriel explain it to the understanding of your dark minds; but strive to be prepared in your hearts, be faithful in all things, that when we meet in the solemn assembly, that is, such as God shall name out of all the official members will meet, and we must be clean every whit. Let us be faithful and silent, brethren, and if God gives you a manifestation, keep it to yourselves; be watchful and prayerful, and you shall have a prelude of those joys that God will pour out on that day. Do not watch for iniquity in each other, if you do you will not get an endowment, for God will not bestow it on such. But if we are faithful, and live by every word that proceeds forth from the mouth of God, I will venture to prophesy that we shall get a blessing that will be worth remembering, if we should live as long as John the Revelator; our blessings will be such as we have not realized before, nor in this generation. The order of the house of God has been, and ever will be, the same, even after Christ comes; and after the termination of the thousand years it will be the same; and we shall finally roll into the celestial Kingdom of God, and enjoy it for ever.

You need an endowment, brethren, in order that you may be prepared and able to overcome all things; and those that reject your testimony will be damned. The sick will be healed, the lame made to walk, the deaf to hear, and the blind to see, through your instrumentality. But let me tell you, that you will not have power, after the en-

dowment, to heal those that have not faith, nor to benefit them, for you might as well expect to benefit a devil in hell as such who are possessed of his spirit, and are willing to keep it; for they are habitations for devils, and only fit for his society. But when you are endowed and prepared to preach the Gospel to all nations, kindred, and tongues, in their own languages, you must faithfully warn all, and bind up the testimony, and seal up the law, and the destroying angel will follow close at your heels, and exercise his tremendous mission upon the children of disobedience, and destroy the workers of iniquity, while the Saints will be gathered out from among them, and stand in holy places ready to meet the Bridegroom when he comes.

I feel disposed to speak a few words more to you, my brethren, concerning the endowment—all who are prepared, and are sufficiently pure to abide the presence of the Saviour, will see him in the solemn assembly.

The brethren expressed their gratification for the instruction I had given them. We then closed by prayer, when I returned home and retired to rest.

Friday, 13th. Attended school during school hours; after school, returned home. Mr. Messenger, a Universalist minister, of Bainbridge, Chenango county, New York, came in to make some inquiries about Hezekiah Peck's family. We entered into conversation upon religious subjects, and went to President Rigdon's and spent the evening in conversation. We preached the Gospel to him, and bore testimony of what we had seen and heard.

He attempted to raise some objections, but the force of truth bore him down, and he was silent, although unbelieving.

I returned home and retired to rest.

Saturday morning, 14th. Thus came the word of the Lord unto me, saying—

Verily thus saith the Lord unto my servant Joseph, concerning my servant Warren, Behold his sins are forgiven him, because of his desires to do the works of righteousness. Therefore, inasmuch as he will continue to hearken unto my voice, he shall be blessed with wisdom, and with a sound mind, even above his fellows. Behold, it shall come to pass in his day, that he shall see great things show forth themselves unto my people; he shall see much of my ancient records, and shall know of hidden things,

(To be continued.)

and shall be endowed with a knowledge of hidden languages; and if he desires and shall seek it at my hands, he shall be privileged with writing much of my word, as a scribe unto me for the benefit of my people; therefore this shall be his calling until I shall order it otherwise in my wisdom; and it shall be said of him in time [to come, Behold Warren, the Lord's scribe for the Lord's Seer, whom He hath appointed in Israel. Therefore, if he will keep my commandments, he shall be lifted up at the last day. Even so. Amen.

This afternoon, Erastus Holmes, of Newbury, Ohio, called on me to inquire about the establishment of the Church, and to be instructed in doctrine more perfectly.

I gave him a brief relation of my experience while in my juvenile years, say from six years old up to the time I received the first visitation of angels, which was when I was about fourteen years old; also the revelations that I received afterwards concerning the Book of Mormon, and a short account of the rise and progress of the Church up to this date.

He listened very attentively, and seemed highly gratified, and intends to unite with the Church.

On Sabbath morning, 15th, he went with me to meeting, which was held in the school house, as the chapel was not finished plastering.

President Rigdon preached on the subject of men's being called to preach the Gospel, their qualifications, &c. We had a fine discourse, it was very interesting indeed. Mr. Holmes was well satisfied, and returned and dined with me. Said Holmes has been a member of the Methodist church, and was excommunicated for receiving the Elders of the Latter-day Saints into his house.

Went to meeting in the afternoon. Before partaking of the Sacrament, Isaac Hill's case was agitated again, and settled after much controversy; and he retained in the Church, by making a humble acknowledgment before the Church, and consenting to have his confession published in the *Messenger and Advocate*; after which the ordinance of the Lord's Supper was administered, and the meeting closed late. Returned home and spent the evening.

REAL difficulties are the best cure of imaginary ones, because God helps us in the real ones, and makes us ashamed of the others.

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 2, 1853.

HOME CORRESPONDENCE.—*Edinburgh Conference.*—Edinburgh, June 11th, Elder T. W. Brewerton writes. A spirit of enquiry was manifested in most of the Branches, and out-door meetings were well attended. In the Orkney Isles, ministers and landlords showed opposition, threatening the poor people who received the Elders, or listened to their teachings, yet the work was spreading, and many of the people evinced a deep interest in it, though some were fearful. In the Shetland Isles, too, an opening had presented itself for the introduction of the Gospel, and Elder Brewerton had appointed Elders to travel there.

Hull and Newcastle-upon-Tyne Conferences.—Sunderland, June 11th, Elder C. G. Webb writes. The work was moving on steadily. People were tardy in going to hear the Gospel, but laudable exertions were being made by the Elders and the Saints, by lectures and out-door preaching. In Hull baptisms were taking place every week.

Kent Conference.—Hastings, June 13th, Elder J. W. Lewis writes. A most determined opposition had been manifested in the Conference, by the clergy, gentry, and business men. Many tracts opposing the truth had been circulated, and public lectures given, which had caused some Saints to apostatize, and oppose the work of God, and others to wax stronger in the faith, and mightier in testimony. Some had been turned out of house and employment because they were Saints, and some because they went to hear the Saints; efforts were made to prevent those who were ejected, from obtaining houses in the same parish in which they had been living. However disagreed upon other matters, Church clergy and Dissenting ministers could agree to oppress the Saints. Some Branches had no place of meeting, the people being in fear of ejection if they opened their houses for preaching. Much open air preaching was done. Many were believing the Gospel, but some had not the courage to obey it.

FOREIGN CORRESPONDENCE.—*Sandwich Islands.*—We have direct communications from the Sandwich Islands, as late as April, including the two letters which appear in this Number, and the Minutes of a Special Conference of Elders, held on the 9th, 10th, and 11th of March, at Honolulu, island of Oahu; Elder Philip B. Lewis, President, and Elder George Q. Cannon, Clerk. One High Priest, fifteen of the Seventies, and one Elder, were present. The Conference was called in consequence of the arrival of nine Elders from the Valley. On the Island of Maui, about one thousand Saints were represented by Elder Cannon; the prospects were good, and the Saints generally were faithful, and many were paying their tithing. Elder Cannon gave a cheering account of the Branches at Wailuku, Waiehu, Waihee, Waikapu, and Kealia; the Saints were increasing in faith and works, some had covenanted to devote the tenth of their time to the Lord, in building, fencing, &c., for the benefit of the Church. Elder Hawkins had laboured in Hawaii some time, learning the language. But he was much impressed to go to the Island of Maui; he went there, and laboured at Keanae and Kula, and he had raised up several Branches in the vicinity of Keanae, and in the district of Haua. Elder Keeler had been labouring in Honuaula, Kaupo, Kipahulu, and Haua; had raised some Branches, and had been blessed. The Branches under his care were in a good condition, generally. Elder Hammond had been la-

bouring at Lahaina, and had baptized near sixty since the last Conference; the Saints manifested a liberal spirit. Elder Farrer had been labouring at Koolau, but the Branch there prospered little. He then went to labour at Waiahua, on the island of Oahu, where he had baptized sixteen; more were believing, and a spirit of inquiry existed among the people, though opposition had been strong. Elder H. W. Bigler had also been labouring in Oahu, acquiring the language, and preaching and baptizing. Elder Lewis had baptized seven in Honolulu, but had not been able to preach much, he having, in consequence of his age, experienced much difficulty in acquiring the language. Elder Woodbury being absent, Elder Hammond represented him. Elder Woodbury was labouring on the island of Molokai; at Kiliula a Branch had been raised some time past, and he had gone to the other side of the island, where there was a prospect of a good work being done.

It was considered advisable that the Elders who had recently arrived from Great Salt Lake Valley, should be located among the different Branches, that they might prepare themselves to fill the places of those Elders who would soon return to the Valley. Elder Nathan Tanner was appointed to labour in Honolulu; Elders Karren, and B. F. Johnson, in other parts of Oahu; Elder Ephraim Green, on Molokai; Elder W. McBride, in Lahaina; Elder Egerton Snider, at Wailuka; Elders James Lawson, Reddick N. Allred, and Reddin A. Allred, in Kula and Koolau. It was resolved to send to England an order for a stock of books. (See the letter of Elder Lewis.)

It is very gratifying to us to receive news so direct and recent from the Pacific Missions, and we shall experience much pleasure in a continuous direct correspondence with the Elders stationed in those distant portions of the globe, as well as from all other missions of the Church, and we are well assured that the intelligence which may reach us from time to time, will be equally welcome to the Saints as to us. It is very satisfactory to learn that the work of the Lord is gaining such a strong foothold in the Sandwich Isles, and we sincerely trust and pray that with the accession of strength in the Elders from the Valley, and by the aid of the books which we are sending out, a mighty work may be accomplished there. The Sectarian Missionaries have been the forerunners of the Gospel, in those Isles, and although their course may not have been what we might wish, yet their past labours may have tended in some degree, to prepare the hearts of many of the natives for the reception of truth now it is presented to them by the Elders of Israel.

We are pleased to hear that the translation of the Book of Mormon into the native language is so near completion. When that invaluable record can be read by the natives, in their own language, a great impulse will no doubt be secured to induce them to obey that form of doctrine which will exalt them in the celestial Kingdom of God.

Sardinia and Italy.—Elder Thomas Margetts writes, dated Angrogna, June 7. He had left Genoa, and passed on to Turin. Finding that circumstances were unfavourable for his staying in Turin, he went to Angrogna. He had suffered much ill-health, and as he was still suffering, Elders J. Woodward and T. B. H. Stenhouse considered that it would be advisable for Elder Margetts to return to England, consequently he was expecting to leave Angrogna, June 6. During the three weeks which he had been at Angrogna, six or seven persons were baptized.

Bombay.—We have been privileged with the perusal of a letter from Elder Hugh Findlay, dated Bombay, April 28th. He had just succeeded in obtaining a room for public meetings, and was expecting to have better success. The Branch at Poonah numbered 23, having a chapel capable of holding upwards of 150 persons. Elder

Findlay says—"Only two days ago the shipping intelligence of Singapore showed the ship *Monsoon*, from America, passing there, with a hundred "Mormons" on board for Calcutta, remarking that if the "Mormons" could not convert India, they were determined to colonize it." We are pleased to hear of the arrival in India of the Elders from the Valley, but we certainly were not before aware that a round hundred were destined for the East. Their numbers must have swelled like a rolling snowball since they quitted Great Salt Lake City. The Elders are certainly magnified in the eyes of the people, at a splendid rate!

GOVERNOR YOUNG'S MESSAGE.—We insert the Message of Governor Young, thinking it will prove interesting and instructive to our readers, as it exhibits the prosperous state of the Territory, and points out the best steps for the inhabitants to pursue to secure prosperity for the future. The Message will amply repay perusal.

NEW YEAR'S DAY VISIT OF THE TWELVE APOSTLES TO THE FIRST PRESIDENCY.

(From the *Deseret News*.)

January 1st, 1853.

The quorum of the Twelve Apostles met at the Council House at 8 o'clock, being eleven in number, the whole quorum except Elder Orson Pratt (who is at Washington preaching the Gospel). The quorum marched to President Brigham Young's, and wished him a Happy New Year. President Young received them with joy and gladness, and after the greetings were over, President Young asked what he should treat them with. The sentiment was instantaneous in the hearts of all the quorum, and spoken by President Orson Hyde—Treat us with your blessings. Then President Young blessed the quorum of the Twelve, and said they always had his blessing. And the Twelve Apostles felt and realized that the blessings of the Presidency of the Church and Kingdom of God were of far more worth and benefit to them, than any earthly gift, or the treasures of the earth; their hearts were full of joy and gladness which was unspeakable at the blessing of once more having the privilege of returning from the four corners of the earth, and beholding each others' faces, and sitting in council together, and meeting with the President and his council, and receiving blessings at their hands. The Twelve left their blessings upon President Young and his house. While the Twelve were paying their respects to President Young, the band was playing a lively tune in front of the house. The Governor saluted the two

bands with a Happy New Year, and received in return some excellent music.

The quorum then visited President Heber C. Kimball, and wished him a Happy New Year. He also received the Twelve, with gladness, and gave unto them his blessing, which was also highly prized. In his blessing unto them he said his faith and feelings were that no one of the present quorum of Apostles should ever fall, and no power should ever take their crown and kingdom, but they should come forth in the morning of the first resurrection, and be exalted to glory, immortality, and eternal lives, and their blessings should increase from this time henceforth and for ever, and they should not want bread, but they should have means to support themselves and families. My feelings have ever been good towards this quorum, and ever will be. The Twelve left their blessings upon President Kimball and household.

They next visited Father John Smith, the aged Patriarch, and wished him a Happy New Year. He manifested much joy and satisfaction in seeing eleven of the Twelve Apostles beneath his roof. This venerable Patriarch also bestowed upon the Twelve his blessing, and said they should live to see the Kingdom of God and Zion established to be thrown down no more forever; and that none of them should ever fall, but should have part in the first resurrection; no power

should take their crown, but they should be blessed in all their labours in the earth, and that the blessings of God should increase upon them from this time forth, both temporal and spiritual. The Apostles also left their blessings upon the Patriarch and his household. They next visited President Willard Richards, he also received them with gladness and an open heart; they wished him a Happy New Year. He also gave the Twelve his blessing. He believed this a beginning of an eventful year in the history of this Church and Kingdom on the earth; and he believed each succeeding year would be more and more so, until the coming of the Son of Man. He said the Twelve were ever before him in his thoughts, prayers, and blessings, notwithstanding they might be scattered to the four corners of the earth; they were men of God, and were destined to

perform a great and mighty work in the earth, and they should live till they were satisfied with life; they should see light and truth prevail over sin, tradition, and error, and triumph in the earth.

The Twelve next went to the house of Elder P. P. Pratt, and those united with his family in singing the return of the Twelve, and other songs of Zion. The spirit and power of God rested upon the quorum of the Twelve, while their hearts were filled with praise and thanksgiving to God in all their visits on this the New Year of eighteen hundred and fifty-three.

The bands also continued their salutations to Presidents Kimball and Richards, and Patriarch Smith, and many others in various parts of the city. And their enlivening music was everywhere received with open ears and hearts of joy. God bless the Bands.

THE SANDWICH ISLANDS MISSION.

ARRIVAL OF THE ELDERS FROM GREAT SALT LAKE VALLEY—THE MISSIONARIES—INTEREST OF THE NATIVES IN THE GOSPEL—EXTENSIVE ORDER FOR BOOKS OF MORMON, AND OTHER PUBLICATIONS—TRANSLATION OF THE BOOK OF MORMON INTO THE NATIVE LANGUAGE.

(Letters from Elders B. F. Johnson and Philip B. Lewis.)

Honolulu, Sandwich Islands, March 29, 1853.

Dear Brother S. W. Richards—The Elders appointed to this mission arrived here on the 17th of February, in good health and spirits, having realized on our whole journey the especial blessing of a kind Providence, and much of the spirit of our Priesthood and calling. Our arrival was hailed with joy by the Elders labouring on the islands, who we found diligently seeking to establish this Gospel on these lands, although subjected to many privations and hardships. The work of the Lord is still progressing, and our influence as a people is increasing. There are, on all these islands, about eighty thousand natives, and a few thousand foreigners. There are about twelve hundred native Saints, with a few among the foreign population. The Book of Mormon is far advanced in translation, and we think, when published, will give much impetus to the work here.

We have much priestcraft to contend with, it bears almost universal sway here,

and even the king seems disgracefully controlled by its influence, and the natives generally are enslaved by a fear of offending the missionaries. In fact, the present structure of government, although too rotten to continue long, rests upon their shoulders, and every office of honour or profit is at their disposal. They have so constructed the laws, that their property, although they may be worth their hundreds of thousands in lands and palaces, is exempt from taxation, while the poor man who has not even a *farren patch* to raise food for his destitute family, is made to pay a heavy tax, and to work upon the high ways, to beautify and embellish the streets leading to the magnificent residences of the missionaries, &c. It has long been the practice of those great philanthropists and friends of civilization, who are doing so much to facilitate the march of intellect, to keep a number of poor, bare-legged natives, instead of a horse or mule, to draw about, in a human *cariote*,

members of the missionaries' families, and sometimes in conditions of nakedness, only to be tolerated by barbarians.

The missionaries upon these lands, with all their home revenue, and near forty years' operation, have done not as much as honest men could have done in ten years, without one dollar of foreign revenue to assist them. The *fleece* has been their object, and they have kept their flock closely shaved, and they are now much the richest class upon the islands. The natives might all, ere this, have been taught the English language, and have been advanced in agriculture, manufacture, and science. But they are now debased by every degrading, immoral, and degenerating principle. And if I am not much mistaken, this people have decreased at least fifty thousand since missionary influence became established among them. These fertile islands, which are capable of producing all the tropical fruits, and the finest of wheat, with every comfort to gladden the heart of man, are producing comparatively nothing; and instead of virtue, wealth, and independence, which might have been realized, almost universal vice, poverty, and slavery are the fruits of this great missionary expense, thus fulfilling the words of our Saviour, "Ye compass sea and land, to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."

We feel sanguine that this people are of the Covenant blood, and that a great work is to be done among them. Many of them are quick of apprehension, and are apt to believe the truth. They are naturally an honest, and kind-hearted people, and were it not for that unnatural fear of the missionaries, thousands would believe, and soon embrace the truth. But we look for this yoke soon to be broken off, a revolution in the government is bound soon to take place.

The eyes of the priests are upon us, and they are reading their own downfall in our success. The hand writing begins to appear upon the wall, and they are beginning to tremble; and may their fears be realized, is our earnest prayer. I will not tell you all that we hope and expect upon those subjects, but let time show what the Lord has designed to effect here. I could write much, but forbear at this time. The Elders here have but one feeling, and that is to do the work for which they are sent here, and assist in

bearing off this last Kingdom. They are studying the native language with a faith and diligence characteristic of their high calling, and I believe a number of them, within six months, will be preaching to the natives.

I should be happy to receive a communication from you, that I may know you receive this. We very much wish to hear the news from the European Conferences.

If I hear from this, you may expect to hear from us at more length.

Believe me ever your brother in the New and Everlasting Covenant,

B. F. JOHNSON.

Honolulu, Oahu, Sandwich Islands,

April 4, 1853.

Brother S. W. Richards—At a Conference of Elders, held at this place on the 9th, 10th, and 11th of March, it was voted that the minutes of the Conference be sent to the *Millennial Star*. It was also voted that we send for the following books, viz., five hundred Books of Mormon, fifty copies to be of the better kind; three hundred copies of the Voice of Warning, three hundred copies of Orson Spencer's Letters, two hundred of Orson Pratt's works, two dozen Hymn Books of the common kind, and three copies of the *Millennial Star* as it issues from the press, commencing with the first Number of the present Volume.

The attempt to preach to the foreigners has proved abortive—priestcraft has succeeded in shutting every house against us. For the want of a convenient place to convene the people, the brethren will all turn their attention to the native language, and prepare themselves as fast as possible to assist in the redemption of this down-trodden and priest-ridden people.

The present situation of this people is truly lamentable. With scarcely a foot of land which the common people can call their own, they are liable to be ousted at any moment, upon a mere change of opinion, by their oppressors—the "powers that be." In fact the government is under their control, and they are doing all they can to impede the progress of truth, but still it is onward, though slowly. When the Elders who have recently arrived obtain a knowledge of the language, I anticipate a good work will be done here, in fact the natives have a natural sympathy for our doctrine, and I could, if

I would, have baptized hundreds ere this, but it is not wisdom to do so until one gets their language, so that they can be taught correct principles.

As I have but little time to write, and you will probably get all the news by way of Salt Lake, I will close by wishing you health and happiness, and an abundance of joy in your labours, and all the blessings which the Lord has in store for His faithful servants.

I subscribe myself your friend and brother in the Gospel,

PHILIP B. LEWIS.

P.S.—The Book of Mormon is nearly all translated into the native language, and will probably be ready for the press next fall.

P. B. L.

IMPOSTORS.

Hastings, June 13, 1853.

Dear Brother S. W. Richards—Two men have been travelling through this Conference, one is a Dane, the other a German. The Dane professes to have come from Denmark last December, with the Danish Saints, to go to the Valley, but he was taken with a fever, and was obliged to go into the hospital, and he lost his passage on this account. When passing through the Kent Conference, he possessed a Certificate from the Liverpool Branch, but on account of the date being so far back, one of our travelling brethren retained the same till he could ascertain the correctness of its legality. Having written to the person whose name was attached, the Travelling Elder received no answer. He then wrote to me how he should act. In answer, I wished him to write to you, and you would see to the affair. Since that time, this Dane has been to Dover, where he professed some person had written to him, and who would give him employment if he could

come to Dover. He accordingly went to Dover, but could not find the person he professed had sent for him. As he said he could not speak English, the Saints pitied him, and made a handsome collection for him. Professing to have got employment, one of the brethren lent him some tools, to the amount of £1 10s. He decamped with them, and last week he came to Hastings, with the old story, then to Brighton. The Saints contributed handsomely to his wants, and one of the brethren being foreman to a large building firm, promised to let him come on the next morning to work, but he did not make his appearance.

I think it right to inform you, that the Saints may be apprised of such characters, and not be imposed upon. I shall now leave the matter with you to dispose of according to your wisdom.

Yours in the bond of eternal
Brotherhood,

J. W. LEWIS.

[Having heard that the above-named parties, and others, have been travelling in other Conferences, and, by their hypocrisy and lying, most shamefully imposing upon the Saints, we insert the foregoing letter from President Lewis, for the benefit of those who will be benefitted by it. Our *Caution*, given in *Star* No. 19, page 296, was for the purpose of guarding the Saints against all such persons, from whatever source they might come, or however great their pretensions. In the above-named cases, if our instructions had been carefully observed by the Presidents and Saints, their "handsome collections" might have been given to the Travelling Elders, and those whom they knew to be worthy, instead of being lavished upon knaves and impostors. If the wants of Travelling Elders, and the poor, together with the frequent calls from the Church, are not sufficient to exhaust the funds and liberality of the Saints, we shall not object to their assisting others, if they can find those who are worthy of their charity. Saints should be careful to observe counsel sufficient to consider that the interests of Zion and her children have the greatest claim upon their attention. The Travelling Elder did quite right in questioning a Certificate of long standing; and had the one who held it been an honest person, he would have

taken no steps until satisfaction had been obtained in reference to his Certificate. When a Member's Certificate is questioned, his standing and membership are questioned, and the Saints are not obligated to such as to members of the Church. In most cases, Certificates given to persons going from Branch to Branch, or from Conference to Conference, should be presented within two weeks at farthest from their date.—ED.]

VARIETIES.

NEVER despise humble services; when large ships run aground, little boats may pull them off.

THE reported discovery of gold in Texas is drawing to that state worshippers of his yellow majesty.

THE American papers state that only two passengers on board the *William and Mary*, emigrant vessel, from Liverpool for New Orleans, wrecked off the Great Isaacs, May 3rd, were lost.

A TREMENDOUS fire occurred in Upper Canada, about the 23rd of May. The fire originated from the burning of new land in various parts of the country. Twelve townships, and two islands, one of them fourteen miles long, were burnt over. Three hundred and thirty families were rendered houseless. Two persons perished. The area of country burned over, is about 450 square miles.

INDEPENDENCE OF DESERET.

(From the *Deseret News*.)

'Tis said in the papers, and fear'd by the knowing,
That young Deseret quite ambitious is growing,
That her National Standard will soon be unfurled,
To reign o'er the nations and conquer the World;
That fell superstition from earth will be driven,
The thrones of all tyrant's to atoms be riven,
That the light of her dawning will burst into day,
As the mists of long ages are rolling away.

Now, bold Deseretians! pray lend your attention,
The path to this glory the muse would fain mention,
And tell you the reasons why conquerors great
Have failed to establish a permanent State.

It is said Alexander subdued all the nations,
And fain would have travelled to other creations;
But 'twas clear when his weapons were laid on the shelf,
He had never made war with, or conquered himself.

And modern reformers are often contending
'Gainst tobacco and spirits, their habits still mending,
Like the Puritan fathers who fain would be free,
But forgetting themselves made a war on the sea.

Now bold Deseretians, if you are aspiring
To greatness and glory, and progress untiring,
War not against nations, for conquest, like Rome,
But fight for your own Independence at home.

War not against merchants, tobacco, or spirits,
But against the bad tastes you in weakness inherit;
Let your beverage be ever the cold mountain stream,
And home manufacture your practice and theme.

Dispense with the gewgaws, the silks, and the satin,
The false splendor of parties, the Greek, and the Latin;
Let home manufacture your persons array,
And the work of your hands all its beauties display.

You're doubtless aware of the wonderful treasures,
The gambling and scrambling and murders and pleasures,
The finest of fortunes that are bought and are sold,
In our neighbouring state, e'en the land of the gold.

But there's many a snare in the process of mining,
By the influx of gold are the nations declining,
Oft the gold or the silver to vice is a tool,
But the rod of pure iron the nations will rule.

'Tis the engine of iron that conquers the ocean,
That rolls on the track by its own locomotion,
That levels the forest, turns over the sod,
And worketh more wonders than Moses' rod.

'Tis iron that has rent all the nations asunder,
It has poured forth its lightning, and vomited thunder;
But now on its sinews a message of Peace,
Borne along by the lightning, its wonders increase.

Then O Deseretians, subdue your own passions,
Create your own Heaven, and make your own fashions;
Then make iron as plenty as dust on your plains,
And over the nations eternally reign.

Great Salt Lake City, Nov. 30, 1852.

P. P. PRATT.

DEPARTURE OF ELDER OBRAY.—Elder Thomas O Bray, who landed here on the 23rd of April, on a visit to this country, re-embarked for Malta, in the steamer *Phebe*, June 19th. Sister Bell embarked also in this vessel, to join her husband at Malta.

NOTICE TO BOOK AGENTS.—With No. 26 *Star* we sent out new Catalogues of works on sale at this office. The large one is intended for placing in the chapels or meeting-houses, and the small ones for distribution, principally among the strangers who may visit the meetings. The catalogue contains all the works now on sale, and also a new work—"Biographical Sketches of Joseph Smith the Prophet, and his Progenitors for many Generations," which is now in press, and which will be duly advertized again when ready. It is hoped the Saints by means of this catalogue will be able to make up their stock of the Church works, and that strangers may be led to purchase such books as will give them correct views of the Faith and Doctrine of the Church.

LIST OF MONIES RECEIVED FROM THE 9TH TO THE 16TH JUNE, 1853.

Henry McCreery	£20	0	0	Brought forward.....	£44	0	0
Griffith Roberts.....	1	0	0	Simon Irwin	5	0	0
John B. Pears.....	10	0	0	G. W. Davis	2	0	0
Samuel Parkes	5	0	0	Richard Morris	2	0	0
Henry Savage	5	0	0	Edward Weaver.....	2	10	0
James Linforth	3	0	0	Philip Sykes	1	2	6
Carried forward	£44	0	0		£56	12	6

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The Latter-Day Saints'

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

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TITHING.

The law of Tithing is generally understood by the Saints throughout the earth, as being a standing law unto the people of God. The Kingdom of God is not exempt from having to do with temporal things. Kingdoms regulated by the wisdom of men, adopt plans for raising a revenue and appropriating the same, according to the demands of their own governments. The Lord, in providing for the upbuilding of His Kingdom, claims the same prerogative; and from the revelations given by Him, we find He is just as particular in devising ways and means to secure temporal prosperity to His people, as He is to secure to them their spiritual prosperity.

The Lord always requires His people to build a temple, in which to receive their anointings, their washings, their baptisms for the dead, and the statutes and judgments, all of which are ordinances pertaining to His holy house, which He has said "my people are *always* commanded to build unto my holy name."—Doc. and Cov., sec. 103, par. 12. The Lord has not made this requirement, without making provision how it shall be done, or by what means the house shall be built. It is for this purpose, together with the laying of the foundation of Zion, and for the Priesthood, and for answering other demands of the Church, that the Lord has said the law of tithing should be a standing law unto His Saints *forever*. Now here is a law providing the means which are co-equal with the demand. But why

does the Lord always command His people to build an holy house? It is because they always need the blessings which can only be obtained in that house. If we personally have received our washings and our anointings, with keys and powers which will admit us into the presence of God, that does not do away with the necessity of the temple, for every other person who is saved will need it just as much as we needed it. So long as the plan of salvation is in operation, or there is a living soul to be saved, a temple will be required. Neither will one temple be sufficient for this great work, but very many temples will be required in the Stakes of Zion, to satisfy the demands of the children of Zion who will be gathered from all nations.

When all the living have had access to the house of the Lord, even then the work will be but just commenced. Our progenitors for many generations past, who have died without the ordinances of eternal life, must be administered for, precisely as the living, in every ordinance which serves to purify and make glorious the tabernacle of man.

The ordinances of baptism, of confirmation, of ordination to the priestly or kingly authority, of washings, of anointings, and of the sealing powers, must all be administered for and in behalf of those who have died without them, that the ways of the Lord may be equal; else how shall the dead be judged according to men in the flesh, if their fleshly tabernacles have ne-

2

ver had the privilege of receiving, either by proxy, or in person, those ordinances which purify the body, and tend to immortalize it.

When we consider the condition of the nations of the dead, in connexion with that of the living, the work magnifies before us. And who can conceive of a time while mortality endures, when temples will not be needed? Who cannot see the propriety of God giving unto His people an *abiding* commandment, that they may never be without a holy house in which His glory can be manifested unto His children?

It was for this same purpose that Moses was commanded to build a tabernacle, and the children of Israel to bear it with them in the wilderness. It was that the people might have access continually to the holy ordinances of God, and that His glory might be in their midst. He was even particular to show Moses the pattern after which it was to be built, and to give unto him a strict injunction to see that all things were made according to that pattern.

Now the Lord was very particular in those days to direct after a heavenly order everything which He revealed unto His servants, that the likeness of heavenly things might be among men upon the earth. And can we suppose that God has grown any less particular in these things? Not at all. He will do nothing—not even build a temple, but that He will reveal His secrets concerning it unto His servants the Prophets, that they may give His will unto the people. And if the people obey in all things, with willingness of heart, they are free from condemnation. To be sure the Lord might require something which would appear to many to be very expensive, or even extravagant, as He did anciently of His people Israel; but He requires nothing more than His people are able to perform. The ability of His people to do, is not hid from Him. He knows their circumstances, and adapts His requirements unto them. While Israel were journeying, He only required the tabernacle; but when they came into the land to possess it, He required a magnificent temple.

The Saints in the last days, have the same God to deal with, and they may expect His requirements will be just in proportion to the abilities of the Saints—increasing until they are perfected.

The Saints of God now live in a day when they are commanded to build a temple. The command is not to the few, but to all God's people. Do the Saints in the British Isles form a part of God's people? They would not like to be excluded from the number. Then the command is unto them. What are the means the Lord requires this work to be done by? The tithing of His people. Now let us enquire how many of the Saints in the British Isles pay their tithing. Of course, each one must be allowed to answer the question for himself. Were the same question asked of the Saints in the Valleys of the Utah mountains, one man could answer for the whole people, with but few exceptions. If the works of the Saints who are scattered abroad, do not agree with those who are gathered together, how can they expect the same blessings and reward? Have the Saints throughout the earth been driven, robbed and plundered of all they possessed, oftener than the Saints in Zion? Have they been more faithful and diligent in building up the Kingdom of God, than their brethren who have been persecuted from place to place, that they should be released from the common burden? Oh no.

But, says one, the circumstances of many of the Saints are so very poor, that they can scarcely live, without paying tithing, and they should be relieved from that duty. This is very true, but what excuse shall be offered for the many who can pay their tithing quite as conveniently as any other portion of the people of God? For them we can offer no plea, they must take the responsibility of answering for themselves.

The call has been made upon the British Saints particularly, to assist in building a temple, and it would be well for them to consider who this temple is for. By so doing they will find it is for themselves, and for their fathers who are dead, that they are called to build it. And the Saints will further find that the blood of their progenitors will be required at their hands, in addition to their own sins, if they do not provide for their redemption as far as lies in their power.

Thousands of the Saints in Zion have already received their endowments, and so far as they are personally concerned, they could do without a temple, better than many who appear less anxious; but the obligations of the Saints in Zion to the

dead are as great as other's; hence the Lord calls upon all to take a part, for all are equally interested, and no one who assists in this glorious work, need think he is labouring or sacrificing for any other than himself.

To respond to the call of tithing, becomes, therefore, an imperative duty to every Saint throughout the British Isles, who is able, for this is the means by which God requires His house to be built; and if all the Saints are as willing as they are able, nothing will be lacking, but far more than is required for the work will be gathered into the storehouse of the Lord.

As excuses are never wanting with those who prefer making them, rather than doing their duty, it is possible that the individual well settled down in business, imagines to himself, that it would be much injured by withdrawing one-tenth of his capital to pay his tithing, and concludes he will not do it just now, but, when he has made plenty of money, he will dispose of his business, pay his tithing, and gather up with the Saints. But of all such, after they have taken the liberty to consult their own feelings, and come to this conclusion, we would ask what objections they can urge to paying one-tenth of what they derive from their business! This is what the law requires of men after tithing all their property. If all would do this, they might feel partially justified in the eyes of the law, to which they have subscribed, and much would be done to promote the cause of God.

But, says another, if I were to commence and pay my tithing regularly for the building of a temple, I might not live until it is completed, to get the anticipated blessings. This we conceive to be one prominent reason why every individual should pay their tithing, for in so doing, they not only secure a claim upon the Lord's house, in which their children can administer for them, (for the exaltation of the dead depends greatly on the labours of the living,) but set an example before their children which they will be justified in following.

This reminds us of circumstances which have come under our personal observation, and which illustrate the advantages of keeping this great law, and the disadvantages of not keeping it, which circumstances we will here relate—A person of considerable property had been in the

Church for some years, but was so careful of his property, that he never paid his tithing. He met with a misfortune, by which he not only lost his property, but was disabled so that he could not procure a livelihood for his family, and destitution and want followed. Being ashamed himself to make application to the Lord's store-house, or the tithing office, he obtained a friend to lay his case before the presiding Bishop of the Church, and to apply for assistance, to which the Bishop replied, that the Church was under no obligation to the individual—he had never paid any tithing, he had always chosen to take care of himself, and he was quite at liberty to do so still, having no claim upon the public store-house. Although this reply was severe, yet we are compelled to admit its justice, and further, if the law of God had been fully enforced, it would have severed him from the fellowship of the Saints.

An opposite case, which we will relate, will show the contrast between those who keep the law of tithing, and those who do not. An individual entered the Church previous to its departure from Nauvoo, who paid his tithing and rendered assistance to the Church, but, like many others, while journeying to the wilderness, he suffered and died. His family, upon arriving in the Valley, were destitute, and unable to provide a living, whereupon a comfortable house was built, and the wants of the family were supplied, at the expense of the Lord's store-house. Now it is very easy to discover which of these two persons secured the greatest blessing to his family. Both received equal justice. Both were rewarded according to their works, or in other words, the measure which they meted out to the work of the Lord was measured to them again, and this is the principle upon which the Lord will deal with all men.

All Saints who appreciate the fact that the Kingdom of God is organized upon the earth, will understand that the laws of that Kingdom, if faithfully kept, amply provide for the wants of its subjects. And every one who regards his own interests, and would secure blessings to his posterity will keep its laws, not even excluding the law of tithing.

Men may toil unceasingly to accumulate wealth to bestow upon their children, but unless it is done with the favour of God, it will be a curse instead of a bless-

ing. That man who is entitled to the favour of Heaven, because of obedience to divine laws, can bequeath a more valuable legacy to his children, than if he possessed the treasures of Egypt without that favour.

The result of keeping the laws of God is so glorious, that for our own interest, we would pay tithing, as we would cherish every other virtue that tends to elevate the soul, and make man what his God would have him to be.

From what is already revealed, the Saints can see that their course of life in keeping the laws of God, will have a bearing upon their children after them, for the Lord has decreed that "the seed of the righteous shall not perish, while the seed of the wicked shall be cut off." Men may keep the law of tithing, do their duty in the Kingdom of God, and thereby secure temporal blessings to the rising generation; or by their own selfishness, leave their posterity a prey to misery and want.

We are aware that the law of tithing is not *fully enforced* upon the British Saints—that the necessary regulations are not adopted to carry out its full requirements, but the *temple offering* is approximating to them, and will be received as from the tithing of the Lord's people. Although the demand is as small as could be named, yet it affords an opportunity to thousands to contribute as freely as if they were required to appropriate their tenth to the Lord's work.

Faithful children only need to know their Father's will to perform it. If the

Saints are blessed in observing this law when actually required of them, those who will do it voluntarily, as unto the Lord, may certainly expect the greater blessing, and they will be sure to obtain it. A little practice in the laws of Zion while here, will make those who use them more fitted for what will be required of them when gathered. It is the voluntary act that God approves, and in the free will offering of the Saints to build a temple, will the Lord discover their worthiness, and their desires to inherit its blessings.

The eyes of God and of angels are upon the Saints. Those exalted beings, with the unnumbered dead, and a rising generation, are waiting with the deepest anxiety, upon the movements of the Saints, in relation to these important matters. The dead, with the nations of the living, will all be affected by the acts of the Saints on earth. Prophets from the earliest ages of the world have gloried in anticipation of the latter-day work, knowing that they, with their children, could be made perfect in the Dispensation of the Fulness of Times, and that not until then would the glory of God cover the earth, and His reign be universal.

This glorious day is dawning, the work is commenced, a kingdom grows with an eternal growth. God, Angels, the Spirits of the just, and the Saints on earth, all combine in the great work of the restoration which shall not cease until the Son delivers up the Kingdom to the Father, that God may be all in all.

NINTH GENERAL EPISTLE

OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FROM GREAT SALT LAKE VALLEY, TO THE SAINTS SCATTERED ABROAD THROUGHOUT THE EARTH, GREETING:

(From the Deseret News.)

Beloved Brethren—It is with peculiar emotions of gratitude to our heavenly Father, that we address you at the present time—a period in the history of this last dispensation, when the Chief Corner Stones of the House of the Lord are laid in the tops of the mountains, according to the predictions of ancient Prophets, and at the time previously suggested by us.

While the movements of the heavens and the earth, and all things connected

therewith, betoken the speedy fulfilment of the visions and revelations, and prophecies concerning the latter-days, preparatory to the second coming of the Son of Man, we rejoice that the God of Abraham has prepared a hiding-place for His people, amid the valleys of the everlasting hills, where we have been permitted, for a few years, to dwell in safety, far removed from the fire and blood that have been poured out upon the Saints in former years, by

those who feared not God, neither regarded man.

Since our last Epistle, of October 13, 1852, we know of but few particulars that have transpired among the various nations of the earth. But we know that the revelations of Jesus Christ are true, and that peace is taken from the earth, and that those who will not receive and obey the Gospel of Jesus Christ, when they hear it, will grow worse and worse, in evil passions, strife, war, and blood, until the wicked shall have overthrown the wicked, and destroyed themselves from the face of the earth, that Jesus may have the privilege to reign unmolested in the midst of those that love him.

No mail has been received from the east since last November, and a part of that is still cached in the mountains, while the remainder was drawn over the snow-drifts by hand. And, as yet, we have no certain information who was last elected President of the United States, or who is now President of the nation.

During this long silence from the east, we have received two mails from California, by the south route, containing very little news. A few letters from various foreign missions, show an increase to the Church, and the spread of the Gospel, except in the Society Islands, from whence the Elders have been banished by the French authorities, and the Saints forbid to pray, even in their own houses. Elder Addison Pratt, and others have returned to the continent. Elder Cannon is translating the Book of Mormon into the Owyhean language. Elder Woodard has been banished from Italy, for teaching the truth, and passed over into Switzerland, according to the command of the Saviour to his disciples sent forth to preach his Gospel—When they persecute you in one place, flee to another. The brethren in Denmark have experienced bitter persecutions, but the truth is spreading in every direction.

Our population has become so numerous, and our settlements so extensive, that we cannot give so many particular events and circumstances concerning the Saints at home, as hitherto. All the faithful Saints, and there are many such, are filled with the spirit of peace, joy, and rejoicing; and general prosperity has attended their labours in the Valley, from their earliest arrival; and they have no wish to exchange their location for any other por-

tion of the earth, or even to leave for a temporary absence, unless sent, by proper authority, to preach the Gospel.

As it has been in all ages of the Church, so it is now, (and so it will continue while the net gathers all sorts of fish,) there are unfaithful members, they have a name to live, but are dead; and being destitute of faith are destitute of good works, are fault-finders, backbiters, evil surmisers, false prophets, apostates. All such are fit subjects for the gold mines, where probably most of them will go, *and we hope all such will go this spring*, and all that we ask of them is that they will pay their debts, go in peace, and choose whatever god they please to worship.

The Saints have been prospered exceedingly in the Valley; and the abundance that has been poured out upon them, even till they had no room to receive, has been made the occasion of sloth, and wastefulness, insomuch that there will be a greater scarcity of flour before harvest, than has been for years previous. With these things the Lord is not well pleased, and unless such repent speedily, they will find famine instead of plenty in their habitations.

Domestic manufactures are improving, but not so fast as is desirable. Saw and grain mills have increased rapidly in the various settlements, but they cannot keep pace with the demand for flour, and especially for lumber. The tanneries are gradually improving, and considerable leather has been produced. Our nail factories progress slowly. A manufactory of combs has commenced. The fine comb from our mountain mahogany bids fair to supersede the necessity of ivory. Manufacturers of all kinds are wanted more extensively, and labour-saving machinery, particularly for the husbandman, so that the farmers can raise the grain, and every mechanic work at his own trade.

The prospect is flattering that many of these evils will soon be remedied by a supply of iron ware, in its various forms, from Iron County. One brief blast of the furnace, produced twenty-five hundred of excellent pig iron, when the blast ceased for want of coal. The snow having been unusually deep on the mountains the past winter, has prevented bringing wood and coal from the kanyons. An excellent pair of hand irons was exhibited at Conference, as the first fruits of the iron foundry.

The large addition to the Lord's Store

House is completed, and store houses generally are in the various settlements. Much valuable machinery has been added to the Temple shop. The extensive blacksmith, and joiner, and machine shops are on the Temple block, where all the labour of the Temple is to be performed within the walls, the stone work of which is about one-fourth completed. The Social Hall was so far completed as to be occupied by social parties, and for dramatic entertainment the past winter. It was dedicated January 1st.

Our sugar apparatus arrived too late for use last fall, a portion of it is now attached to the water works of the public machine shop, and is engaged in making molasses. Experiments have proved that the saccharine matter of the beet is *superior* in the valley, and we have the apparatus and means to make the various sweets from molasses to refined sugar, and the factory will be located on Big Canyon Creek, ready for use, next fall.

January 21st, the Legislature arose from an arduous session of forty days, and were cheered with a social and happy entertainment by the Governor, the same evening. The laws of the country are generally observed, and our courts are seldom troubled with a law-suit. Travellers occasionally quarrel with each other, and require a legal settlement; otherwise our courts are nearly useless, there being no occasion to use them. The Indians have preserved their peaceful relations with each other, and the citizens generally. No serious or lasting outbreaks have occurred the past season, and a disposition for peace, and raising bread, is increasing.

The last accounts from the Elders who went out last fall, were of their arrival at St. Louis, in sixty days from their departure. Those bound for China, Hindoostan, Australia, and the Western Islands, left on the 20th of October, and at our latest dates, nearly all had shipped from San Francisco.

The first severe frost last fall was on the 4th of November, and the first snow to cover the ground in the city was on the 10th, three inches deep; and another on the 23rd, from one to two feet. The winter has been cold and stormy, with many strong winds. February was very mild, and March generally very pleasant, and much farming and gardening was done. Many young fruit trees have been transplanted this spring, and millions more would be if

they could be had. Let the Saints ever remember to bring with them all choice seeds, from all parts of the earth.

Elders Amasa Lyman and Charles C. Rich arrived on the 19th of December, and the Quorum of the Twelve Apostles have spent the winter in the Valley, with the exception of Orson Pratt, who is at Washington.

February 14th, in the presence of an immense concourse of people, assisted by the Apostles and others, we broke the ground for the foundation of the Temple, and the day following preparations were commenced for the erection of an Arsenal.

Sister Hosea Stout died on the 11th of January, and her infant a few days previous, and sister Thomas Rhoads on the 11th of February. We recollect no other deaths in the families of the mission Elders. There is occasionally some sickness in the Valley, but it arises more from the seeds of old disease brought from foreign countries, and imprudence, than from any thing unhealthy in our climate or location.

The Block of Stone designed by the Deseret Legislature for the Washington Monument, has been prepared, and exhibited at this Conference, and will be forwarded to Washington at our first convenience. The device is a Bee-hive, in full operation, in the centre, encircled by the convolvulus, &c., with the inscription, "Holiness to the Lord. Deseret."

The 6th of April dawned upon our city, in all the effulgence of a lovely vernal morn; as though the bright luminary of day, was typical of the Sun of Righteousness, and about to open up a *new dispensation* on the face of our snow-covered, rock-bound Valley. A more lovely day never dawned on earth—the sun, the sky, the atmosphere, the earth, appeared neither too cold, nor too hot, nor lukewarm; but all seemed filled with *life*, *REAL LIFE*, adapted in all their several temperaments to each soul, to cheer, and make happy every individual of the many thousands of aged, middle aged, and youth, who had assembled from the near and remote parts of this inhabited Valley, to attend the General Annual Conference, and witness the laying of the Corner Stones of the House of the Lord, that for ages the Prophets have foretold should be erected to the name of the God of Jacob, in the "tops of the mountains."

So immense was the assemblage of the Saints, on the opening of the Conference, at ten o'clock, A.M., that the ingress or

egress of twenty-five hundred at the Tabernacle was scarcely missed, or noticed by the multitude without. After the opening of the Conference by singing and prayer in the Tabernacle, the general authorities of the Church, surrounded by escorts, guards, police, martial music, instrumental bands, and choir, with the National Flag unfurled from its topmost staff, the ensigns of the various bands and escorts floating in the breeze, and the banner of "Zion's Workmen" towering aloft, proceeded to the Temple ground, and after singing by the choir, the First Presidency laid the South East Corner Stone of the Temple, followed by an oration from President Young, prayer by President Kimball, and singing by the choir.

The Presiding Bishop and Council, with the Presidents of the lesser Priesthood and Council, laid the South West Corner Stone.

The President and Council of the High Priests' Quorum, with the President of this Stake of Zion, and High Council, laid the North West Corner Stone.

The Quorum of the Twelve Apostles, with the First Presidency of the Seventies, and the President and Council of the Elders' Quorum, laid the North East Corner Stone.

The laying of each Corner Stone was followed by an oration, prayer, and singing, in the same order as at the South East Corner Stone. And all those orations, prayers, and hymns, are in print, as part of the minutes of the Conference, and will accompany this Epistle, in the next Number of the *Deseret News*.

The Corner Stones now rest in their several positions, about sixteen feet below the surface of the eastern bank, beneath the reach of mountain floods, when the edifice shall be completed, and so deep beneath the surface, that it will cost robbers and mobs too much labour to raze it to its foundation, leaving not one stone upon another, as they did with the Temple at Jerusalem.

The work for the redemption and salvation of Israel has commenced, as it were, anew on the earth, which makes Satan mad, and causes devils to howl. But their doleful moans are not heeded by the Saints in the mountains, their hearts are cheered to press forward with all their energies, to complete the Lord's House, as speedily as possible. And all the Saints abroad who

want to become partakers in blessings in the House of the Lord, with the Saints in the Valley, and who cannot come immediately to work in person, can, by one process, and one only, reap the blessings they desire, and that is by being humble, keeping all the commandments, being diligent in business. Gather up the good things of the earth as fast as you possibly can, in uprightness, and send your gold, and silver, and precious stones, and every thing that you can, which may be useful to us, in forwarding the work we have commenced. And let all who can, come home without delay, and put their own *hands to the work*.

If the kings of the earth would become nursing fathers, and queens would become nursing mothers, to the Israel of God; and the nobles, and the great ones of the earth would secure a hiding-place from the storm, and the tempest, and the plagues, and the fire, and the sword, that God will cause to pass through all lands, to depopulate the nations on account of their great wickedness in his sight—let them, with the Saints from every clime, forward their rich treasures, to beautify and adorn the House of the Lord, that He may have a pleasant place to lay His head on the earth, where those kings and queens and nobles may delight to visit, and where they may rest in peace, and learn the will of heaven concerning them, by inquiring of the servants of the Most High God, concerning their kingdoms.

The Perpetual Emigrating Funds are in a prosperous condition, although, from surrounding circumstances, but a small portion is available for use this season. It is only about three and a half years since this method of assisting the Saints to gather was first suggested; and the report of the Recorder, at this Conference, exhibits the actual fund by valuation in part, now on record, in this place, about 22,000 dollars, but a considerable portion thereof is in oxen, and wagons, and property, which will take till another season to turn to advantage; also, in addition to the above, there is about 11,500 dollars due from individuals who have been assisted by the Company, making a total of about 34,000 dollars, independent of what has been gathered in England and other places the last six months, of which we have no account.

With the blessings of Providence, most, or all of these funds will be brought forth

to the assistance of the emigration of the poor, one year hence. Therefore let not the Saints stay their hands, but let books be opened, and donations be received by the Presidents of all the various missions of the Latter-day Saints upon the whole earth, to help the Perpetual Emigrating Fund, and the Saints to come home. And let all who can, come without delay, and not wait to be helped by these funds, but leave them to help those who cannot help themselves.

Twenty-five Elders have been appointed on various missions, during the Conference just closed; namely, two to China, two to the United States, twenty-one to England or Europe, whose names will appear in the Conference minutes. These Elders will co-operate with the Elders already in the several countries where they are going, and be subject to the counsel of the Presidency already established in their several locations. Those destined for Europe, will journey by the South Pass and the United States; and those for China, will go by California; and all will take their departure in a few days, or apostatize.

The Holy Spirit has been in our midst, and the revelations of Jesus have guided His Apostles and Prophets, in laying the Corner Stones of the Temple, and ministering unto the Saints, during Conference, in an unusual degree, which has caused much gladness of heart, and great joy and rejoicing. And that same Spirit will accompany this our Epistle, and be felt, and experienced to the joy of your hearts, even by all who will receive our testimony, and practise those precepts which we inculcate.

Let all the Elders who have been sent forth on missions to foreign lands, magnify their high and holy calling, in word and deed, and be an *example unto all men*. Teach the *first principles of the Gospel*; and so far as men shall believe your testimony, administer the first ordinances of life and salvation; and when they want to know more, send them home, tell them that Zion is the place for them to receive those teachings which you have not time to teach, and which do not belong to your mission. Do not undertake to teach the mysteries of the exaltations and powers of the worlds to come, and of eternal lives, unless you want to lose all the little claim to eternal life which you may have.

Think not, O ye Elders of Israel! that your eternal heirship is won, and immu-

tably secured, because you have attained to a portion of the Holy Priesthood, and a few of its initiating ordinances, while as yet your life and the security of all your great and glorious blessings in hope and prospect, are as a vapour before the sun; as yet depending wholly on your meekness, faithfulness, and perseverance to the *end*, in *everything good*. Think not that you are legally entitled to even *one wife*, while you live on this earth, unless you are *sealed up to everlasting lives*, by the will and *decree* of the *Eternal Father*, and a knowledge of the fact has been communicated to you, through the *proper source*, and not *direct*, to you, in *person*. And consider that the blessings you have hitherto received, through the mercies of Him who loveth you, even your Father in heaven, will all be *wrested* from you, like *David's* of old, should you err like him.

To the sisters in Israel, we say, be patient. If your husband has died in the faith, and you wish to be sealed to him for eternity, you must come to Zion to receive that sealing ordinance. And if a High Priest or an Elder, should tell you that you cannot be saved if you are not sealed to him, either as proxy for time, or for eternity to the exclusion of your dead, thrust him from your presence, as Lucifer was thrust from heaven; for that High Priest or Elder, will be damned, (unless he speedily repent,) as sure as Lucifer was; and he can neither save you, nor you him. But come to Zion, be patient till you can get here, and the Temple is completed, and your oldest son, by the husband to whom you wish to be sealed, may stand as his father's legal representative by your side, and by him you may be sealed to your dead husband; for it is the legal right, in God's Kingdom, for the oldest son to minister, and obtain blessings for his father, and act for his father when he is gone into the eternal world.

Keep yourselves pure, live spotless and undefiled, all ye who profess to be Saints. Show your faith by your works. Let the Elders flee from any country where they are persecuted beyond endurance, and open the door of salvation to the first people who are willing to receive them. Translate the Book of Mormon into every language and dialect under heaven, and print the same, as God shall give you the opportunity. And from this hour the gift of tongues, and by it translations, from

language to language, shall be more and more manifest unto the Elders of Israel, until no nation, kingdom, tribe, or family, shall be destitute of the offer of the word of God on the earth.

So far as the Spirit shall direct, let not the Elders forget to ordain native Deacons, Teachers, Priests, and Elders, and set them to work in every nation where they are; and if God shall open the door to a nation that has never heard the Gospel, fill it with the best messengers you can.

Elders Lyman and Rich will soon leave for their home at San Bernardino, California, where all Saints from warm latitudes, may gather, the first opportunity, and when they arrive take the counsel of these brethren. San Diego will be the best port of entry for all such, and may be reached at any season of the year—the Saints coming thither can bear the heat.

The remainder of the Apostles have no special mission abroad at present.

Brethren, come home as fast as possible, bringing your poor, your silver, your gold, and everything that will beautify and enoble Zion, and establish the House of the Lord; not forgetting the *seeds of all choice trees, and fruits, and grains, and useful productions of the earth, and labour-saving machinery*, keeping yourselves unspotted from the world by the way side.

And may our Father in heaven bless you to your hearts' content, in all good things, even all you need, in the name of Jesus Christ. Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS.

Great Salt Lake City, April 13, 1853.

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 9, 1853.

NEWS FROM DESERET.—We have received *Deseret News* and letters from the vallies of the mountains, up to April 30th. The intelligence is peculiarly interesting and important. The Ninth General Epistle appears in our present Number. The Saints will find this epistle replete with interesting and instructive matter. The Conference held at Great Salt Lake City, April 6th, was one of the most important which have been held. It was most numerously attended, and was celebrated by the laying of the four corner stones of a Temple, which is to be two hundred feet long, with six towers—three at each end. The excavation for the laying of the corner stones cost from 7,000 to 10,000 days' labour. The basement story was to be 16 feet high—8 feet below the surface of the earth, and 8 feet above. The corner stones were laid 16 feet below the surface of the earth. The excavations for the foundation were 20 feet wide. The foundation for the walls was to be 16 feet thick.

The Saints in this country have been very anxious to know when a Temple would be commenced in the vallies of Ephraim. The answer to the query is now before them. The corner-stones of a magnificent Temple are now laid, in fulfilment of the word of the Lord by His servants the ancient Prophets. If the Saints are faithful and diligent (and we fully believe they will be) in respect to the upbuilding of the House of the Lord, many years will not pass over their heads, before the six towers of that House will proudly point their spires to heaven, and win the admiration of all who go up to be taught more perfectly the way of the Lord.

"The towers of Zion soon shall rise

Above the clouds, and reach the skies;

Attract the gaze, and wondering eyes,

Of all that worship, gloriously."

When we recollect that the Almighty has no House upon the face of the earth where He can reveal His high glory to the children of men, and instruct them in the ordinances of Eternal Life, and where the Saints can receive those keys, powers, and blessings which will qualify them and their dead to associate with the inhabitants of redeemed worlds, and do the works which those beings do—when we recollect these things, we fancy that no exhortation or argument is needed from us to inspire the Saints with a just sense of the necessity that exists for a Temple's being speedily reared and dedicated to the Lord. Costly and magnificent temples, churches, and palaces abound in the nations, yet the people are so ignorant, so full of cupidity, so blinded by the god of this world, so insensible to their eternal interests, that we might roam Babylon through, and not find in it a single House dedicated and kept holy to the Lord. God may wink at this state of things among the nations, on account of their ignorance, but the Saints have no such excuse before Him—they understand the necessity for a Temple, they know that the Lord requires at their hands the erection of a Temple, yea of Temples, until a sufficiency shall adorn the land.

What then shall we say for the Saints in the British Isles? We will say—*A Temple shall be built, which shall be holy to the Lord*; a Temple to which the upright of many nations shall flow, and receive washings, anointings, and exaltations for themselves and their dead.

The following Elders were appointed on missions — Israel Barlow, Philemon Merrill, James D. Ross, William W. Major, Daniel Tyler, Albert P. Tyler, Benjamin Ashby, Henry E. Phelps, Lorenzo D. Rudd, Israel Evans, Jesse B. Martin, James Bond, Loren Roundy, Charles A. Foster, John D. T. McAllister, James Carrigan, Willard G. McMullen, Charles R. Dana, and Joseph France, were voted to go to England, and be under the direction of the Presidency in this country; Thomas Colborn, to Germany; Samuel Savary, and Milton Howe, to the United States; Edward D. Wade, and Cyrus Canfield, to China; Matthias Cowley, to Europe.

No obstacle remained in the way of making the best quality of iron, or any castings from iron, as fast as the coal could be had from the mines to drive the blasting furnaces. At last dates, the weather was fine; peach, currant, and other trees were in full bloom. Snow was in the gardens, April 21st, four inches deep, but it melted mostly before night. The weather was mild, and garden produce not hurt.

Certain Mexicans had been stirring up the Indians to make aggressions upon the inhabitants of Utah. These Mexicans had also furnished the Indians, with guns, ammunition, &c., contrary to the laws of the territory, and of the United States, whereupon Governor Young had issued a Proclamation, ordering a reconnoitering force of thirty men to proceed south, to take strolling Mexicans and suspicious persons into custody. The Proclamation also instructed the militia to be ready at a moment's notice to move to any point, and required all Mexicans in the territory not to quit it until further advised. The *News* says—"Governor Young left the city on the 20th instant [April] for the purpose of visiting the Indians located near the southern settlements. A few days previous to his departure, information of some hostile indications was received from Millard county, when the Governor immediately sent a dispatch and interpreter, to produce a quietness, and followed the express, in person, as soon as circumstances would permit; and we understand this out of the Governor, relates particularly to his office as Superintendent of Indian Affairs. Our Governor has always been able to head the Indians of the territory, in their hostile movements, with the loss of little blood; and we believe he will continue so to do. We do not anticipate any serious outbreak from the difficulties reported by the ex-

press, they [the Indians] having entered into a treaty of amity till word could be had from the Superintendent.

"Governor Young was accompanied by Messrs. Kimball, Taylor, E. Snow, Benson, Bullock, Sprague, Judge Snow, Esquire Blair, and some more whose names we have not, sufficient for guards, pilots, &c., so that we apprehend no danger on the route, and wish his Excellency and suite a pleasant and prosperous journey, and safe return.

"Since writing the notice of Governor Young's absence, we have received his Proclamation, which may be seen in other columns, and learn by Mr. Cain, who returned from San Pete, this evening, 26th instant, that his Excellency and suite left Provo yesterday morning, for Manti city. Suspicious appearances still manifest themselves, but nothing particular has transpired since the date of Proclamation. About thirty mounted men left our city this afternoon, for the southern counties. Let the citizens be on their guard, and we still believe all will end well."

TITHING.—It affords us very great satisfaction to learn from several of the Missions abroad, that the Saints are forward in paying their tithing for the upbuilding of a Temple, which is now being reared to the name of the Most High. We expect soon to hear from every Mission and Branch of the Church in all the world, that the Saints are engaged in the same good work, and that their offerings will come from the ends of the earth, to beautify and make glorious the place of the name of the Lord of Hosts, that their names may be had in everlasting remembrance, as sharing in the labours of such a mighty work, and in the glory and reward which shall follow.

A careful perusal of the article on Tithing, in our present Number, is recommended to all who desire to know their duty and privileges in relation to the building of a Temple, upon which the welfare of Zion now greatly depends. Pastors and Presidents generally, we believe, will realize the importance of the subject, and give it all due attention.

FOREIGN CORRESPONDENCE.—*Gibraltar.*—June 1st, Elder Edward Stevenson writes. He had been labouring under great disadvantages, but he had sown the seed extensively, which was springing up—six persons having given in their names for baptism, whom he was expecting to baptize in a few days after.

Paris, and Channel Islands.—Jersey, June 11th, Elder A. L. Lamoreaux writes. Things seemed to be moving on steadily at Paris. Elder Hart had baptized several. Prospects were favourable. The Saints in the Channel Islands were in excellent spirits, and the prospects were better than ever for a good work being done.

New Jersey, U.S.—Tom's River, Ocean Co., New Jersey, June 2nd, Elder Jesse Turpin writes. He had baptized 17 in Hornestown, 7 in Mathistown, and 1 at Tom's River, (the substance of this we gave in No. 25 *Star*;) he had held a Conference at Tom's River, when many of the Saints travelled 35 miles to meet. One Elder, three Priests, and one Teacher were ordained. Many were believing at Mathistown and Bass River. Prospects were very good.

Iowa.—Camp of the Saints, two miles from Montrose, May 24th, Elder C. V. Spencer writes. The Saints generally were in excellent health and good spirits. All the Saints who arrived before and in the *International* were expecting to start for the mountains that week.

DEPARTURE OF ELDER RICHARDSON.—Elder Darwin Richardson embarked in the *Arcadia*, June 25, for Halifax, N.S. He is now on a Mission to the British N.A. Provinces.

HISTORY OF JOSEPH SMITH.

(Continued from page 424.)

Monday, the 16th. At home. Dictated the following letter for publication in the *Messenger and Advocate*.

TO THE ELDERS OF THE CHURCH OF LATTER-DAY SAINTS.

I have shown unto you, in my last, that there are two Jerusalems spoken of in holy writ, in a manner I think satisfactory to your minds; at any rate I have given my views upon the subject. I shall now proceed to make some remarks from the sayings of the Saviour, recorded in the 13th chapter of his Gospel according to St. Matthew, which, in my mind, afford us as clear an understanding upon the important subject of the gathering, as anything recorded in the Bible. At the time the Saviour spoke these beautiful sayings and parables contained in the chapter above quoted, we find him seated in a ship on account of the multitude that pressed upon him to hear his words; and he commenced teaching them, saying—

"Behold, a sower went forth to sow, and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up; some fell upon stony places, where they had not much earth, and forthwith they sprang up because they had no deepness of earth, and when the sun was up they were scorched, and because they had not root they withered away; and some fell among thorns, and the thorns sprang up and choked them; but other fell in good ground, and brought forth fruit—some an hundred fold, some sixty fold, some thirty fold. Who hath ears to hear, let him hear.

"And the disciples came and said unto him, Why speakest thou unto them in parables? (I would here remark, that the "them" made use of in this interrogation, is a personal pronoun, and refers to the multitude.) He answered and said unto them, (that is, the disciples,) It is given unto *you* to know the mysteries of the Kingdom of heaven, but to *them*, (that is, unbelievers,) it is not given; for whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, shall be taken away even that he hath."

We understand from this saying, that those who had been previously looking for a Messiah to come, according to the testimony of the Prophets, and were then, at that time looking for a Messiah, but had not sufficient light, on account of their unbelief, to discern him to be their Saviour; and he being the true Messiah, consequently they must

be disappointed, and lose even all the knowledge, or have taken away from them all the light, understanding, and faith which they had upon this subject; therefore he that will not receive the greater light, must have taken away from him all the light which he hath; and if the light which is in you become darkness, behold, how great is that darkness! "Therefore," says the Saviour, "speak I unto them in parables, because they, seeing, see not, and hearing, they hear not, neither do they understand; and in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive."

Now we discover that the very reason assigned by this Prophet, why they would not receive the Messiah, was, because they did [not] or would not understand; and seeing, they did not perceive; "for this people's heart is waxed gross, and their ears are dull of hearing, their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." But what saith he to his disciples? "Blessed are your eyes for they see, and your ears for they hear; for verily I say unto you, that many Prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

We again make a remark here, for we find that the very principle upon which the disciples were accounted blessed, was because they were permitted to see with their eyes and hear with their ears; and the condemnation which rested upon the multitude which received not his saying, was because they were not willing to see with their eyes, and hear with their ears; not because they could not, and were not privileged to see and hear, but because their hearts were full of iniquity and abominations; "as your fathers did, so do ye." The Prophet, foreseeing that they would thus harden their hearts, plainly declared it; and herein is the condemnation of the world; that light hath come into the world, and men choose darkness rather than light, because their deeds are evil. This is so plainly taught by the Saviour, that a wayfaring man need not mistake it.

And again—hear ye the parable of the sower. Men are in the habit, when the truth is exhibited by the servants of God, of saying, All is mystery; they are spoken in

parables, and, therefore, are not to be understood. It is true they have eyes to see, and see not, but none are so blind as those who will not see; and, although the Saviour spoke this parable to such characters, yet unto his disciples he expounded it plainly; and we have reason to be truly humble before the God of our fathers, that He hath left these things on record for us, so plain, that notwithstanding the exertions and combined influence of the priests of Baal, they have not power to blind our eyes, and darken our understanding, if we will but open our eyes, and read with candour, for a moment.

But listen to the explanation of the parable—When any one heareth the word of the Kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. Now mark the expression—that which was before sown in his heart. This is he which receiveth seed by the way side. Men who have no principle of righteousness in themselves, and whose hearts are full of iniquity, and have no desire for the principles of truth, do not understand the word of truth when they hear it. The devil taketh away the word of truth out of their hearts, because there is no desire for righteousness in them. “But he that receiveth seed in stony places, the same is he that heareth the word, and anon, with joy receiveth it, yet hath he no root in himself, but endureth for a while, for when tribulation or persecution ariseth because of the word, by and bye, he is offended. He also that receiveth seed among thorns, is he that receiveth the word; and the cares of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful. But he that receiveth seed into the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth some an hundred fold, some sixty, some thirty.” Thus the Saviour himself explains unto his disciples the parable which he put forth, and left no mystery or darkness upon the minds of those who firmly believe on his words.

We draw the conclusion, then, that the very reason why the multitude, or the world, as they were designated by the Saviour, did not receive an explanation upon his parables, was because of unbelief. To you, he says, (speaking to his disciples,) it is given to know the mysteries of the Kingdom of God. And why? Because of the faith and confidence they had in him. This parable was spoken to demonstrate the effects that are produced by the preaching of the word; and we believe that it has an allusion directly, to the commencement, or the setting up of the Kingdom in that age; therefore we shall continue to trace his sayings concerning this

Kingdom from that time forth, even unto the end of the world.

“Another parable put he forth unto them, saying, (which parable has an allusion to the setting up of the Kingdom, in that age of the world also,) The Kingdom of heaven is likened unto a man that sowed good seed in his fields, but, while men slept, an enemy came and sowed tares among the wheat, and went his way. But when the blade was sprang up, and brought forth fruit, then appeared the tares also; so the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence, then, hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn.”

Now we learn by this parable, not only the setting up of the Kingdom in the days of the Saviour, which is represented by the good seed, which produced fruit, but also the corruptions of the Church, which are represented by the tares, which were sown by the enemy, which his disciples would fain have plucked up, or cleansed the Church of, if their views had been favoured by the Saviour. But he, knowing all things, says, Not so. As much as to say, your views are not correct, the Church is in its infancy, and if you take this rash step, you will destroy the wheat, or the Church, with the tares; therefore it is better to let them grow together until the harvest, or the end of the world, which means the destruction of the wicked, which is not yet fulfilled, as we shall shew hereafter, in the Saviour's explanation of the parable, which is so plain that there is no room left for dubiety upon the mind, notwithstanding the cry of the priests—“parables, parables! figures, figures! mystery, mystery! all is mystery!” But we find no room for doubt here, as the parables were all plainly elucidated.

And again, another parable put he forth unto them, having an allusion to the Kingdom that should be set up, just previous to or at the time of the harvest, which reads as follows—“The Kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds, but, when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.” Now we can discover plainly that this figure is given to represent the Church as it shall come

forth in the last days. Behold, the Kingdom of heaven is likened unto it. Now, what is like unto it?

Let us take the Book of Mormon, which a man took and hid in his field, securing it by his faith, to spring up in the last days, or in due time; let us behold it coming forth out of the ground, which is indeed accounted the least of all seeds, but behold it branching forth, yea, even towering, with lofty branches, and God-like majesty, until it becomes the greatest of all herbs. And it is truth, and it has sprouted and come forth out of the earth, and righteousness begins to look down from heaven, and God is sending down His powers, gifts, and angels, to lodge in the branches thereof.

The Kingdom of heaven is like unto a mustard seed. Behold, then, is not this the Kingdom of heaven that is raising its head in the last days, in the majesty of its God! even the Church of the Latter-day Saints! like an impenetrable, immoveable rock in the midst of the mighty deep, exposed to the storms and tempests of Satan, but has, thus far, remained steadfast, and is still braving the mountain waves of opposition, which are driven by the tempestuous winds of sinking crafts, which have [dashed] and are still dashing with tremendous foam across its triumphant brow; urged onward with redoubled fury by the enemy of righteousness, with his pitchfork of lies, as you will see fairly represented in a cut contained in Mr. Howe's *Mormonism Unveiled*? And we hope that this adversary of truth will continue to stir up the sink of iniquity, that the people may the more readily discern between the righteous and the wicked.

We also would notice one of the modern sons of Sceva, who would fain have made people believe that he could cast out devils, by a certain pamphlet, the *Millennium Harbinger*, that went the rounds through our country; who felt so fully authorized to brand "Jo" Smith with the appellation of Elymas the sorcerer, and to say with Paul, O full of all subtlety, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? We would reply to this gentleman, Paul we know, and Christ we know, but who are ye? And with the best of feelings would say to him, in the language of Paul to those who said they were John's disciples, but had not so much as heard there was a Holy Ghost—to repent and be baptized for the remission of sins, by those who have legal authority, and under their hands you shall receive the Holy Ghost, according to the Scriptures.

"Then laid they *their* hands upon them, and they received the Holy Ghost." Acts viii. 17. "And when Paul had laid his

hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied." Acts xix. 6. "Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Hebrews vi. 2. "How, then, shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things." Romans x. 14, 15. But if this man will not take our admonition, but will persist in his wicked course, we hope that he will continue trying to cast out devils, that we may have the clearer proof that the kingdom of Satan is divided against itself, and consequently cannot stand; for a kingdom divided against itself, speedily hath an end.

If we were disposed to take this gentleman upon his own ground, and justly heap upon him that which he so readily and unjustly heaps upon others, we might go farther—we might say that he has wickedly and maliciously lied about, villified, and traduced the characters of innocent men. We might invite the gentleman to a public investigation of these matters, yea, and we do challenge him to an investigation upon any or all principles wherein he feels opposed to us, in public or in private. We might further say that we could introduce him to *Mormonism Unveiled*, also to the right honourable Dr. P. Hurlbut, who is the legitimate author of the same, who is not so much a doctor of physic as of falsehood, or by name.

We could also give him an introduction to the Reverend Mr. Howe, the illegitimate author of *Mormonism Unveiled*, in order to give currency to the publication, as Mr. Hurlbut, about this time, was bound over to court, for threatening life. He is also an associate of the celebrated Mr. Clapp, who has of late immortalized his name, by swearing that he would not believe a "Mormon" under oath; and by his polite attention to Hurlbut's wife, which cost him (as we are informed) a round sum. Also his son Matthew testified, that the Book of Mormon had been proved false an hundred times, by Howe's book; and also that he would not believe a "Mormon" under oath. And also we could mention the Rev. Mr. Bentley, who, we believe, has been actively engaged in injuring the character of his brother-in-law, viz., Elder Sidney Rigdon.

Now the above statements are according to our best information, and we believe them to be true, and this is as fair a sample of the doctrine of Campbellism as we ask, taking the statements of these gentlemen,

and judging them by their fruits; and we might add many more to the black catalogue; even the ringleaders, not of the Nazarenes, (for how can any good thing come out of Nazareth) but of the far-famed Mentor mob, all sons and legitimate heirs of the same spirit of Alexander Campbell, and *Mormonism Unveiled*, according to the representation of the cut spoken of above.

The above cloud of darkness has long been beating with mountain waves upon the immoveable rock of the Church of the Latter-day Saints; and notwithstanding all this, the mustard seed is still towering its lofty branches, higher and higher, and extending itself wider and wider; and the chariot wheels of the Kingdom are still rolling on, impelled by the mighty arm of Jehovah; and in spite of all opposition, will still roll on, until His words are all fulfilled.

Our readers will excuse us for deviating from the subject, when they take into consideration the abuses that have been heaped upon us heretofore, which we have tamely submitted to, until forbearance is no longer required at our hands. Having frequently turned both the right and left cheek, we believe it our duty now to stand up in our own defence. With these remarks we shall proceed with the subject of the gathering.

"And another parable spake he unto them. The Kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal until the whole was leavened." It may be understood that the Church of the Latter-day Saints has taken its rise from a little leaven that was put into three witnesses. Behold, how much this is like the parable! It is fast leavening the lump, and will soon leaven the whole. But let us pass on.

"All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them, that it might be fulfilled which was spoken by the Prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world. Then Jesus sent the multitude away, and went into the house, and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of Man, the field is the world, the good seed are the children of the Kingdom, but the tares are the children of the wicked one." Now let our readers mark the expression—"the field is the world, the tares are the children of the wicked one, the enemy that sowed them is the devil, the harvest is the end of the world, (let them carefully mark this expression—the end of the world,) and the reapers are the angels."

Now men cannot have any possible grounds

to say that this is figurative, or that it does not mean what it says; for he is now explaining what he had previously spoken in parables; and according to this language, the end of the world is the destruction of the wicked, the harvest and the end of the world have an allusion directly to the human family in the last days, instead of the earth, as many have imagined; and that which shall precede the coming of the Son of Man, and the restitution of all things spoken of by the mouth of all the holy Prophets since the world began; and the angels are to have something to do in this great work, for they are the reapers. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of the world; that is, as the servants of God go forth warning the nations, both priests and people, and as they harden their hearts and reject the light of truth, these first being delivered over to the buffetings of Satan, and the law and the testimony being closed up, as it was in the Jews, they are left in darkness, and delivered over unto the day of burning; thus being bound up by their creeds, and their bands being made strong by their priests, are prepared for the fulfilment of the saying of the Saviour—"The Son of Man shall send forth his angels, and gather out of his Kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth." We understand that the work of the gathering together of the wheat into barns, or garners, is to take place while the tares are being bound over, and preparing for the day of burning; that after the day of burnings, the righteous shall shine forth like the sun, in the Kingdom of their Father. Who hath ears to hear, let him hear.

But to illustrate more clearly upon this gathering. We have another parable—"Again, the Kingdom of heaven is like a treasure hid in a field, the which, when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth that field!" for they work after this pattern. See the Church of the Latter-day Saints, selling all that they have, and gathering themselves together unto a place that they may purchase for an inheritance, that they may be together and bear each other's afflictions in the day of calamity.

"Again, the Kingdom of heaven is like unto a merchant man seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it." For the work after this example, see men travelling to find places for Zion and her Stakes or remnants, who, when they find the place for Zion, or the pearl of great price, straightway sell all that they have, and buy it.

"Again, the Kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind, which when it was full they drew to shore, and sat down, and gathered the good into vessels, and cast the bad away." For the work of this pattern, behold the seed of Joseph, spreading forth the Gospel net, upon the face of the earth, gathering of every kind, that the good may be saved in vessels prepared for that purpose, and the angels will take care of the bad. So shall it be at the end of the world—the angels shall come forth and sever the wicked from among the just, and cast them into the furnace of fire, and there shall be wailing and gnashing of teeth.

"Jesus saith unto them, Have you understood all these things? They say unto him, Yea, Lord." And we say, yea, Lord; and well might they say, yea, Lord; for these things are so plain and so glorious, that every Saint in the last days must respond with a hearty Amen to them.

"Then said he unto them, therefore every scribe which is instructed into the Kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things that are new and old."

For the works of this example, see the Book of Mormon coming forth out of the treasure of the heart. Also the covenants given to the Latter-day Saints, also the translation of the Bible—thus bringing forth out of the heart things new and old, thus answering to three measures of meal undergoing the purifying touch by a revelation of Jesus Christ, and the ministering of angels, who have already commenced this work in the last days, which will answer to the leaven which leavened the whole lump. Amen.

So I close, but shall continue the subject in another Number.

In the bonds of the New and Everlasting Covenant,

JOSEPH SMITH, jun.

VARIETIES.

MEDICINE v. DIET.—Dr. Arbuthnot asserts, that "all the intentions pursued by medicines may be obtained and enforced by diet." And Dr. Buchan says, that "there is no doubt but the whole constitution of the body may be changed by diet."

INDIAN AGENT FOR UTAH.—From private advices from Washington, we learn that our old friend, E. A. Beadell, of Warsaw, Ill., has been appointed Indian agent, for the Territory of Utah, in place of Major Holman, from Kentucky, who now occupies that position.—*Western (Iowa, U.S.) Bugle.*

ADDRESSES.—George C. Riser, 15, Green Mount Place, Holbeck, Leeds.

William Pitt, 15, Townsend Street, Cheltenham.

Edward Frost, 17, Fleet Street, Leicester.

LIST OF MONIES RECEIVED FROM THE 16TH TO THE 23RD JUNE, 1853.

William McGhie	£5 0 0	Brought forward.....	£63 10 0
Abraham Smith.....	5 0 0	Francis Kirby.....	2 0 0
George Simpson.....	5 0 0	T. C. Armstrong	41 0 0
John Holsall	12 0 0	Samuel Gentle.....	5 0 0
James Linforth	7 0 0	John Price	3 0 0
John McComie	13 0 0	Joseph Akers.....	5 0 0
Robert Kirkwood	14 0 0	Thomas Kempin	10 0 0
Isaac Jones	2 10 0	James Tatlock	2 10 7
Carried forward	£63 10 0		£132 0 7

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and Channel Islands; New Jersey, U. S.;			

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 29.—Vol. XV. Saturday, July 16, 1853. Price One Penny.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

HELD IN GREAT SALT LAKE CITY, APRIL 6TH, 1853.

(*From the Deseret News.*)

Wednesday, April 6, 1853, could not have dawned a more lovely day, or have been more satisfactory to Saints or Angels. The distant vallies sent forth their inhabitants, this valley swarmed forth its thousands, and a more glorious sight has not been seen for generations than at Great Salt Lake City this day.

The Deseret National flag was unfurled to the breeze. The Nauvoo Brass Band, Captain Ballo's Band, and the Military Band, enlivened the air with their sweetest strains. The Silver Greys made a venerable appearance, and the minute men, true to their duty, were at their posts at an early hour. The police, under the efficient management of Captain Hardy, were at their posts at the time appointed; and the countenances of the Saints were as glad and cheerful as though each had been favoured with the visitation of an angel. So opened the General Conference of the Church of Jesus Christ of Latter-day Saints in Great Salt Lake City, which was called to order in the Tabernacle, by President Young, at ten A.M.

PRESENT.—*Of the First Presidency.* Brigham Young, Heber C. Kimball, and Willard Richards.

Presiding Patriarch. John Smith.

Of the Quorum of the Twelve. O. Hyde, P. P. Pratt, John Taylor, W. Woodruff, E. T. Benson, G. A. Smith, A. Lyman, C. C. Rich, L. Snow, E. Snow, and Franklin D. Richards.

Of the Presidents of the Seventies. J.

Young, L. W. Hancock, Z. Pulsipher, H. Herriman, B. L. Clapp, A. P. Rockwood, and J. M. Grant.

Presidency of the High Priests' Quorum. John Young, R. Cahoon, and G. B. Wallace.

President of the Stake. David Fullmer.
High Council of Zion, Presidency of the Elders' Quorum.

Presiding Bishop. Edward Hunter.
Clerk of Conference. Thomas Bullock.
Reporter. G. D. Watt.

PRESIDENT YOUNG made a few introductory remarks to the Saints; said that in a few years, "we may have a place sufficiently large to accommodate the Saints, although, twenty-three years ago, the Church was organized with only six members."

Choir sung "On mountain tops in latter days," &c.

Prayer by John Taylor. Choir sung "Come all ye sons of Zion," &c.

The "order of the day" was next read by the Clerk.

PRESIDENT YOUNG rejoiced on opening the Conference under such favourable auspices.

The procession then formed at the vestry door in the following order—

- | | |
|-------------------------|----------|
| 1st. Martial music. | Colours. |
| 2nd. Nauvoo Brass Band. | " |
| 3rd. Ballo's Band. | " |
| 4th. Captain Pettegrew | " |
| with relief guards. | |
| 5th. Singers. | |

6th. First President and Counsellors, and aged Patriarch.

7th. The Twelve Apostles, first Presidency of the Seventies, and President and Counsellors of the Elders' Quorum.

8th. President of the High Priests' Quorum, and Counsellors, in connexion with the President of the Stake, and the High Council.

9th. Presiding Bishop, with his Council, and the Presidents of the lesser Priesthood, and their Council.

10th. Architects and workmen selected for the day, with banner, representing "Zion's Workmen."

11th. Captain Merrill, with relief guard, in uniform.

The procession then marched through the line of guards to the south-east corner of the Temple ground, the singers taking their position in the centre, the Nauvoo Brass Band on the east bank, Captain Ballo's Band on the west bank, and the Martial Band on the mound south-west. Captains Pettegrew, Hardy, and Merrill, with their commands, occupying the front of the bank (which was sixteen feet deep,) and moving from corner to corner with the laying of the several stones, prevented an undue rush of the people, which might, by an excavation, have endangered the lives of many, when Presidents Young, Kimball, and Richards, with Patriarch John Smith, proceeded to lay the south-east Corner Stone, and ascended the top thereof, when the choir sung the following song—

Deep in this holy ground
These corner stones are laid;
Rejoicing thousands round,
O God! implore thine aid,
That Zion now may prospered be,
And rear a Temple unto Thee.

How long before thy throne
Shall holy martyrs bleed?
How long shall spirits groan,
And angels mercy plead?
Full long we've toiled, full long have bled,
To bring redemption to our dead.

Here let thy name be known,
Thy blessings manifest,
That men thy truth may own,
And in thy courts be blessed,
All nations feel thy power divine,
And come and worship at thy shrine.

A voice from out the ground
Is heard in accents low,
And spirits, whispering round,

The secret fain would know—
The time! The time! The long sought
hour,
The time decreed for Zion's power.

When heaven's royal line
Shall rule this lower sphere,
And Priests and Kings divine
In robes of light appear,
And Saints and Angels, throned in might,
Submerge the earth in endless light;

While heights and depths combine
In one harmonious song,
And in full chorus join
The anthem echo long—
'Tis free! 'Tis free! The world is free!
The Saints have gained the victory.

From PRESIDENT YOUNG was then read upon the stone, the following

ORATION.

This morning we have assembled on one of the most solemn, interesting, joyful, and glorious occasions, that ever has transpired, or will transpire among the children of men, while the earth continues in its present organization, and is occupied for its present purposes. And I congratulate my brethren and sisters that it is our unspeakable privilege to stand here this day, and minister before the Lord, on an occasion which has caused the tongues and pens of Prophets to speak and write for many scores of centuries which are past.

When the Lord Jesus Christ tabernacled in the flesh—when he had left the most exalted regions of his Father's glory, to suffer and shed his blood for sinning, fallen creatures, like ourselves, and the people crowded around him, a certain man said unto him, "*Master, I will follow thee whithersoever thou goest.*" Jesus said unto him, "*Foxes have holes, and the birds of the air nests, but the Son of Man hath not where to lay his head.*" And we find no record that this man followed him any farther.

Why had not the *Son of Man* where to lay his head? Because his Father had no house upon the earth—none dedicated to Him, and preserved for his exclusive use, and the benefit of His obedient children.

The Ark containing the covenant—or the Ark of the Covenant in the days of Moses, containing the sacred records, was moved from place to place in a cart. And so sacred was that Ark, if a man stretched forth his hand to steady it, when the cart jostled, he was smitten, and died. And

would to God that all who attempt to do the same in this day, figuratively speaking, might share the same fate. And they will share it sooner or later, if they do not keep their hands, and tongues too, in their proper places, and stop dictating the order of the Gods of the Eternal Worlds.

When the Ark of the Covenant rested, or when the children of Israel had an opportunity to rest, (for they were mobbed and harrassed somewhat like the Latter-day Saints,) the Lord, through Moses, commanded a Tabernacle to be built, wherein should rest and be stationed, the Ark of the Covenant. And particular instructions were given by revelation to Moses, how every part of said Tabernacle should be constructed, even to the curtains—the number thereof, and of what they should be made; and the covering, and the wood for the boards, and for the bars, and the court, and the pins, and the vessels, and the furniture, and everything pertaining to the Tabernacle. Why did Moses need such a particular revelation to build a Tabernacle? Because he had never seen one, and did not know how to build it without revelation, without a *pattern*.

Thus the Ark of the Covenant continued until the days of David, King of Israel, standing or occupying a Tabernacle, or tent. But to David, God gave commandment that he should build Him a house, wherein He, Himself, might dwell, or which He might visit, and in which He might commune with His servants when He pleased.

From the day the children of Israel were led out of Egypt to the days of Solomon, Jehovah had no resting place upon the earth, (and for how long a period before that day, the history is unpublished,) but walked in the tent or Tabernacle, before the Ark, as it seemed Him good, having no place to lay His head.

David was not permitted to build the house which he was commanded to build, because he was a "*man of blood*," that is, he was beset by enemies on every hand, and had to spend his days in war and bloodshed to save Israel, (much as the Latter-day Saints have done, only he had the privilege to *defend himself* and *people* from *mobocrats* and *murderers*, while we have hitherto been denied that privilege,) and, consequently, he had no time to build a house unto the Lord, but commanded his son Solomon, who succeeded him on the throne, to erect the Temple at

Jerusalem, which God had required at his hands.

The pattern of this Temple, the length, and breadth, and height of the inner and outer courts, with all the fixtures thereunto appertaining, were given to Solomon by revelation, through the proper source. And why was this *revelation-pattern* necessary? Because that Solomon had never built a Temple, and did not know what was necessary in the arrangement of the different apartments, any better than Moses did what was needed in the Tabernacle.

This Temple, called Solomon's Temple, because Solomon was the master workman, was completed sometime previous to the appearance of the Son of Man on the earth, in the form of the babe of Bethlehem, and had been dedicated as the House of the Lord, and accepted as a finished work by the Father, who commanded it to be built, that His Son might have a resting place on the earth, when he should enter on his mission.

Why, then, did Jesus exclaim to the man who volunteered to follow him wheresoever he went, that "The Son of Man had not where to lay his head?" Jesus knew the pretended Saint and follower to be a hypocrite, and that if he told him plainly that he would not fare as well as the birds and foxes, he would leave him at once, and that would save *Him* much trouble.

But how could Jesus' saying, that he had "*not where to lay His head*," be true? Because the house which his Father had commanded to be built for his reception, although completed, had become polluted, and hence the saying, "Mine house is a house of prayer, but ye have made it a den of thieves," and he made a scourge of cords, and drove the money-changers, and dove-sellers, and faro-gamblers, all out of his house, and overthrew their tables; but that did not purify the house, so that he could sleep in it, for a holy thing dwelleth not in an unholy Temple.

If Jesus could not lay his head in an unholy, polluted temple, how can the Latter-day Saints expect that the Holy Spirit will take and abide its residence with them, in their tabernacles and temples of clay, unless they keep themselves pure, spotless, and undefiled?

It is no wonder that the Son of Man, soon after his resurrection from the tomb, ascended to his Father, for he had no place on earth to lay his head; his house

still remaining in the possession of his enemies, so that no one had the privilege of purifying it, if they had the disposition, and otherwise the power, to do it, and the occupants thereof were professors in name, but hypocrites and *apostates* from whom no good thing could be expected.

Soon after the ascension of Jesus, through mobocracy, martyrdom, and apostacy, the Church of Christ became extinct from the earth, the Man-child—the Holy Priesthood was received up into heaven from whence it came, and we hear no more of it on the earth, until the angels restored it to Joseph Smith, by whose ministry the Church of Jesus Christ was restored, re-organized on earth, twenty-three years ago, this day, with the title of “Latter-day Saints,” to distinguish them from the Former-day Saints.

Soon after, the Church, through our beloved Prophet Joseph, was commanded to build a Temple to the Most High, in Kirtland, Ohio, and this was the next House of the Lord we hear of on the earth, since the days of Solomon’s Temple. Joseph not only received revelation and commandment to build a Temple, but he received a *pattern* also, as did Moses for the Tabernacle, and Solomon for his Temple; for without a pattern he could not know what was wanting, having never seen one, and not having experienced its use.

Without revelation, Joseph could not know what was wanting, any more than any other man, and, without commandment, the Church were too few in numbers, too weak in faith, and too poor in purse, to attempt such a mighty enterprise. But by means of all these stimulants, a mere handful of men, living on air, and a little hominy and milk, and often salt or no salt when milk could not be had; the great Prophet Joseph, in the stone quarry, quarrying rock with his own hands; and the few then in the Church, following his example of obedience and diligence wherever most needed; with labourers on the walls, holding the sword in one hand to protect themselves from the mob, while they placed the stone and moved the trowel with the other, the Kirtland Temple—the second House of the Lord, that we have any published record of on the earth, was so far completed as to be dedicated. And those first Elders who helped to build it, received a portion of their first endowments, or we might say more clearly, some of the first, or in-

troductory, or initiatory ordinances, preparatory to an endowment.

The preparatory ordinances there administered, though accompanied by the ministration of angels, and the presence of the Lord Jesus, were but a faint similitude of the ordinances of the House of the Lord in their fulness; yet many, through the instigation of the devil, thought they had received all, and knew as much as God; they have apostatized, and gone to hell. But be assured, brethren, there are but few, *very few* of the Elders of Israel, now on earth, who know the *meaning* of the word *endowment*. To know, they must experience; and to experience, a Temple must be built.

Let me give you the definition in brief. Your *endowment* is, to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell.

Who has received and understands such an endowment, in this assembly? You need not answer. Your voices would be few and far between, yet the *keys* to these endowments are among you, and thousands have received them, so that the devil, with all his aids, need not suppose he can again destroy the Holy Priesthood from the earth, by *killing* a few, for he cannot do it. God has set His hand, for the last time, to redeem His people, the honest in heart, and Lucifer cannot hinder Him.

Before these endowments could be given at Kirtland, the Saints had to flee before mobocracy. And, by toil, and daily labour, they found places in Missouri, where they laid the corner stones of Temples, in Zion and her Stakes, and then had to retreat to Illinois, to save the lives of those who could get away alive from Missouri, where fell the Apostle David W. Patten, with many like associates, and where were imprisoned in loathsome dungeons, and fed on human flesh, Joseph and Hyrum, and many others. But before all this had transpired, the Temple, at Kirtland, had fallen into the hands of wicked men, and by them been polluted, like the Temple at Jerusalem, and consequently it was disowned by the Father and the Son.

At Nauvoo, Joseph dedicated another Temple, the third on record. He knew what was wanting, for he had previously given most of the prominent individuals then before him their endowment. He needed no revelation, then, of a thing he had long experienced, any more than those now do, who have experienced the same things. It is only where experience fails, that revelation is needed.

Before the Nauvoo Temple was completed, Joseph was murdered—*murdered at sun light*, under the protection of the most noble government that then existed, and that now exists, on our earth. Has his blood been atoned for? No! And why? A martyr's blood to true religion was never atoned for on our earth. No man, or nation of men, without the Priesthood, has power to make atonement for such sins. The souls of all such, since the days of Jesus, are "under the altar," and are crying to God, day and night, for vengeance. And shall they cry in vain? God forbid! He has promised He will hear them in His own due time, and recompense a righteous reward.

But what of the Temple in Nauvoo? By the aid of sword in one hand, and trowel and hammer in the other, with fire arms at hand, and a strong band of police, and the blessings of heaven, the Saints, through hunger, and thirst, and weariness, and watchings, and prayings, so far completed the Temple, despite the devices of the mob, that many received a small portion of their endowment, but we know of no one who received it in its fullness. And then to save the lives of all the Saints from *cruel murder*, we removed westward, and being led by the all-searching eye of the Great Jehovah, we arrived at this place.

Of our journey hither, we need say nothing, only, God led us. Of the sufferings of those who were compelled to, and did leave Nauvoo in the winter of 1846, we need say nothing. Those who experienced it know it, and those who did not, to tell them of it would be like exhibiting a beautiful painting to a blind man.

We will not stop to tell you of the sufferings of widows and orphans on Omaha lands, while their husbands and fathers were traversing the burning plains of the South, to fight the battles of a country which had banished them from civilization, for they secured the land on which we dwell, from our nation's foe; exposed

the gold of California, and turned the world upside down. All these things are before you—you know them, and we need not repeat them.

While these things were transpiring with the Saints in the wilderness, the Temple at Nauvoo passed into the hands of the enemy, who polluted it to that extent the Lord not only ceased to occupy it, but he loathed to have it called by His name, and permitted the wrath of its possessors to purify it by fire, as a token of what will speedily fall on them and their habitations, unless they repent.

But what are we here for, this day? To celebrate the birth-day of our religion! To lay the foundation of a Temple to the Most High God, so that when His Son, our Elder Brother, shall again appear, he may have a place where he can lay his head, and not only spend a night or a day, but find a place of peace, that he may stay till he can say, I am satisfied.

Brethren, shall the Son of Man be satisfied with our proceedings this day? Shall he have a house on the earth which he can call his own? Shall he have place where he can lay his head, and rest over night, and tarry as long as he pleases, and be satisfied and pleased with his accommodations?

These are questions for you to answer. If you say yes, you have got to do the work, or it will not be done. We do not want any whiners about this Temple. If you cannot commence cheerfully, and go through the labour of the whole building cheerfully, start for California, and the quicker the better. Make you a golden calf, and worship it. If your care for the ordinances of salvation, for yourselves, your living, and dead, is not first and foremost in your hearts, in your actions, and in everything you possess, go! Pay your debts, if you have any, and go in peace, and prove to God and all His Saints that you are what you profess to be, by your acts—a God of Gods, and know more than He that made you.

But if you are what you profess to be, do your duty—stay with the Saints, pay your Tithing, and be prompt in paying, as you are in feeding your family; and the Temple, of which we have now laid the South-east Corner Stone, will arise in beauty and grandeur, in a manner and time which you have not hitherto known or contemplated.

The Saints of these vallies have grown

in riches, and abundance of the comforts of life, in a manner hitherto unparalleled on the page of history, and if they will do by their Heavenly Father as He has done by them, soon will this Temple be enclosed. But if you go in for a speculation with passers by, as many have hitherto done, you will not live to see the Top-stone of this Temple laid; and your labours and toils for yourselves and friends, dead and alive, will be worse than though you had had no existence.

We dedicate this, the South-east Corner Stone of this Temple, to the Most High God. May it remain in peace till it has done its work, and until He who has inspired our hearts to fulfil the prophecies of His holy Prophets, that the House of the Lord should be reared in the "Tops of the Mountains," shall be satisfied, and say, It is enough. And may every tongue, pen, and weapon, that may rise against this, or any other Corner Stone of this building, feel the wrath and scourging of an incensed God! May sinners in Zion be afraid, and fearfulness surprise the hypocrite, from this hour. And may all who do not feel to say Amen, go speedily to that long night of rest from which no sleeper will awake, till roused by the trump of the Second Resurrection.

PRESIDENT KIMBALL offered the following

PRAYER.

O God, the Eternal Father, in the name of thy Son Jesus Christ of Nazareth, we ask thee to look upon us at this time in thy tender mercy. Thou beholdest that thy servants, Brigham and his Council, have laid the Chief Corner Stone of a holy House, which we are about to erect unto thy name. We desire to do it with clean hands and pure hearts before thee, and before thine holy angels.

We thank thee that we are permitted to live in the flesh, and have a place upon thy footstool, and partake daily of the bounties thy hand bestows, for thou art our Father, and Jesus Christ is our elder Brother.

Inasmuch, O Lord, as we desire to erect a House to thy name, that if it seemeth thee good to come and take up thine abode on the earth, thou mayest have a place to lay thy head, we pray thee to assist us to erect it in purity before thee, and the Heavenly hosts.

We ask thee to help us so to conduct ourselves, that all the holy Prophets, the

angels of Heaven, with thee and thy Son, may be engaged continually for our welfare, in the work of salvation and Eternal lives. Bless us in this attempt to glorify thee. Bless this portion of the earth we dwell upon—even these vallies of the mountains, which we have consecrated unto thee. Cause them to bring forth the productions of the soil, in rich abundance. Bless the seeds that are placed therein by thy servants and hand-maidens. And inasmuch as they are disposed to do thy work, and erect a Temple to thy name, which is their fixed purpose and determination, let the heavens be gentle over them. May the earth be sanctified for their good, and the seeds they throw into it yield to them a hundred fold in return. We pray thee to bless such men and women—may the blessings of the Almighty richly attend them, and multiply them in their families, in their herds and flocks, in strength and in health, in salvation, and in eternal lives.

We also pray for those who do not feel favourably disposed to thy work—may thy blessings not attend them, but may they go backward and not forward, may they wither and not increase, and may the strength that they might have received, through their faithfulness to thy work, be multiplied and divided amongst these thy servants, who are determined to keep thy commandments, and sanctify their affections unto thee.

Look upon thy servant Brigham, O Lord, and let thy Holy Spirit rest mightily upon him, this day, and from henceforth. May he live to dictate the erection of thy house, see the top-stone brought on with rejoicing, and administer the keys of salvation and eternal life unto his brethren therein. Bless his Council in common with him, may they live to a good old age, and glorify God in all their days; may they never want for food and raiment, for fathers and mothers, for wives and children, and for the power of thy Spirit to inspire them, and those thou hast given them.

Pour out thy Spirit upon thy servants, the Twelve Apostles; may thy power abide upon them, to qualify them for the responsible calling unto which thou hast called them. Also, in connexion with them, let thy Spirit rest upon the Quorums of the Seventies, the High Priests, the Bishops, the High Council, the Elders, Priests, Teachers, and Dea-

cons; and upon every faithful member of thy Church in these vallies of the mountains, and in all the world.

Now, O God, we dedicate this Stone to thee. May this spot be holy, and all that pertaineth to it. And inasmuch as there shall be an enemy, or a person that is evil disposed towards thy House, and they shall endeavour to lay snares for the feet of thy people, may they be caught in their own net, be overwhelmed in their own dilemma, and have no power, nor influence in the least, to hurt thy Saints from this time henceforth and for ever. May the power of the mighty God of Jacob fortify thy servants, enabling them to execute righteousness before thee the Lord our God.

Hear us, O Lord, for we dedicate this, the South-east Corner Stone, unto thee, praying that it may sleep in peace, be preserved from decay, for it is the Chief Corner Stone of the House we shall rear to thy name. May the same blessings attend the other three Corner Stones, and all the works thy servants shall set their hands to do, from this time henceforth and for ever.

Bless the architect, the superintendent, the foremen of the various departments, and all the labourers that shall raise a hand, or move a thing for the erection and perfection of this thine house; and provide for them, their wives, their children, and all that pertains unto them, that they may want for no good or necessary thing, while they are engaged in thy service, and from this time henceforth and for ever.

We dedicate ourselves unto Thee, with our wives, our children, our flocks, and our herds, with all the settlements and possessions that pertain to thy people in these vallies of the mountains. And all the praise, and the glory, we will ascribe to the Father, Son, and Holy Ghost. Amen.

The Choir sung the

TEMPLE.

BY MISS E. R. SNOW.

Our Era this day numbers three years and twenty,

And lo! a great people inhabit the West;

(To be concluded in our next.)

The Lord God of Abr'am, the great God of battles,
Who leads forth to vict'ry, appointed our rest.

CHORUS.

The Temple! the Temple! we'll build up the Temple—

A court of salvation, iniquity's rod,
A glorious beacon, a light on the mountains,

A portal for angels, a threshold for God.

The stones of the corner—the Temple's foundation!

In peace, in the City of Brigham are laid;
In the chambers of Israel, the ground that is sacred,

Where righteousness triumphs, where truth is obey'd.

The Temple, &c.

Glad tidings of joy to the spirits in prison,
To the Saints of all countries and Isles of the sea,

For a Temple of God in the midst of the mountains,

And joy in the courts of the highest will be.

The Temple, &c.

Rejoice, all ye meek, all ye contrite in spirit,
For Zion's redemption is now drawing near,

And the vail will be rent, and the Saints resurrected,

The Kingdom in heaven will shortly appear.

The Temple, &c.

The Lord whom ye seek will soon come to His Temple,

The covenant messenger whom ye desire;
He'll purify Israel as gold in the furnace,

Consuming the dross with unquenchable fire.

The Temple, &c.

Sing aloud hallelujah to God the Eternal,
To him be all excellence, glory, and worth,

And blessed be Brigham, and Heber, and Willard,

His authoriz'd agency here upon earth.

CHORUS.

The Temple! the Temple! we'll build up the Temple—

A court of salvation, iniquity's rod,
A glorious beacon, a light on the mountains,

A portal for angels, a threshold for God.

A MAN whom Dr. Johnson once reproved for following a useless and demoralizing business, said in excuse, "You know, doctor, that I must live." The brave old hater of every thing mean and hateful coolly replied, that "he did not see the least necessity for that."

MESSAGE OF GOVERNOR BRIGHAM YOUNG.

TO THE MEMBERS OF THE COUNCIL, AND HOUSE OF REPRESENTATIVES, OF THE
LEGISLATURE OF UTAH.

(From the *Deseret News*.)

(Concluded from page 422.)

The Secretary, Mr. Ferris, and the Hon. Judge Shaver, have recently arrived, and each seem willing and anxious to discharge the duties of their calling, irrespective of an inadequate remuneration which barely meets their expenses, without any compensation for services. While Congress has lavished her millions upon California, doubling the salaries of all her officers, and men in public service; and her hundreds of thousands upon the other territories, Utah is left without a solitary appropriation. In Utah, we find those brave patriots and hardy sons of freedom, who, during their flight from the hand of oppression, responded to their country's call, and forming a battalion of over five hundred men, led the way into Mexico's most distant provinces, and under the gallant General Kearney, retained their possession unto the General Government, until her rights were secured by the treaty of Guadalupe Hidalgo; and being discharged in Lower California, over two thousand miles from their families and friends, without means to fit out, or defray the expense of transportation back to the then uncertain location of the moving camps, which, when they left a year and a half, or two years previous, contained all they possessed, or held dear upon the earth—they were compelled to seek such employment as the country then afforded, to enable them to rejoin their families.

It was during this sojourn in California, while working their way through the country, seeking employment in settlements few and far between, that they discovered the *gold mines of California*.

This enabled them soon to replenish their empty purses, and prepared them for their homeward trip, which, under other circumstances they might have been years in accomplishing. Thus was opened up that flood of treasure, which has already caused many a heart to ache in the prolonged absence of dearest friends, too many of whom, alas! fill a stranger's grave; or peradventure have left their

bones to bleach upon the interminable plains. Although, at the present time, probably a transient population of 200,000 people inhabit California, at that time she possessed of permanent citizens, in the ratio of three to five to this now Territory of Utah, then Deseret; still is gold, the soul of her operations. She imports her flour, beef, and other supplies; having neither cultivated the earth for her sustenance, nor constructed mills or machinery to manufacture her necessary supplies. Gold! gold!! is still her cry; and though she may annually produce her 100,000,000 dollars, and receive from the General Government the requisite facilities in appropriations for every necessary public improvement, also defraying her expenses in the Indian department, amounting in all, to nearly four millions of dollars, she yet welters under a very heavy indebtedness: while Utah produces none of the precious metal, and receives comparatively nothing from the general government; still she has her mills, and manufactories, her roads, and her bridges, raising her own bread and beef, besides exporting considerable quantities; preserves peaceful relations with the Indians, at her own expense; and still is free from debt. As with the Government, so with the people, scarcely an instance can I call to mind, of an individual who has left his home to seek the glittering ore, but has declined in point of wealth, while those who have remained, have increased in substance, and in comforts, besides securing unto themselves a location and improvements, which the impatient and greedy seeker after gold, finds himself unable either to purchase or secure; thus demonstrating to the understanding of every observer, that labour, rightly directed, in producing from the native element, the indispensable supplies, as well as luxuries, to the inhabitants of the earth, becomes the operating agent, the capital stock, the only true source of wealth to the nation, contentment, comfort, peace, and happiness to the people.

It is gratifying to behold in the people of the Territory, an inflexible determination to progress in public enterprize and improvements; notwithstanding the neglect of Congress, in affording them those facilities always accorded to other Territories. It will not prove detrimental to the energies, the enterprize, and the general well being of the community, to be thus thrown upon their own resources, and compelled to progress through poverty in funds, by their united labour, and untiring exertions (which in reality constitute true wealth) to that station in society, which knowing no friends, fears no enemies. To Congress, it is poor policy, and a burning disgrace. To Utah, a present blessing, and a future benefit which their hoarded coffers can never equal.

Then let us struggle on, and being taught in the school of adversity, we shall be the better prepared to appreciate, and enjoy anticipatory blessings, which will be sought, and surely obtained, through self-exertion, and the rightly directed industry, and enterprize of the people.

We have peace in our sequestered vales: let us be mindful of the source from whence it emanates. We have sufficient supplies of food and raiment; let us be thankful to *that Omnipresent BEING*, whose tender mercies are over all his works. So shall the true principles of self-government be taught, and carried

out in the school of experience, and the children of men be again admonished, that true liberty and freedom consist in having the privilege of doing right; and true greatness and wisdom, in attending to the duties which pertain to their temporal and eternal welfare.

To you Gentlemen, Legislators, I appeal in behalf of the people; for those wise and wholesome regulations, which shall secure a peaceful, just, and prosperous government, which, extending unto all people, the privileges and blessings of free institutions, shall welcome the weary traveller, and bid the oppressed of all nations, to come and inhabit where the wide spread vale, the darkling kanyon, and the towering peak, all proclaim "these are the Halls of Liberty." Let the sons of freedom keep vigilance in her courts. Thus shall Utah, panoplied in the strength of a free government, arise steadily, but surely, being guided in wisdom, in the principles of self-reliance, self-exertion, prudence, and economy; to occupy her station among the nations of the earth, and her sons and daughters, have the proud reflection of having secured to themselves and their posterity, the blessings of a free, sovereign, and independent State.

BRIGHAM YOUNG.

G. S. L. City, December 13th, 1852.

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 16, 1853.

DOUBLE NUMBER OF THE STAR.—The Minutes of the General Conference held in Great Salt Lake City, April 6th, commence in our present Number. In consideration of the great importance and length of the Minutes, the desirableness that without several weeks' delay they should be laid before the Saints, and the amount of other matter which we have on hand, we have concluded to publish a Double Number next week, in which we purpose to conclude the report of the Conference. The Double Number will be sold at 2d.

FOREIGN CORRESPONDENCE.—*United States*.—Steamer *Bluff City*, from St. Louis to Council Bluffs, May 29th, Elder Horace S. Eldridge writes. The *Falcon's* company landed at St. Louis on the 27th of that month, all in good health. They re-shipped for Keokuk the same day. Many ship and steamboat captains, and other officers on the Mississippi, had acknowledged that of all emigrants they had had to do with, ours were the most civil, cleanly, orderly, and respectable. Elder Eldredge

had been up to Keokuk, and he left there on the 22nd. The Danish Saints started from Keokuk for the plains on the 21st. Of the Saints in camp he says—"The Saints were in good health and spirits, and it certainly was a great pleasure to me to walk through their camps in the evening, and hear their songs of praise, and humble petitions, as they offered them up from their tents and wagons."

Calcutta.—May 5, Elder Nathaniel V. Jones writes. He, and the other Elders who were deputed from Salt Lake Valley to Hindostan and Siam, arrived at Calcutta, April 29th, in good health and spirits, after a long but agreeable voyage of eighty-six days from San Francisco.

IRON COUNTY, LITTLE SALT LAKE VALLEY, UTAH.

NARRATIVE OF THE FORMATION OF THE FIRST SETTLEMENTS—INTERESTING DESCRIPTION OF THE COUNTRY.

(Letter from Elder Matthew Carruthers.)

Esteemed Brother—It is with no small degree of pleasure and satisfaction that I hasten to inform you that Elders F. D. Richards and E. Snow, have paid us a visit, and organized an Iron Company, entitled "The Deseret Iron Company." They have put all things on a proper footing respecting the manufacture of iron, and by their teachings and exhortations have caused the hearts of the Saints to rejoice. My house was their home while here. I felt honoured and blessed in their company. Brother Franklin requested me to write you an epistle, that you might publish through the columns of the *Star*, for the benefit of my old acquaintances in the British Isles, as many of them, in his travels, had been inquiring after me, and had expressed a desire to hear from me.

I arrived in the valley of the Great Salt Lake in October, 1850, and staid there some two months. I, in company of upwards of one hundred wagons, was sent on a mission with G. A. Smith, one of the Twelve, to Iron County, 270 miles south of Great Salt Lake City, in the depth of winter, to form a settlement in the valley of Little Salt Lake, now Parowan, as a preparatory step to the manufacturing of iron. After some difficulty in getting through the snow, we arrived all safe and sound in the valley of Little Salt Lake, the January following. After looking out and selecting a location, we formed our wagons into two parallel lines, some seventy paces apart. We then took our boxes from the wheels, and planted them about a couple of paces from each other, so secur-

Cedar City, Iron County, February, 1853.

ing ourselves that we could not easily be taken advantage of by any unknown foe. This done, we next cut a road up the canyon, opening it to a distance of some eight miles, bridging the creek in some five or six places, making the timber and poles (of which there is an immense quantity) of easy access. We next built a large Meeting House in the form of two rectangles lying transversely, two stories high, of large pine trees, all well hewn and neatly jointed together. We next built a large square fort, with a commodious cattle carell inside the inclosure. The houses built were some of hewn logs, and some of adobies, all neat, comfortable, and convenient. We next inclosed a field some five by three miles square, with a good ditch and pole fence. We dug canals and water ditches to the distance of some 30 or 40 miles. One canal, to turn the water of another creek upon the field, for irrigating purposes, was seven miles long. We built a saw and grist mill the same season. I have neither time nor space to tell you of one-half of the labours we performed here in one season. Suffice it to say that, when the Governor came along in the spring, he pronounced it the greatest work done in the mountains by the same amount of men.

Late in the fall of the same season, a party of us, along with others of the brethren that had newly come on, was again selected, and sent on another mission to build another settlement 18 miles south of Parowan, and establish iron works. Here, with some 35 men, we had

to do the same works over again that we performed at Parowan, and build iron works into the bargain. Here the brethren performed deeds worthy to be had in everlasting remembrance — we exceeded Parowan, which, as I said before, the President pronounced the greatest work done in the mountains. We have opened a kanyon, built a fort, enclosed 500 acres of land, built iron works, cut extensive canals and water ditches, harvested and secured our crops, together with all the necessary work of a new settlement. Of this kind of work, after all the explanations that could be given to people that are unacquainted with it, they can have but a very imperfect conception. I have often read and heard of *Herculean feats*, and laurels won on the battle field, mid carnage and blood; but if a greater conquest has been achieved since the beginning of the world down until the present time, than has been achieved by the Latter-day Saints, (circumstances being equal,) I don't know of it. What have they done? says one. My answer is, Come and see. After coming and knowing for yourselves, you will say, if you be honest-hearted, or whether you be honest or not, you can but exclaim, like the queen of Sheba of old in admiration of Solomon's wisdom, that the one-half had not been told you, concerning the enterprise and industry of these people.

We work hard—no mistake about it. But then how healthy we are, and how free—free as our crystal streams that leap our rugged rocks, and plough our fertile valleys; free to do the works of righteousness, and worship God according to the dictates of our own consciences. Our social condition is one of the most enviable that possibly could be enjoyed by man in this state of probation. We know no law in all our social relations and dealings with each other, but the law of the Gospel. He that will not abide that law, cannot dwell in our community. Out from these mountain vales shineth the perfection of human institutions and social happiness that could be enjoyed by man in this probation, and it will shortly lighten all the nations of the earth. The law of the territory of Utah is adapted to the wants and circumstances of the people. Our legislators and judges are generally hard working men, like the Romans and Grecians of old. Men are taken from the farm or the workshop hundreds of miles

to attend the annual Legislature at Great Salt Lake City. But when I now remember — what is generally understood by law among the nations of the earth is here doomed to destruction. No *Lawyer* nor *Doctor* can live here by his trade. Last Conference the Saints raised their hands and declared that they would not go to law with brothers, but if need be they would suffer wrong in preference. The principles upon which our government is based are calculated in their very nature, if acted up to, to exalt it above every other government on the face of the earth. A few arguments illustrative of this proposition may not be amiss in this place. 1. The people generally are all of one mind — all their officers are voted to office by the votes of the whole people, and sustained and held in that office by the united efforts of every man in the territory, while they act righteously. 2. The counsel of Brigham Young, the present governor of the territory, is followed to the very letter, and men's determination to obey his mandates is stronger than the love of life, or worldly enjoyments, or the fear of death itself. This struck me more than any other thing after I came among the Saints in the valleys of the mountains. 3. The good of the whole is the great object of every individual pursuit, and every selfish or individual interest that would oppose itself no sooner makes its appearance than it is seen vanishing like the snow before the summer sun. 4. The combined patriotism and union of the people will form against the assailing foe a lofty battlement of defence, higher than the everlasting hills. 5. Their industrial prowess and trading habits are bound at no distant day to raise them to independence and affluence in the scale of nations. Illustrative of this point I will here relate an anecdote. While I lived in Missouri, among their persecutors, a Colonel Wells, of the United States' army, a man of considerable influence and property, told me, when he came to know that I was a "Mormon" (as they are called there), that he had been acquainted with the "Mormons" ever since they were driven from Jackson County, till their being driven from Nauvoo, and that he was very familiar with Joseph and Hyrum Smith. He praised them much, especially Hyrum; declared the leaders of the sect to be *damned* smart fellows; stated that the "Mormons" were the most industrious

crowned with the eternal snows—crowns too which bid defiance to the melting influences of the effulgent beams of the regal sun. On the east, at a distance of from three to six miles, the mountains are cleft asunder into beautiful kanyons, the storehouses of immense quantities of timber, and the great reservoirs of those cooling and crystal rivulets which are poured forth in rapid torrents upon the plains below.

Brethren, the scenes predicted by the Prophets, and portrayed and described by all the holy men of old, are here unfurled in all their grandeur, glory, and beauty, reserved and waiting for you to come and enjoy them. Brethren! Samson-like, break the fetters that bind you! shake off the yoke of the oppressor! deliver yourselves from the grasp of the tyrant! flee from Babylon, and from the kingdoms and countries that have given you birth! come to your mountain home! flow together to the goodness of the Lord in the valleys of the mountains! partake of the feast of fat things that Jehovah has spread out for you, and for all His people—not only the blessings of the earth, but of the power, the intelligence, and the glory of the holy Priesthood of the Gods, which will qualify us to minister salvation not only to the living, but the dead! Brethren, eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the good and the great things God has laid up for the faithful. Brethren, no sacrifice can be too great on your part in order to obtain such blessings. Let the counsel of brother Samuel, your President, be unto you the word of the Lord at all times, not only in

spiritual matters, but in all your temporal concerns. Remember that your own-selves do not belong to yourselves, but you are God's property, which He has lawfully purchased by the blood of His Son. Brother Samuel is God's minister and steward over you, and his counsel is the mind of the Lord in all that concerns you, even from the greatest things down to a shoe latchet. Brethren, if you will adhere to this request—obedience to those that are over you, I will not only prophesy, but more, I tell you from knowledge, and I declare it to you in the name of the Lord God of Israel, you shall be blessed far beyond your most sanguine expectations. Brethren, assist brother Samuel. He has left his family, and taken his life in his hand to minister the word of life to you and help you to Zion. I do hereby beseech you in Christ's stead to minister to all the travelling Elders. Remember it is your duty to care for them, and to make their hearts glad, and to see that they lack for no necessary thing. When you are sent on similar missions, (as you will be, if you be worth anything,) then you have a claim upon the Lord to be ministered to as you have ministered to others in like circumstances. Brethren, may God of His infinite mercy bless you, and keep you, and bring you safe into the valleys of the mountains—His pavilion, His hiding-place, where He will hide you up in the evil day, is the desire and prayer of my heart, which I ask my God, in the name of His Son, to grant. Amen.

M. CARRUTHERS.

To President S. W. Richards.

THE ITALIAN MISSION.

INTEREST OF THE WALDENSES, IN THE WORK—BAPTISMS.

(Letter from Elder George D. Keaton.)

Province de Pignerol, Piedmont, Italy, June 20th, 1853.

Dear Brother S. W. Richards—Knowing you are always glad to hear of the progress of the Redeemer's Kingdom, I take my pen to give you a brief sketch of my labours and prospects in this country. I have been appointed to labour, for the present, among the vallies and mountains of the Waldenses, or *Vaudois*. I

travel from place to place distributing tracts, preaching and bearing testimony that God has raised up a Prophet, and that all men are called upon to repent, and be baptised for the remission of their sins. I am generally well received, many have listened attentively to my voice as I have declared unto them the ordinances of life

and salvation, as revealed from heaven in these last days. I have baptized eight, and many are investigating the work. Thus I see the promises of the Lord being fulfilled, which I received by the gifts of the Holy Spirit, before I left England, *viz.*, that my way should be prepared before me, and that I should be the means in the hands of God in bringing many to a knowledge, of the truth.

There are several dialects spoken among these mountains, but the majority of the people know more or less of the French language, in the study of which I have been greatly blessed, and, according to the predictions of Elder Woodard over my head on Mount Brigham, my tongue has been loosened, and I have been enabled to dispense the words of life freely.

The other week I called at a certain house, where I was kindly received. The inmates invited in their neighbours, and gave me permission to announce the words of life. While conversing with the master of the house, he expressed his astonishment at the great difference between the truths I advanced, which were believed in and practised by the ancient Saints and Apostles, and those impositions which had been imposed on them (my entertainers), and to which they had quietly submitted

without even calling into question the validity of the doctrines.

Early in the evening of the other day, as I was returning to the mountains, having been a journey on the plains, my attention was directed to a bright light which appeared in the heavens—a light so bright and so pure my eyes had never before beheld. I gazed with astonishment as it descended. It appeared to alight on the mountains, about my field of labour, and then disappeared. I shall not make any comment on this occurrence, but simply add, it is very evident that the light and blessings of heaven are descending on this people, for many are being aroused to enquire after the truth, while others are receiving it, and rejoicing in the faith.

As I am several hundreds of miles from England, the light of that bright meteor, the *Millennial Star*, which has illuminated my path for upwards of four years, is now lost to me in the distance, I am sorry to say.

Praying for the prosperity of the Kingdom of God every where, and that the blessings of heaven may attend you, I subscribe myself, your Brother and fellow-labourer in the Redeemer's Cause,

GEORGE D. KEATON.

VARIETIES.

"CHEAT" is a good horse for a short race, but he lacks bottom for a long run.

It is said that there are in San Francisco 6000 Frenchmen and 5000 Germans.

IN St. Petersburg, Siberia, and Tartary, the table moving mania prevails.

PROMISING gold regions have recently been discovered in Peru.

ACCORDING to the late census, England contains a population of 16,921,888; Wales, 1,005,721; Scotland, 2,888,742; and "the Isles," 143,126. In addition to these, it was computed that 162,490 were at sea, or serving abroad in the army.

EMIGRATION ON THE PLAINS.—A despatch to the *St. Louis Republican*, dated Independence, May 26, says—"The Salt Lake mail reached here last evening, the quickest trip to Laramie recorded—twenty-five days from here to that post and back again. It was with a good deal of difficulty the carrier from the Valley to Laramie could get along. Snow in the mountains very deep—he thought two or three feet deep, and in many places fourteen feet. Between Laramie and Kearny a great deal of rain had fallen, in consequence of which all the streams were high. The mail party found it quite cold at times. No Indians on the route except a few Cheyennes and Sioux. Emigrating parties were first met five miles this side of Laramie, and from that point to the boundary line. There had passed Kearny, up to May 20, 12 o'clock, three thousand three hundred and forty-eight men, nine hundred and five women, one thousand two hundred and seven children, one thousand three hundred and twenty wagons, thirty-four thousand one hundred and fifty-one cattle, one thousand six hundred and ninety-one horses, seven hundred and forty mules, and twelve hundred sheep. The bulk of the emigrants were met this side of Kearny, with large herds of cattle and flocks of sheep. No sickness on the route, of any kind."

CHURCH MISSIONARY SOCIETY.—The annual general meeting of the members and friends of this society was held at Exeter-hall, London, May 3. The Earl of Chichester, the President of the Society, occupied the chair. The income of the year had amounted to £120,932. The contributions had exceeded those of last year by £3,380. The number of missionaries employed on foreign stations had been increased during the year from 162 to 172, and there had been a corresponding increase in the other departments of the society's foreign agency. The students at the Islington College had increased, during the year, from 19 to 27. Highbury College, during the year, had trained 10 masters for the society's operations. In Eastern and Western Africa, Northern, Western, and Southern India; Ceylon, China, New Zealand, and North-west America, the missions of the society had proved successful, but in the West Indies they had met with very little encouragement. In the diocese of Sierra Leone the Right Rev. Dr. Vidal, bishop, had 5,000 children in his schools, and 2,700 regular communicants in his churches. In the city of Calcutta, the Jews had manifested an earnest desire to become possessed of the Old and New Testament Scriptures, which they had been supplied with, and had read with avidity. At Benares, several Mahomedans had been converted to the Christian faith.

A TEMPLE.

Go, search among the nations
Of this vain-boasting world—
Go where the Gospel banner
Of Christendom's unfurled,
Go where are wooden idols
By heathens much adored,
Then say—Find ye a Temple
That's "Holy to the Lord?"

Your wanderings may lead you,
To many a distant land,
Where splendid halls and churches
Abound on every hand,
Yet when you ask the question,
This answer will be given—
"No House is dedicated
Unto the God of Heaven."

Liverpool.

But Latter Saints, who everywhere
By Christians are abused,
This world's disgraceful fashions
To follow, have refused.
The Saints have built two Temples,
'Tis worthy of record,
This was their superscription—
"Holiness to the Lord."

From those the Saints were driven,
But they were not dismayed,
For, of a noble Temple,
The corner-stones they've laid.
From this should Saints be moving,
There's nothing to be feared,
A far more glorious structure
By God's help shall be reared.

JOHN JAKUES.

NOTICE.—Elder Thomas W. Treat, late from Great Salt Lake Valley, and who has been labouring in the Manchester Conference, has been excommunicated from the Church of Jesus Christ of Latter-day Saints, for his whoredoms and abominations. We understand that he sailed on the 29th June, for New York, on board the *Jersey*, on his way to the mountains. There is a sin which is unto death, and the person who commits that sin has no claim even upon the prayers of the Saints, or in the language of the Apostle, "I do not say that ye shall pray for it." How awful must be the condition of that man who has no claim upon the prayers or faith of the people of God, no claim upon the protection of God, or of His holy angels! Let all persons who bear the holy Priesthood, take warning from the fate of the fallen, and never suffer themselves to trample with impunity upon the Covenants and obligations of the Priesthood, for God will surely be avenged of such wrong. Men who will use their influence and power in the Priesthood, to ruin and destroy those who have reposed confidence in them, justly merit the wrath of God, and the indignation of a virtuous people; and if they retreat to the abode of the Saints in Zion, that indignation will burn towards them to the uttermost. Let none suppose for a moment that they can find succour there for sinful indulgences, for they will find the severity of the law meted out to them as a just recompense of reward. That man or woman that will work iniquity shall perish from among the people. Oh! why will men thus sell themselves, and their salvation, for a shameful deed they have power to avoid? Oh! why will women so degrade themselves as to yield to the persuasions of men who must welter under the torment of Hell, for the exercise of their uncontrolled passions! How often must it be sounded in your ears, that all such connexion outside of the marriage covenant, dooms the guilty to irretrievable ruin, and that those who thus sin must die?

S. W. RICHARDS.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING JUNE 30TH, 1853.

CONFERENCE.	AGENT.	Dr.	CONFERENCE.	AGENT.	Dr.
London	T. C. Armstrong	£654 1 6½	Brought forward.....		£3420 10 8½
Birmingham	Henry McCreery	280 15 9½	Pembrokeshire	John Price.....	7 14 10
Bradford	John B. Pears ...	166 17 9½	Brecknockshire.....	Thomas Morgan..	7 6 2
Glasgow	Robt. Kirkwood..	155 7 10½	Isle of Man.....	James Tatlock...	5 16 3½
Warwickshire	John Hole	121 19 5	Llanelly	A. L. Jones	5 12 11
Lincolnshire	Edward Weaver..	105 9 1	Caermarthenshire ...	Isaac Jones	4 5 6½
Norwich	John Hyde.....	102 10 8½	Flintshire	Lewis Davies ...	4 2 10½
Sheffield	John Memmott...	96 5 4	Anglesea	William Simms..	3 12 2
South	Simon Irwin	92 9 2½	Pembrokeshire North	Phillip Sykes.....	3 5 0
East Glamorganshire	Richard Morris..	91 19 8½			
Bedfordshire	Samuel Parkes...	90 15 8			
Reading	James Frewin ...	88 14 4			
Newcastle-on-Tyne ...	James Robson ...	88 10 2			
Herefordshire	George Picton ...	81 18 4½			
West Glamorganshire	William Harris..	80 4 5			
Manchester	James Walker ...	79 12 8½			
Staffordshire	George Simpson..	72 16 10½			
Derbyshire	William McGhie ..	70 14 8			
Southampton.....	C. J. Davis	69 17 9			
Preston.....	John Holsall.....	65 1 1½			
Cheltenham	Thomas Clarke..	63 19 2½			
Nottinghamshire	Henry Savage ...	60 10 8			
Wiltshire	Samuel Gentle ...	57 13 3½			
Cambridgeshire.....	R. J. Townsend ..	56 16 8			
Hull	Abraham Smith..	50 17 5½			
Land's End.....	John Kessell.....	50 8 3½			
Channel Islands	Francis Kirby ...	46 15 2			
Edinburgh	John McComie ..	45 16 1½			
Kilmarnock	— Aird	42 19 2			
Dundee	A. N. McFarlane ..	35 3 9½			
Dorsetshire	William Ostler...	34 19 0			
Carlisle	Millen Atwood...	34 6 8½			
Liverpool	James Linforth...	32 12 3½			
Worcestershire.....	Charles Peat.....	30 1 3			
Leicestershire	Thomas Kempin ..	29 8 11			
Late Herefordshire ...	John Preece	24 17 9			
Belfast	John McDonald..	23 12 1			
Monmouthshire.....	G. W. Davies ...	19 19 6½			
Shropshire	Joseph Akers ...	15 7 10½			
Denbighshire.....	Griffith Roberts..	8 2 10½			
Carried forward		£3420 10 8½			

BRANCH.	AGENT.	Dr.
Dublin	H. E. Bowring...	36 11 8½
Derry	Thomas Ord.....	6 9 11
Tedbury	James Walker ...	5 0 10
Jersey	William Ballan ..	2 5 2
Australian Mission (Murdoek & Wandell)		183 7 0
Sandwich Islands do. (P. B. Lewis) ...		110 14 5½
East India do. (William Willes)		69 13 0½
William Gibson (St. Louis, U.S.A.) ...		22 8 6
Gibraltar Mission (Edward Stevenson) ..		18 6 9
Cape of Good Hope do. (J. Haven)		14 18 4½
Malta do. (Thomas Obray).....		12 0 3½
Bombay do. (Hugh Findlay)		9 5 3½
Willard Snow (Copenhagen).....		5 0 7½
Jabez Woodard (Italy).....		4 4 2
Thomas Braidwood		2 13 0
Matthew Hicks (New York, U.S.A.) ...		0 18 10½
J. W. McLellan (Glenhouse, Carndonagh, Donegal, Ireland)		0 17 9
Edward Sutherland		0 15 3
Daniel Carn (Hamburgh)		0 5 8
O. B. Huntington (U.S.A.)		0 1 8
L. O. Littlefield (Council Bluff City, U.S.A.).....		0 1 6
Dr. S. M. Brice (Iowa, U.S.A.)		0 1 6
Lawson Simpson		0 0 9

(Errors excepted.)

£3968 8 7

LIST OF MONIES RECEIVED FROM THE 23RD TO THE 30TH JUNE, 1853.

John Memmott	£17 0 0	Brought forward.....	£102 0 4½
James Walker	30 0 0	William McGhie	1 10 0
Henry Savage	14 10 4½	James Linforth	5 15 8
Abraham Smith	3 10 0	William Ostler.....	2 0 0
Richard Morris	12 0 0	John McComie.....	10 0 0
Henry McCreery.....	25 0 0	A. N. McFarlane.....	5 0 0
Carried forward ...	£102 0 4½		

£126 6 0½

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The Latter-Day Saints'

MILLENNIAL STAR.

**HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.**

No. 30.—Vol. XV.

Saturday, July 23, 1853.

Price Two Pence.

HISTORY OF JOSEPH SMITH.

(Continued from page 448.)

The same day, I received a letter from Harvey Whitlock, of which the following is a copy—

Dear Sir—Having a few leisure moments, I have at last concluded to do what my own judgment has long dictated would be right, but the allurements of many vices have long retarded the hand that would wield the pen to make intelligent the communication that I wish to send to you; and even now, that ambition, which is a prevailing and predominant principle among the great mass of natural men, forbids that plainness of sentiment with which I wish to write; for know assuredly, sir, to you I wish to unbosom my feelings, and unveil the secrets of my heart, as before the omniscient Judge of all the earth. Be not surprised, when I declare unto you, as the Spirit will bear record, that my faith is firm and unshaken in the things of the everlasting Gospel, as it is proclaimed by the servants of the Latter-day Saints.

Dear brother Joseph, (if I may be allowed the expression,) when I consider the happy times, and peaceful moments, and pleasant seasons, I have enjoyed with you and this people, contrasted with my now degraded state; together with the high and important station I have held before God, and the abyss into which I have fallen—[it] is a subject that swells my heart too big for utterance, and language is overwhelmed with feelings, and loses its power of description. And as I desire to know the will of God concerning me, believing it is my duty to make known unto you my real situation, I shall therefore dispassionately proceed to give a true and untarnished relation.

I need not tell you that in former times I

have preached the word, and endeavoured to be instant in season, and out of season—to reprove, rebuke, exhort, and faithfully to discharge that trust reposed in me. But oh! with what grief, and lamentable sorrow, and anguish, do I have to relate that I have fallen from that princely station whereunto our God has called me. Reasons why are unnecessary, may the fact suffice, and believe me when I tell you, that I have sunk myself (since my last separation from this body) in crimes of the deepest die. And that I may the better enable you to understand what my real sins are, I will mention (although pride forbids it) some that I am not guilty of. My hands have not been stained with innocent blood, neither have I lain couched around the cottages of my fellow men, to seize and carry off the booty; nor have I slandered my neighbour, nor borne false testimony, nor taken unlawful hire, nor oppressed the widow or fatherless, neither have I persecuted the Saints. But my hands are swift to do iniquity, and my feet are fast running in the paths of vice and folly, and my heart [is] quick to devise wicked imaginations; nevertheless, I am impressed with the sure thought that I am fast hastening into a world of disembodied beings, without God, and with but one hope in the world, which is to know that to err is human, but to forgive is divine.

Much I might say in relation to myself, and the original difficulties with the Church, which I will forbear; and inasmuch as I have been charged with things that I am not guilty of, I am now more than doubly guilty, and am now willing to forgive and forget, only let me know that I am within the reach of mercy. If I am not, I have no

reflections to cast, but say that I have sealed my own doom, and pronounced my own sentence. If the day is passed by with me, may I here beg leave to entreat of those who are still toiling up the rugged ascent, to make their way to the realms of endless felicity and delight, to stop not for anchors here below, follow not my example, but steer your course onward in spite of all the combined powers of earth and hell, for know that one misstep here is only retrievable by a thousand groans and tears before God.

Dear brother Joseph, let me entreat you, on the reception of this letter, as you regard the salvation of my soul, to inquire at the hand of the Lord, in my behalf; for I this day, in the presence of God, do covenant to abide the word that may be given, for I am willing to receive any chastisement that the Lord sees I deserve. Now hear my prayer, and suffer me to break forth in the agony of my soul. O ye angels! that surround the throne of God, princes of heaven that excel in strength, ye who are clothed with transcendent brightness, plead, O plead for one of the most wretched of the sons of men. O ye heavens! whose azure arches rise immensely high, and stretch immeasurably wide—grand amphitheatre of nature, throne of the Eternal God, bow to hear the prayer of a poor, wretched, bewildered, way-wanderer to eternity. O! thou great omnipotent and omnipresent Jehovah! thou who sittest upon the throne, before whom all things are present; thou maker, moulder, and fashioner of all things visible and invisible, breathe, O breathe into the ears of thy servant the Prophet, words suitably adapted to my case and situation. Speak once more, make known thy will concerning me; which favours I ask in the name of the Son of God. Amen.

Yours respectfully,

HARVEY WHITLOCK.

To Joseph Smith.

N.B.—I hope you will not let any business prevent you from answering this letter, in haste.

Which I answered as follows—

Kirtland, November 16, 1835.

Brother Harvey Whitlock—I have received your letter of the 28th of September, 1835, and I have read it twice, and it gave me sensations that are better imagined than described, let it suffice that I say that the very flood gates of my heart were broken up—I could not refrain from weeping. I thank God that it has entered into your heart to try to return to the Lord, and to this people, if it so be that He will have

mercy upon you. I have inquired of the Lord concerning your case; these words came to me—

“Verily, thus saith the Lord unto you—Let him who was my servant Harvey, return unto me, and unto the bosom of my Church, and forsake all the sins wherewith he has offended against me, and pursue from henceforth a virtuous and upright life, and remain under the direction of those whom I have appointed to be pillars and heads of my Church. And behold, saith the Lord your God, his sins shall be blotted out from under heaven, and shall be forgotten from among men, and shall not come up in mine ears, nor be recorded as a memorial against him, but I will lift him up, as out of deep mire, and he shall be exalted upon the high places, and shall be counted worthy to stand among princes, and shall yet be made a polished shaft in my quiver of bringing down the strong holds of wickedness among those who set themselves up on high, that they may take counsel against me, and against my anointed ones in the last days. Therefore, let him prepare himself speedily and come unto you, even to Kirtland. And inasmuch as he shall hearken unto all your counsel from henceforth, he shall be restored unto his former state, and shall be saved unto the uttermost, even as the Lord your God liveth. Amen.”

Thus you see, my dear brother, the willingness of our heavenly Father to forgive sins, and restore to favour, all those who are willing to humble themselves before Him, and confess their sins, and forsake them, and return to Him with full purpose of heart, (acting no hypocrisy,) to serve Him to the end.

Marvel not that the Lord has condescended to speak from the heavens, and give you instructions whereby you may learn your duty. He has heard your prayers and witnessed your humility, and holds forth the hand of paternal affection for your return; the angels rejoice over you, while the Saints are willing to receive you again into fellowship.

I hope, on the receipt of this, you will lose no time in coming to Kirtland, for if you get here in season, you will have the privilege of attending the school of the Prophets, which has already commenced, and also receive instructions in doctrine and principle, from those whom God has appointed, whereby you may be qualified to go forth, and declare the true doctrines of the Kingdom, according to the mind and will of God; and when you come to Kirtland, it will be explained to you why God has condescended to give you a revelation according to your request.

Please give my respects to your family, and be assured I am yours in the bonds of the New and Everlasting Covenant,

JOSEPH SMITH, jun.

In the course of the day, father Beeman, Elder Strong, and others, called to counsel with me. In the evening a Council was called at my house to counsel with Alva Beeman on the subject of his moving to Missouri. I had previously told him that the Lord had said that he had better go to Missouri next spring; however, he wished a Council called. The Council met, and President David Whitmer arose and said, the Spirit manifested to him that it was his duty to go. Others bore the same testimony.

The same night, I received the word of the Lord on Mr. Holmes' case. He had desired that I would inquire at the hand of the Lord, whether it was his duty to be baptized here, or wait until he returned home. The word of the Lord came unto me, saying, that Mr. Holmes had better not be baptized here, and that he had better not return by water, also that there were three men that were seeking his destruction; to beware of his enemies.

Tuesday, 17th. Exhibited the alphabet of the ancient records, to Mr. Holmes, and some others. Went with him to F. G. Williams', to see the mummies. We then took the parting hand, and he started for home, being strong in the faith of the Gospel of Jesus Christ, and determined to obey its requirements. I returned home and spent the day in dictating and comparing letters. A fine, pleasant day, although cool.

This evening, at early candle light, I preached at the school house.

Wednesday, 18th. At home in the forenoon, until about eleven o'clock. I then went to Preserved Harris's, to preach his father's funeral sermon, by the request of his family. I preached on the subject of the resurrection. The congregation were very attentive. My wife, my mother, and my scribe, accompanied me to the funeral. Pleasant out, but cool and cloudy on our return.

This day a Council of High Priests and Elders of the Church of Latter-day Saints, was held at New Portage, to hear the complaint of sister Clarissa Matthews, against Elder Reuben Keeler, for prosecuting in a court of law, and taking their property on execution, (notwithstanding that he had

received his pay, or the most part of it,) and refusing to allow them for what they had paid to him; also forfeiting his word, as he had frequently stated to her that he would not take her property in such a manner; and also for oppressing her family in an unchristianlike manner.

Elder Keeler pleaded not guilty, but the Council decided that he was guilty of the first and last charges; and gave judgment accordingly; with which Elder Keeler refused to comply, and said he would appeal to the High Council at Kirtland.

AMBROSE PALMER, Presiding Elder.

JOSEPH B. BOSWORTH, Clerk.

At evening, Bishop Whitney, his wife, father, mother, and sister-in-law, came and invited me and my wife to go with them and visit father Smith and family. My wife was unwell, and could not go, but I and my scribe went.

When we arrived, some of the young Elders were about engaging in a debate on the subject of miracles? The question—Was it, or was it not, the design of Christ to establish his Gospel by miracles? After an interesting debate of three hours or more, during which time much talent was displayed, it was decided, by the President of the debate, in the negative, which was a righteous decision.

I discovered in this debate, much warmth displayed, too much zeal for mastery, too much of that enthusiasm that characterizes a lawyer at the bar, who is determined to defend his cause, right or wrong. I therefore availed myself of this favourable opportunity to drop a few words upon this subject, by way of advice, that they might improve their minds and cultivate their powers of intellect in a proper manner, that they might not incur the displeasure of heaven; that they should handle sacred things very sacredly, and with due deference to the opinions of others, and with an eye single to the glory of God.

Thursday, 19th. Went, in company with Dr. Williams and my scribe, to see how the workmen prospered in finishing the house. The masons in the inside had commenced putting on the finishing coat of plastering. On my return, I met Lloyd and Lorenzo Lewis, and conversed with them upon the subject of their being disaffected. I found that they were not so, as touching the faith of the Church, but with some of the members. I returned home and spent the day in translating the

Egyptian records. A warm and pleasant day.

Friday, 20th. At home in the morning. Weather warm and rainy. We spent the day in translating, and made rapid progress.

At evening, President Cowdery returned from New York, bringing with him a quantity of Hebrew books, for the benefit of the school. He presented me with a Hebrew Bible, Lexicon, and Grammar, also a Greek Lexicon, and Webster's English Lexicon. President Cowdery had a prosperous journey, according to the prayers of the Saints in Kirtland.

Saturday, 21st. Spent the day at home, in examining my books, and studying the Hebrew alphabet.

At evening, met with our Hebrew class, to make some arrangements about a teacher. It was decided, by the voice of the school, to send to New York, for a Jew to teach us the language, if we could get released from the engagements we had made with Dr. Piexotto to teach us, having ascertained that he was not qualified to give us the knowledge we wished to acquire of the Hebrew.

Sunday, 22nd. Went to meeting at the usual hour. Simeon Carter preached from the 7th of Matthew. President Rigdon's brother-in-law and other relatives were at meeting.

In the afternoon the meeting was held in the school house.

In the evening, a Council of High Priests and Elders was held in the presence of the members of the Church, when Mr. Andrew Jackson Squires, who had been an ordained Elder in the Church, and for a time had preached the Gospel successfully, but after a while sent his license to President Smith, in a letter, came before the Council, and confessed that he had been in temptation, and fallen into error, so much as to join the Methodists; yet said he was not in faith with their doctrine. He desired to return to the fellowship of the Church, asked forgiveness of the brethren, and restoration of his license.

President Smith spoke of the impropriety of turning away from the truth, and going after a people so destitute of the spirit of righteousness as the Methodists.

President Rigdon showed the folly of fellowshipping any doctrine or spirit aside from that of Christ.

Mr. Squires arose and said he felt firm

in the determination of doing the will of God in all things, or as far as in him lay; was sorry for his faults, and, by the grace of God, would forsake them in future.

Council and Church voted to restore him to fellowship, and the office of Elder also, and that the Clerk give him a license.

Monday, 23rd. Several brethren called to converse with me, and see the records. Received a letter from Jared Carter. Spent the day in conversing, and in studying the Hebrew. A stormy day.

Tuesday, 24th. At home. Spent the forenoon instructing those that called to inquire concerning the things of God in the last days.

In the afternoon we translated some of the Egyptian records.

I had an invitation to attend a wedding at brother Hyrum Smith's in the evening; also to solemnize the matrimonial ceremony between Newel Knight and Lydia Goldthwaite. My wife accompanied me. On our arrival a considerable company had collected. The bridegroom and bride came in, and took their seats, which gave me to understand that they were ready. After prayers, I requested them to rise, and join hands. I then remarked that marriage was an institution of heaven, instituted in the garden of Eden; that it was necessary it should be solemnized by the authority of the everlasting Priesthood. The ceremony was original with me, and in substance as follows—You covenant to be each other's companions through life, and discharge the duties of husband and wife in every respect; to which they assented. I then pronounced them husband and wife in the name of God, and also the blessings that the Lord conferred upon Adam and Eve in the garden of Eden, that is, to multiply and replenish the earth, with the addition of long life and prosperity. Dismissed them and returned home. Freezing, some snow on the ground.

Wednesday, 25th. Spent the day in translating. Harvey Redfield and Jesse Hitchcock arrived from Missouri. The latter says that he has no doubt but a dose of poison was administered to him, in a bowl of milk, but God delivered him.

Thursday, 26th. Spent the day in translating Egyptian characters from the papyrus, though severely afflicted with a cold. Robert Rathbone and George Morey arrived from Zion.

Friday, 27th. Much afflicted with my cold, yet I am determined to overcome in the name of the Lord Jesus Christ. Spent the day at home, reading Hebrew. Brother Parish, my scribe, being afflicted with a cold, asked me to lay my hands on him in the name of the Lord. I did so, and in return I asked him to lay his hands on me. We were both relieved.

Saturday, 28th. Spent the morning in comparing our Journal. Elder Josiah Clark, from the state of Kentucky, called on me. Considerably recovered from my cold. Cold and stormy, snow falling, and winter seems fast to be closing in, all nature shrinks before the chilling blasts of rigid winter. Elder Clark, above mentioned, whose residence is about three miles from Cincinnati, was bitten by a mad dog some three or four years since; has doctored much, and received some benefit, but is much afflicted notwithstanding. He came here that he might be benefited by the prayers of the Church. Accordingly we prayed for, and laid hands on, him in the name of the Lord Jesus Christ, and anointed him with oil, and rebuked his afflictions, praying our heavenly Father to hear and answer our prayers, according to our faith. Cold and snowy.

Sunday morning, 29th. Went to meeting at the usual hour. Elder Morley preached; and in the afternoon, Bishop Partridge. These discourses were well adapted to the times in which we live, and the circumstances under which we are placed. Their words were words of wisdom, like apples of gold in pictures of silver, spoken in the simple accents of a child, yet sublime as the voice of an angel. The Saints appeared to be much pleased with the beautiful discourses of these two fathers in Israel. After these services closed, three of the Zion brethren came forward and received their blessings, and Solon Foster was ordained an Elder. The Lord's Supper was administered. Spent the evening at home. Snow fell about one foot deep. Very cold.

Monday morning, 30th. The snow continues to fall—an uncommon storm for this country, and this season of the year. Spent the day in reviewing and copying the letter I dictated on the 16th, concerning the gathering, for the *Messenger and Advocate*. Henry Capron, an old acquaintance from Manchester, New York, called on me. I shewed him the Egyptian records.

December 1st, 1835. At home. Spent the day in writing for the *Messenger and Advocate*. Fine sleighing, and the snow yet falling.

Wednesday, 2nd. A fine morning. I started to ride to Painesville, with my family and scribe. When we were passing through Mentor-street, we overtook a team, with two men on the sleigh. I politely asked them to let me pass. They granted my request, and as we passed them, they bawled out, Do you get any revelation lately? with an addition of blackguard language that I did not understand. This is a fair sample of the character of Mentor-street inhabitants, who are ready to abuse and scandalize men, who never laid a straw in their way; and in fact those whose faces they never saw, and [whom they] cannot bring an accusation against, either of a temporal or spiritual nature, except our firm belief in the fulness of the Gospel. And I was led to marvel at the long suffering and condescension of our heavenly Father, in permitting these ungodly wretches to possess this goodly land, which is indeed as beautifully situated, and its soil is as fertile, as any in this region of country, and its inhabitants are wealthy, even blessed above measure in temporal things, and fain would God bless them with spiritual blessings, even eternal life, were it not for their evil hearts of unbelief. And we are led to mingle our prayers with those Saints that have suffered the like treatment before us, whose souls are under the altar, crying to the Lord for vengeance upon those that dwell upon the earth. And we rejoice that the time is at hand, when the wicked who will not repent, will be swept from the earth, with the besom of destruction, and the earth become an inheritance for the poor and the meek.

When we arrived at Painesville, we called at sister Harriet Howe's, and left my wife and family to visit her, while we rode into town to do some business. Called and visited H. Kingsbury. Dined with sister Howe, and returned home. Had a fine ride—sleighing good, weather pleasant.

Thursday, 3rd. At home. Wrote a letter to David Dort, Rochester, Michigan; another to Almira Schoby, Liberty, Clay county, Missouri.

At evening, visited with my wife, at Thomas Carrico's. A respectable company waited our arrival. After singing

and prayer, I delivered an address on matrimony, and joined in marriage, Warren Parish and Martha H. Raymond. Closed

by singing and prayer. And after refreshment, returned home, having spent the evening very agreeably.

(*To be continued.*)

THE SWISS MISSION.

BAPTISMS—INTEREST OF THE PEOPLE OF GENEVA AND BIRSFELDEN, IN THE WORK,

(*Letter from Elder T. B. H. Stenhouse.*)

London, June 28, 1853.

Dear Brother—Knowing your interest in the progress of the Redeemer's Kingdom in foreign nations, I forward you a brief sketch of our position in Switzerland.

While in Basle, in March last, I wrote to Elder Carn, requesting him to send me one or two Elders, if they had not liberty to preach in Germany. Elder G. Mayer came to Basle a few weeks afterwards. On his arrival in that town, he was well received, and comfortably lodged and boarded, free of expense, in the house of a very respectable manufacturer, a brother to one of our sisters at Lausanne. Through the influence of this family, Elder Mayer soon made a number of acquaintances, who read our publications, and manifested considerable interest in the work of the Lord. Upon Elder Mayer's making application for liberty to stay in Basle, the Director of Police questioned him—if he was a "Mormon" preacher, of his intentions respecting preaching, concerning the Book of Mormon, and marriage in Utah. Upon Elder Mayer's avowing his faith in the Book of Mormon, in the Patriarchal Order of Marriage, and likewise his intention of preaching, if the people desired it, and provided he had liberty to do so, he was requested to re-appear in nine days from that time. Being informed of this, I hastened to Basle, and arrived there before this re-examination. This functionary purchased all our books, and may have read them, but it is more probable that his father, who is a minister in that town, reviewed them and sat in the judgment-seat.

Elder Mayer re-appeared. "Are you Protestant or Catholic?" "Neither! I am a Latter-day Saint!" "Being, then, neither Protestant nor Catholic, you cannot stay here. There is your passport. Begone." So spake this man, "clothed

with a little brief authority." Elder Mayer desired this decree in writing, with the Director's signature, but was rudely invited to "get along."

We went to the United States' Consul, N. Burchard, Esq. He was exceedingly polite and obliging, and offered to write to the Conseil Fédéral at Berne, to protest against the expulsion of an American from any town in Switzerland. After considering all circumstances, we concluded that it was better for Elder Mayer to go to a village, ten minutes walk from Basle, where he was not under the same government, than to go before the nation, surrounded with calumny and prejudice. Elder Mayer soon obtained a room in Birsfelden, where he is free to preach and spread our principles as much as he pleases. We were glad of the change. I have since learned from him that he has baptized five persons, and that much interest is manifested for and against the Truth. Elder Mayer is a good man, enjoying a goodly portion of the spirit of his mission. I have the fullest confidence that by prudence and patience he will do a good work in Basle and the country around.

Elder Ballif, of Lausanne, has left a good situation, and a very comfortable home, to go and preach in the Canton de Neuchatel. The Lord has blessed his testimony, and he has succeeded in baptizing several very respectable persons. I have sent to his help a young brother, who writes me that he had met many persons very desirous to read our publications, and that many manifested much favourable interest in the work of the Lord. I was in that canton two or three weeks ago, and was greatly pleased with the inquiring spirit of the persons with whom I spoke.

The work progresses favourably in the

Canton de Vaud, under the Presidency of Elder Stoudemann. The Lord has greatly blessed this brother, with light, intelligence, and faith. I cannot refrain from translating a few lines of a letter which I received from him yesterday. He writes, "Brother Stenhouse, I will do my best to fulfil your counsels, and, aided by the Spirit of the Lord, I shall succeed. Pray our heavenly Father, that He may impart to me His Spirit, that I may be enabled to enlighten and guide my brethren, by my example in obedience and confidence in all things. That is the touchstone, and the only means of preparing a people for the second coming of the Son of God, the Redeemer and King. Without obedience and confidence this people will never be able to accomplish the great things predicted by the inspired Prophets, and the Spirit of the Almighty. Adieu, dear brother. We are all well, we all salute you, from our hearts. Give my respects to brother Orson Pratt, with our salutations to all the Saints. Your brother in Christ, &c."

Elder Robellaz, the President of the Branch at Lausanne, also writes—"Salute, I pray you, in the name of the Branch at Lausanne, the Saints where you are; assure them that, though we know them not personally, we know, by the Spirit which animates them and us, that we are of the same family in Christ. May they

also remember us in their prayers, as we remember them in our prayers to our heavenly Father, in private and in our assemblies."

In my last communication to the *Star*, I informed you that the principles of Truth were creating much interest in Geneva, and that ten persons had been baptized there two weeks previous. The interest continues to increase. About fifteen others have since been baptized. A month ago I baptized an old gentleman, upwards of eighty years of age, and his wife. It rejoices my heart to hear the old gentleman express his joy at finding the Kingdom of God, before returning to the dust. His former minister, in visiting him, loaded with *hard truths* and rotten lies, was astonished to see with what confidence and ability our aged brother sustained the Faith of the Saints. It is rumoured that some ministers in Geneva propose to administer baptism to all who *feel* it their duty to be obedient thereunto! Elder Petitpierre, whose baptism I named in my last letter, renders great service to "*Le Réflecteur*." In a word, everybody is working,

"To spread forth the Kingdom of heaven abroad."

Yours very affectionately,

T. B. H. STENHOUSE.

President S. W. Richards.

HOME CORRESPONDENCE.

BIRMINGHAM, WORCESTERSHIRE, CHELTENHAM, AND HEREFORDSHIRE, CONFERENCES.

(Letter from Elder John Van Cott.)

56, Hurst Street, Birmingham, June 29, 1853.

Dear Brother—In compliance with your request, in *Star* No. 24, I proceed to give you a faithful, though brief, account of the situation of the Saints, and the prospect of the work, as far as I can judge from my own observation, and from the reports made at the Conferences, &c.

The Saints composing the four Conferences, viz.—Birmingham, Worcestershire, Cheltenham, and Herefordshire, are, as a general thing, in first-rate spirits, expressing a determination to keep the commandments of God, increasing in faith, and are willing to do all that they can,

according to the ability which they have, to roll forth the work of the Lord. There is also a willingness on the part of the members, to hearken to the counsel and instruction of the officers of the Church.

The Priesthood are united, and they express a determination, on their part, to do all that lies in their power to spread the work of the Lord, by preaching in and out of doors, and circulating the printed word. The Saints have had a great desire to gather to Zion, and their desires have increased in proportion to the light and intelligence that they have obtained.

Some new places are being opened. Many strangers attend our meetings, and manifest considerable interest. Few are being baptized. The prospect is good, considering the new *light* that has burst forth, which comes in contact with the

long-established customs and traditions of men.

Yours in the Kingdom of God,

JOHN VAN COTT.

President S. W. Richards.

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 23, 1853.

UNITY.—“For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.” So said the Apostle, concerning the ancient Church. And the same remark might be made of the Church now, and not only of the Church now, but of the Church in any and every age of the world. Indeed, this oneness is one of the greatest characteristics of the people of God, whenever and wherever they may exist. By this characteristic the Church of Christ may be fairly distinguished from a thousand Churches of merely human institution. It is human to err, and error assumes a thousand varying and conflicting forms. But truth is divine and unchangeable, and though there may be a variety of truths, yet they all agree, and perfectly harmonize, and form one complete and consistent whole. The Church of Christ is rooted and grounded in the truth, and being endowed with the Holy Spirit of truth, that the members of the Church may be led into all truth, it naturally follows that the Church is one, and that, however numerous its members or branches may be, they are all one—one in faith, one in doctrine (as far as they have learned of the Spirit), one in feeling, and one in their hopes and anticipations. Each member has his fitting place in the grand fabric, and harmoniously sustains his due relations to the other members, whether those relations be of dependence, or government, or both, and he is one with the other members in supporting the complete superstructure.

The notion which some sectarians have imbibed, that one branch, or section, or member, of the Church of Christ can exist totally independent of, and estranged from, other portions of the Church, is exceedingly erroneous. A house divided against itself, cannot stand! Christ is not divided. If one branch of the Church of Christ be thoroughly isolated from the main body of the Church, that branch straightway withers and dies and decays. It is impossible to prevent such a branch from becoming corrupt and dead. It is thenceforth good for nothing but to be cut down and cast into the fire.

Jesus knew this principle well, and he taught it frequently to his disciples, not only by precept but by example. How often did he exhort them to be one, even as he and his Father in heaven were one; that except they had His Spirit which made them one, they were none of Christ's; and that, if they were one, and loved each other, they should thereby be known amongst all men, as his disciples.

But human nature is a cross-grained thing. Doubtless the disciples in early times strove to be one—to be united, and they succeeded to a great extent. This is evident from the fact that the Lord poured out upon them such great gifts and blessings. By and bye, however, division entered the Church, the bond of union was broken, the oneness of spirit vanished, and the Church split into sects and parties. When the Church became divided into sects and parties, each alienated from the others, it, of course, lost the spirit of Christ, and thenceforth became none of his.

When men ceased to strive after that oneness which is necessary to secure the favour of God, and the blessing of eternal life, they were left to the imaginations of their own erring hearts.

Since that time the world has been filled with darkness, error, contention, strife, war, and violence. The glad tidings of "reconciliation" have been preached among men, but the *key* of reconciliation being lost, the preachers were at loggerheads among themselves. They had not made reconciliation with their God, they knew not how to do it. They were not one with God, nor among themselves, and of how to become one they were ignorant. It is utterly impossible for a preacher, who is not reconciled to God, to reconcile others to Him. Can the blind lead the blind? Yes, into the pit, where leader and led fall together.

What is the state of the world at the present time? Thousands of contending preachers, representing hundreds of antagonistic societies, advocating conflicting mixtures of truth and error, present themselves to the honest mind, who is perfectly bewildered at the pretensions each preacher makes that he is God's servant, and that his church is the Church of Christ, whilst all the others are wrong. What can an honest man do? He can do one of two things—either turn away, in disgust, from all religion, or pick and cull a little from all the preachers, and form a creed of his own. If he turn away in disgust, his mind is not satisfied, and he feels at times an aching void that renders life a burden. If he form a creed of his own, he is not quite certain that his self-formed religion is more acceptable to God than other religions are. His mind is wavering, as though it were resting on a pivot, and was tossed by every wind that blew. He is far from being satisfied, either way. Let us try if we can help him out of his difficulty.

If, amongst all men, the disciples of Christ are to be known by their unity, their oneness, and their love to each other, it is fair to say that that society which is most united is the Church of Christ, providing it exists at all upon the earth. The words of Jesus authorize us to judge after this fashion.

Let us apply this rule. Here are the whole host of Dissenters. They profess to be the several divisions of the grand army of the Church militant. Now, is the good Baptist, with his immersion, exactly one with the good Congregationalist, with his infant sprinkling? Not quite. If ye be not one, ye are none of Christ's. Is the Particular Baptist, with his strict communion, quite one with the General Baptist, with his open communion? Not quite.

Are the Episcopalians one amongst themselves? Not quite. The Puseyite is scarcely one with the Evangelical minister. The law-established bishops and clergy are not altogether one in their views of the institution of baptism, which is one of the first principles of the Gospel. And if these high dignitaries differ concerning the first principles of salvation, what are we to hope concerning the more advanced principles? Not much.

The Wesleyans of Britain profess neither Dissent nor Episcopacy. Are the Wesleyans one? They are not very united. The Conference Methodists and the Reformed Methodists (setting aside previous splits) do not speak very lovingly of or to each other. The Conference *Watchman* totters, for the Reformers, during the last few years, have seriously thinned the ranks of its supporters. Methodism in America assumes Episcopacy, consequently English and American Methodists can not approach each other nearer than at arm's length. Then can these two classes of Methodists be one in Christ? Verily not—Christ would not recognize such division as their tenets inculcate.

But the Roman Catholics, they profess to have the genuine mark—unity, what of

them? The unity and love of the disciples of Christ, to be their distinguishing mark among all men, must, of course, form a bond superior to every other. The love of true disciples prevails over the ties of kindred, home, fatherland, principalities, powers, life, death, things present, or things to come. If a society be the Church of Christ, the Spirit of oneness—the Spirit of Christ, will burn so vigorously in that society as to draw to its standard individuals from all other societies, and all nations, and bury in oblivion all previous national or party politics, jealousies, and predilections. Can the Catholic church, as a body, endure this test? Not quite. French and Austrian Catholics, do not love Italian Catholics more than military glory. These Catholics can not boast too loudly of unity. The oneness and love of Catholicism would prove a faint bulwark before the national jealousies of England and France. Would not a Frenchman forget he was a Catholic, before he would forget he was a Frenchman? We trow he would. There may be French, and Austrian, and Italian, and English, Catholics, but they are not one in Christ Jesus, they are Frenchmen, and Austrians, and Italians, and Englishmen, still. And except they be one they are none of his.

The Latter-day Saints, have they this oneness? We may be safe in saying they show more of it than any other people do. The Latter-day Saints have the *key* of reconciliation—the Holy Priesthood, which is ever backed by that Spirit which baptizes believers, into one body, and makes them feel they are no longer Jew or Gentile, bond or free, American or European, French or English, Austrian or Italian, Episcopalian or Dissenter, Methodist or Baptist, but Saints of the Most High God, one with Him, through His Son Jesus Christ. Proof do you wish? There's plenty of it. It would be a truly marvellous thing to see two bodies of Latter-day Saints, from different nations of the earth, quarrelling and fighting about the respective merits of their native lands, or about the passing politics of the day, as all other Christian societies do. The Saints have not so learned Christ. Follow the Elders of the Church of Jesus Christ of Latter-day Saints through their multitudinous travels and preachings, and what do you see? Thousands of people, of divers nations and customs, believing, being baptized for the remission of their sins, receiving the truthful and uniting Spirit, and then cheerfully bidding adieu to friends, and kindred, and fatherland, to gather, like Israel of old, to a land of promise. Look at the Saints in the vales of Deseret or Utah. Every adult there, has travelled from one thousand to forty thousand miles, for the sake of his religion. Can any other body exhibit a similar spectacle of a unity, a oneness, overcoming the tenderest attachments of former years and often of long lives? We shall be speaking truth if we say that no other society upon the face of the earth can furnish a parallel to this. Then, if the Latter-day Saints so far surpass all other people, in unity, in oneness, and in love for their principles and for each other, the Latter-day Saints must be the disciples of Christ, for he said that by these marks should his disciples be known! Certainly, the Latter-day Saints are the people of God, both in name and nature they are what no other society is—the Church of Jesus Christ.

FOREIGN CORRESPONDENCE.—*Malta* — June 13th, Elder James F. Bell writes. Since his last, several persons had been baptized. The Sunday evening meetings were crowded, accommodation could scarcely be obtained for the numbers who assembled. Order, good feeling, and a lively interest prevailed. A course of ten lectures, by the brethren, had been announced. Seven of the brethren sailed, in the beginning of the month, in the fleet, from Malta, for the Dardanelles. These brethren were furnished with English, French, and Italian tracts. Several others of the Saints had sailed for Nova Scotia. The Temple Fund was being heartily responded to, so far

as the limited means of the Saints would allow. On the 18th of June, three of the brethren were taken before their officer, and threatened with court-martial and confinement, because a small bill, announcing the lectures, was found in the barracks. The Saints were rejoicing, and in buoyant spirits.

Cape of Good Hope—Cape Town, May 16th, Elder Jesse Haven writes. As soon as he and Elders Smith and Walker arrived at Cape Town, they made application for the use of the Town Hall, for six evenings in succession. The use of the hall was granted to the brethren, on condition that they would pay for the lighting of it, to which they readily agreed. On the first evening the hall was nearly filled. Elder Haven preached on the first principles of the Gospel, and Elder Smith followed, testifying that Joseph Smith was a Prophet of the Lord. The congregation were comparatively still whilst Elder Haven was preaching, but, when Elder Smith testified of the Prophet Joseph, so much confusion prevailed that the meeting was closed. The following evening, as the brethren were going to the Hall, they learned that it was shut against them. They therefore went to the "Bethel Chapel," and held a meeting there; the person who had charge of the chapel, being friendly. Elder Haven spoke on the coming forth of the Book of Mormon. Great confusion prevailed, and he had much difficulty in making himself heard. The following evening, a meeting was attempted, but the mob made so much confusion, that the meeting was broken up. The brethren determined not to hold any more public meetings, for a time, and concluded to do what could be done by circulating tracts, private conversation, &c. Some preachers had begun to deliver lectures in opposition. On the 10th of June, the brethren tried to hold another meeting, but the mob soon broke it up, threatening them. Friends were springing up, inquiring after the truth, and a few seemed ready for baptism. One person had had a vision concerning the work. An extensive order for Books of Mormon, Doctrine and Covenants, and other publications, was inclosed in Elder Haven's letter.

APPOINTMENTS.—Elder Willam Taylor, now labouring in the South Conference, is appointed to labour in the French Mission, under the presidency of Elder A. L. Lamoreaux.

Elder John Oakley, now labouring in the Norwich Conference, is appointed to labour in the French Mission, under the presidency of Elder A. L. Lamoreaux.

Elder Thomas Margetts, late of the Italian Mission, is appointed to labour under the presidency of Elder C. G. Webb, Pastor of the Newcastle-upon-Tyne, Hull, and Carlisle, Conferences.

S. W. RICHARDS.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

HELD IN GREAT SALT LAKE CITY, APRIL 6TH, 1853.

(From the *Deseret News*.)

(Concluded from page 455.)

The procession again formed, and proceeded to the south-west corner, when the Presiding Bishop, Edward Hunter, his Council, and the various Presidencies of the lesser Priesthood, with their associates, laid the South-west Corner Stone, when, from its top, Bishop Hunter delivered the following

ORATION.

Brethren and Friends—This, the South-west Corner Stone of this Temple, in Salt Lake Valley, and Utah Territory, has been laid by the Aaronic Priesthood, which is in connection with the Melchisedec Priesthood forever—to connect those two

Priesthood to the building up of the Kingdom of the last days, and exalt mankind on the earth, and in the presence of God, and prepare for the coming of Christ our Redeemer.

The past, the present, and the future—our history, our destiny, recur with redoubled force upon our minds, upon occasions like this. In honour to the great God we are here assembled. To the valleys of the mountains we have been led by His Almighty power and watchful guidance. We have been delivered from our enemies, from our oppressors, by His unerring wisdom, and surpassing kindness.

Never before could the Saints look around, and behold so glorious, so prosperous a prospect before them, for the accomplishment of the enterprise which we this day commence. Although peace may temporarily have smiled around, yet it was like the lone traveller, struggling to make his way through the scarcely incrustated lava, yet warm, amid the craters of the momentarily extinct volcano, which had only ceased to pour forth its liquid fire, to gather renewed and increased energy, and again send forth its lurid flame, molten fury, and devastation, to all around. Thus has it ever been with this people—in the midst of enemies have they struggled, to build up cities, wherein they might inhabit; erect temples unto the name of the God whom they serve, wherein to worship, and receive their holy anointings and endowments. But no sooner have they commenced, than have also commenced the howlings of the myrmidons of Satan's kingdom, crying, as they did before Pilate, when they murdered the Saviour of the world, "away with him! away with him! crucify him! crucify him!" And they have poured out their wrath—they have murdered the Saints, driven them from city to city, from land to land, dispossessed them of their inheritances, destroyed their cities, their temples, and slain their Prophets.

As it was in the days of our Saviour and his Apostles, so has it been in our day. They have used every stratagem, every exertion, to destroy the Priesthood from the face of the earth. They were successful then—will they be so now? Will the authority of the holy and eternal Priesthood of Almighty God, again be driven from the face of the earth? the Prophets and Apostles all slain, and none left in possession of the living oracles of

divine truth? No! no!! The might of Jehovah will preserve us. The Lord God will sustain us, and, if so be we should be scattered as hitherto, He will gather us in greater power, greater numbers, with increased ability to perform His work upon the earth.

Let all people, sinners, mobocrats, and devils, learn from experience, that persecution, plunder, robbery, rapine, murder, and expulsion from home and country, will not win. They have effectually tried this plan, and it has as effectually failed, every time. Please take notice! and devise some new scheme the next time, wherein you can feel some assurance, that you may possibly succeed, and we have the pleasure of not being plundered, murdered, and disfranchised, in the same old way. Tax your inventive genius, for some broader scheme to destroy God's people from the face of the earth.

Suppose you try the suggestion of our much esteemed, though distant, learned, very polite, and unsolicited chronicler, Lieutenant Gunnison, "*of letting us alone severely.*" But I will not make suggestions for you, having great confidence in your ability of changing your mode of operation. When your plans become so futile, weak, and unavailing, as to become stale and uninteresting, I may suggest for you. In the meantime, let the Saints remember the promise President Young made them, upon the occasion of his breaking the ground for this temple, on the 14th of February last—"not one of them, who had not been through the fiery ordeal, should lose the privilege, if he continued faithful; he shall not be a whit behind the most exquisite infliction of torture, that any of the Saints have had to endure." If you are faithful, you shall have the promised blessing pertaining to those characters who became partakers of the sufferings of our Lord and Saviour Jesus Christ.

When we look around us, what do we behold? We see the most unmistakeable tokens of prosperity, peace, and plenty; the self evident fruits of high heaven's protecting care, industry, sobriety, and faith. What else do we behold? Wickedness—the hydra-headed monster, apostacy, dares to lift his head; thieves dare to prowl in our midst.

It seems, that no sooner can the Lord pour out His blessings upon His people, and Zion be favoured for a season, than it be-

comes occasion for some to kick, and flounder, turning their heel against that beneficent power, unto whom they owe their being, their existence—who has fed them, and nurtured them, and led them, like as He did the Saints of old, all the day long.

What becomes the duty of the Saints under such circumstances? Do you realize that upon yourselves, in a great measure, depends your future prosperity, the prosperity of Zion's cause, the extension and advancement of the cause of truth in the world? Do you consider that it is your duty to purify and sanctify your hearts before God, to put evil far from you, to resist the allurements, temptations, and devices of Satan, and thus panoplied in the bright armour of integrity, truth, and righteousness, with pure hearts, and clean hands, and arising in the strength, might, and majesty of the great Jehovah, put down iniquity, yea, with an eagle eye, ferret it out, and with a strong arm, hush in eternal silence every ingrate spirit, who profanes, with his unholy presence, the most holy place; who tramples under his feet, as a thing of naught, those covenants, those most solemn obligations, which he has freely made? So shall Israel put away iniquity from their midst, and obtain and retain the favour of the Lord of Hosts.

Do you remember the history of the Gadiantons, as told in the Book of Mormon? We are surrounded by their descendants. Those loathsome, effeminate specimens of humanity, which we daily see in our midst, are their children, low, degraded, sunken to the lowest depths of human existence. We have our location amid their strongholds, where the ruins of their cities, towns, and fortifications, are yet to be seen—they continue unto this day. Shall we, the Saints of the Most High God, who have been the special recipients of the oracles of life and salvation to this generation, to all generations to come, to even those who have preceded us—shall we, through supineness and neglect, permit a foundation to be laid in our midst, for the ultimate triumph of wickedness, apostacy, and every abomination which maketh desolate? I tell you if we do, we need go no farther in the progress of this work, for we shall most probably share the fate of those Gadiantons and their children. Better, far better, would it be for us to stop, and, in the first place,

sweep from our midst and from our borders, every vestige of unmitigated wickedness and sin. If we do not put it down, it will put us down. If we do not, when we have the privilege, the opportunity, magnify our calling, fulfil our covenants, the Lord our God will withdraw His Spirit from our midst, as being unworthy and negligent servants.

I am aware that the devil raves and grows angry when the Saints prepare to build a temple, I am aware that he rummages every nook and corner, to gain the ascendancy, seduce away, stir up strife, contention, and to hinder the progress of the work; he seeks to lull into a false security, the vigilance of the Saints; to cool their ardour, check their efforts, and render them fruitless; to cause them to neglect their duties, grow luke-warm and indifferent towards the cause of God.

Brethren, let me exhort you, against these allurements, against this apathy—it will never do, it does not become the Latter-day Saints, whose work rolls upon them as fast as they are able to accomplish it. The Saints pray their Father in heaven to hasten His work, and roll it forth with mighty power.

Do you not know that the heavens are ready to drop with blessings in store for the faithful Saints, if they were ready and able to receive them? The Almighty God is ready to establish His Kingdom upon the earth, in power and majesty, if His people were ready to receive, were prepared to administer therein in holiness, purity, and wisdom.

But are this people ready? No! they are not—their work is preparatory, and I am happy in believing that their progress is onward, that they are advancing toward that unity, faith, and perfection, those good works, and godlike attainments, which shall witness unto the Lord our God, that they are rapidly approximating towards that eventful period, when the Son of Man will appear in his temple, to cheer the hearts of his people.

The Heavens are propitious, and if we do right, the Lord our God will be our friend, bless and prosper us in our endeavours to bring to pass this our preparatory work. We will build a temple unto the name of the mighty God of Jacob, here in the wilderness of deserts, amid the forest of mountains, upon the foundation which we this day consecrate unto the Lord of Hosts. We will rear a superstructure wherein we

can receive the ministrations of angels and holy beings; wherein we can receive instructions, and perform offices for the redemption of our dead; receive keys for the resurrection of the Saints of God; wherein we can meet the spirits of just men made perfect, and again strike hands with the martyred Prophets, Joseph and Hyrum, and all those who have suffered and died for the testimony of Jesus.

We are far more commodiously situated, far better prepared for this work, than ever before, as a people. We have a house wherein we can hold our councils, a tabernacle wherein to worship, storehouses to contain the tithing of the people, and shops, and machinery in full operation.

The wall around the Temple Block will soon secure these grounds from intrusion. We are comparatively free from debt, everything seems favourable for the rapid progress of this work.

Brethren, it depends upon your efforts, your liberality, your faithfulness, whether its progress be slow or fast. We are now ready to bid the Saints "come lend us your aid—bring up to the Tithing House of the Lord, your tithings and your consecrations; pay up what you owe, that our hands may be untied, and freed from our remaining indebtedness; that the hearts of the public workmen may rejoice in the blessings and comforts of life." Let your liberality be known by your works, and remember that it is your own work you are called upon to perform, and one in which you have the deepest and most abiding interest.

Bring forth the materials for building—stone, lime, and sand; lumber and timber; the pine, the fir, and the cedar; the iron and steel; the silver, gold, and precious stones; to ornament, make beautiful and glorious the place of His presence, whose excellence surpasses the understanding of the children of men. Amen.

Bishop Cordon offered the following

PRAYER.

O God, the Eternal Father, we thank thee that we are assembled here this morning, to lay the foundation of another temple to thy name. We ask thee, in the name of Jesus Christ thy Son, to let thy blessing rest upon this, the South West Corner Stone, which has been laid by the presiding Bishop of thy Church, and his Council. Also let thy power and strength

rest upon thy servants who shall endeavour to build upon the same—may that spirit of unanimity and peace that pervades our bosoms this morning, rest upon those who shall labour upon this building; may it also rest upon their wives and children, and extend itself throughout the length and breadth of this territory, and the whole world, that the honest in heart may rejoice, and thy Saints be filled with thanksgiving, with praise and adorations to thy great name, for the mercies thou art continually extending unto them.

Especially let thine Elders abroad, whose hearts are panting this day with joy and satisfaction, feel the force and influence of thy Spirit, that so richly rest upon us, that they may take comfort and consolation. Let their lives be preserved, that they may return, and behold a building reared to thy name, and greatly rejoice and adore thee, O God. May their way be opened, that they may move from nation to nation, from city to city, and from habitation to habitation. Let thine angels go before them, and the secret agency of thy Holy Spirit touch the hearts of the people for their good, that thy purposes may soon be accomplished, that Israel may be gathered from the nations of the earth, that light and truth may spread itself, until all the honest in heart rejoice in the principles of freedom, and every band and yoke of the tyrant is snapped and broken asunder, and the knowledge and power of God shall cover the earth, as the waters cover the face of the great deep.

We pray thee to let the petitions of thy servant, which were offered upon the Chief Corner Stone, be answered upon the heads of this people, and may thy blessing and power rest upon him and his brethren, even the First Presidency of thy Church. May they be filled with the spirit of revelation continually, that thy Saints may flourish, thy Kingdom prosper, and thy work roll forth under their guidance, that the day may soon come when Zion shall be respected among the nations, and the *Holy Priesthood* be the only *authority* acknowledged, either at home or abroad, on the land or on the sea.

Direct thy people in thy path, that they may be prepared for the accomplishing of thy purposes. Let the Temple for which we are this day laying the Corner Stones, be reared to thy name, and the Top-stone be brought on with shouts of rejoicing

before thee. Let every person that shall put forth his hand to prevent this thing from being accomplished, sink into oblivion, and may his power wither like the gourd of Jonah. Let all those who put forth their hands to rear this House, or in any way assist in doing the same, be blessed abundantly in the blessings of heaven, and the blessings of earth. And may all things work together for the good of thy people in all time to come.

We dedicate this Stone, and resign ourselves to thee to use us according to thy pleasure, praying thee to direct our course, and save us eternally in thy celestial Kingdom, in the name of Jesus Christ. Amen.

Eighteen minutes past 12, the choir sung

THE CORNER STONE.

Last Valentine was greatly blest—

A valley sacrifice;

The Israelites, like men of God,

Just broke the ground for bliss.

Chorus—We'll shout a loud hosannah to

The happy days to come,

We'll take a cup of wine anew,

When all the Saints get home.

We lay the Corner Stones to-day,

To give the Lord a place,

That we may all be sanctified,

Through union, truth, and grace.

We'll shout, &c.

We'll rear a Temple to the Lord,

As we have done before;

For tribulation gives us wealth,

And mobbing makes us more.

We'll shout, &c.

We'll tithe ourselves as Abraham did—

Who cares for worldly gain?

The pure in heart will always win,

The just forever reign.

We'll shout, &c.

The persecution we have had,

Like rain upon the ground,

Has softly mellowed every heart,

And made our fruit abound.

We'll shout, &c.

We claim the promises of old,

Endowed with holy light,

As Saints and Angels always have

In circles robed in white.

We'll shout, &c.

The message to the nations now

Is sounding every where;

And every messenger can shout,

Behold the Lord is near.

We'll shout, &c.

As wisdom is the grace of God,

And faith is nothing less,

We'll use them both as Enoch did,

And live in righteousness.

We'll shout, &c.

Where little is, there's little gain'd;

But much to much is given;

With God to guide, we cope with earth—

'Tis we that make our heaven.

We'll shout a loud hosannah to

The happy days to come,

We'll take a cup of wine anew,

When all the Saints get home.

The procession again formed, and moved to the North West Corner Stone, accompanied with martial music, when John Young, President of the High Priests' Quorum, with his Council, and the President of the Stake, with the High Council, proceeded to lay the Stone. That being done, they ascended the Stone, and President John Young delivered the following

ORATION.

Brethren and Sisters—I have not a written oration to read before you, but shall content myself with simply expressing the feelings that pervade my breast, on this interesting occasion. What I say, will come at once from the fountain of my heart.

I have one thing to say particularly—that this is the best day I ever saw in all my life. I realize that I am greatly blessed, in connection with my brethren and sisters of this Church, that I am permitted to live to see the present day, and to stand upon this rock, which is the North-west Corner Stone of a Temple that is to be built upon this ground, which stone we have laid in the name of the Lord Jesus Christ.

I firmly believe that, as we stand upon this rock, so is the Church of Latter-day Saints founded upon the rock of eternal ages. My continual prayer and desire are, that we may live to see a Temple built to the name of the Most High God. I feel myself honoured of God and my brethren, in having the opportunity of standing here to-day, in speaking, and realizing what I have, since I came on the Temple ground.

I hope we shall see the Cap-stone brought on with shouts of joy. I believe we shall, if we remain faithful in the cause of truth.

I very well know that, at the commencement of the Temples that have heretofore been built to the name of the Lord, by this people, the devil has always

moved his artillery with greater power and activity at that time. This is the foundation of the fourth Temple, that the Latter-day Saints have laid; and I pray that we shall all feel nerved up with power, to accomplish the great and glorious work which we are called to perform.

For my own part, I am sensible that I have not long to stay upon the earth, but I have a great desire to live in connection with my brethren, to see this Temple completed. I believe we shall.

My chief interest in living on the earth is to see the work of the Lord prosper, and to assist all in my power to roll it forth; and why I say this is the best day I ever saw upon the earth, is because the prospects for the advancement of the Kingdom of God are greater now than ever I saw them before in my days. I have always, in all my life, been desirous to see the cause of the Lord prosper on the earth, but more especially so, since I found a true Church founded by the Prophet of God.

We have Prophets among us—a Seer and Revelator, and also Apostles of Jesus Christ. Do I not know that I am standing this day in the presence of the greatest men that are to be found upon the footstool of God? My voice is now sounding in the ears of the greatest men that are this side of eternity, and I know it. If I would stand before all the kings, potentates, and princes, of the earth, in one general assembly, the comparison would not begin to bear with the present occasion. They are men chosen by the people alone, and destitute of the power of an eternal Priesthood. These are the mighty chieftains of Israel, called and appointed by the Lord of Hosts, clothed with salvation and eternal lives, and sent for a blessing to the faithful.

I am thankful and happy. I have not language sufficient at my command to express, in full, my feelings. If I did not make a written oration, it has fallen to my lot to make a few verbal remarks. I am proud to stand here with my brethren, and pray that the power of the Spirit of God may rest upon His people, that they may prosper exceedingly, and bud and blossom, like a fruitful bough, upon the mountains. I have felt, while these Stones were being laid, that the angels of God were round about us. And may a convoy of them continually attend this holy spot, until all the things we desire to do for the glory of our Heavenly Father, and the

extension of His cause on earth, are accomplished, which is my prayer. Amen.

PRAYER BY ELDER WALLACE.

Righteous and merciful God, the Eternal Father, in the name of Jesus of Nazareth, we consecrate and dedicate this Stone unto thee, even the North West Corner Stone which we have laid, as part of the foundation of a Temple to be built unto thy great and holy name. We pray thee, O God, to accept this offering from our hands; and may thy peace and blessing be and abide here, that this spot of ground may be holy unto thee, and never be polluted by those who are unholy, or by any unclean thing.

May this foundation be firm as the foundations of the everlasting hills that cannot be moved, that the superstructure which shall be reared upon it may never be shaken, that the people may receive their blessings therein, to qualify them to pass through the vale, into celestial happiness.

We pray thee, O Lord, to let thy peace be upon those who labour upon these works; may their hearts be inspired by the Holy Ghost, to realize that they are working to build a house to thy name, that immortal beings may come and administer in the ordinances of salvation, and teach thy servants things that are beyond the veil, to prepare them to enter into that rest which is prepared and promised to thy Saints. We pray thee to cement this Corner Stone in a bond of indissoluble union with the other three, that they may stand firm as the eternal Priesthood which has been given unto men, even thy servants, that never can be moved out of its place, but will stand, from this time henceforth and for ever.

Bless the people that are congregated together this day: may it be to them a day long to be remembered; let thy Spirit prevail in their midst, and every heart be filled with unutterable joy. Let the visions of eternity be opened unto them, that they may behold things new and precious, and rejoice in the holy principles of the Gospel of God, that has been brought to light in this dispensation, by the administration of angels to thy servants, even in the latter days.

Let our enemies be taken in their own snare, and fall into the pit they dig for thy people. Let confusion come upon them; may they be turned backward, and have

no power from this time, henceforth and forever, to prevail against the Saints, and the Lord's anointed. Inspire the hearts of thy servants that are scattered abroad among the nations of the earth, and upon the Islands of the sea; may their eyes be inclined towards us this day, and let their hearts be lifted up in joy and rejoicing before thee. Strengthen them, and give them great prosperity in their missions, and return them with honour to see the Cap-stone of this Temple brought on with shouting grace unto it.

We now dedicate ourselves, our wives, our children, our flocks and herds, unto thee, O God the Eternal Father, and pray thee to accept of us, in the name of Jesus Christ. Amen.

Fifteen minutes to one, the choir sung the following

SONG.

Come, Saints of Latter days,
Come, sing our Father's praise
For mercies given—
For truth and righteousness,
Mercy and holiness,
Joy, peace, and blessedness,
That come from heaven.

We thank the Lord that we
This joyful prospect see—
A corner stone
Is laid; and on its base
A glorious Temple raise,
Through God's assisting grace,
That Saints will own.

Come, O! ye nations, come
To Zion—to your home,
Your hearts prepare,
Be taught the way that's right,
And, walking in the light,
Serve God with all your might—
His glories share.

The procession again formed, and proceeded to the North East Corner Stone, which was laid by the Twelve Apostles, the First Presidency of the Seventies, and the Presidency of the Elder's Quorum. The Apostles then ascended the Stone, and Elder P. P. Pratt delivered the following

ORATION.

"And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and mutter; should not a people seek unto their God? For the living to hear from the dead?"

The foregoing text was copied by Nephi, from the Book of Isaiah, about six hundred years before Christ, and is now

contained in the second Book of Nephi, chap. ix.

For the last few years the world has been disturbed very much by alleged communications from the world of spirits. "Mesmerism," "Clairvoyance," "Spiritual Knockings," "Writing Mediums," &c., are said to be channels of communication between the living and the dead. How often one meets with an invitation to seek to some "*medium*"—to some one "familiar with spirits," in order to hear from a deceased father, mother, husband, wife, or other relative or friend.

On the other hand, these alleged communications from the spirit world are zealously opposed, on the ground that there is no such philosophy in nature; that there can be no medium of communication between the living and those who have passed the vale of death; and that, therefore, all alleged communications from that source must necessarily be false.

It becomes the Saints to be able on this, as on all other subjects, to judge correctly and understandingly, by their knowledge of the principles of true philosophy, and of the laws of God and nature.

If on the one hand we admit the principle of communication between the spirit world and our own, and yield ourselves to the unreserved, or indiscriminate, guidance of every spiritual manifestation, we are liable to be led about by every wind of doctrine, and by every kind of spirit which constitute the varieties of being, and of thought, in the spirit world. Demons, foul or unclean spirits, adulterous or murderous spirits, those who love, or make a lie, can communicate with beings in the flesh, as well as those who are more true and virtuous.

Again—The spirits who are ignorant, uncultivated, and who remain in error, can communicate through the same medium as those better informed.

To illustrate this subject we will consider the telegraphic wire as a medium of communication between New York and Boston.

Through this medium a holy Prophet, or Apostle could communicate the holy and sacred words of truth; while through the same, could be communicated words of truth in relation to news, business transactions, the sciences, &c.; and also every species of lie, error, imposition, fraud, &c. Hence, if the people of New York should submit to the guidance of

beings in Boston who communicate with them by telegraph or other mediums, they would be guided by a mixture of intelligence, truth, error, falsehood, &c., in every conceivable variety. So with communications from the spirit world, if we once credit the philosophy, or fact of an existing medium of communication.

If, on the other hand, we deny the philosophy, or the fact of spiritual communication between the living and those who have died, we deny the very fountain from which emanated the great truths or principles which were the foundation of both the ancient and modern Church.

Who communicated with Jesus and his disciples on the holy mount? Moses and Elias, from the invisible world. Who bestowed upon the Apostles the commission to preach the Gospel to every creature in all the world? He that had passed the vale of death, and had dwelt in the spirit world, yea, he that had ascended far on high, above the realms of death, and far beyond all the principalities and powers of the spirit world, and had entered, and been crowned, in the mansions of immortal flesh.

Who communicated with the beloved disciple on the Isle of Patmos, and revealed those sublime truths contained in his prophetic book? He that liveth and was dead, through his angel, who declared to John, "Behold, I am thy fellow servant, and of thy brethren the Prophets, that have the testimony of Jesus."

Who communicated with our great modern Prophet, and revealed through him as a medium, the ancient history of a hemisphere, and the records of the ancient dead? Moroni, who had lived upon the earth fourteen hundred years before. Who ordained Joseph the Prophet, and his fellow servant, to the preparatory Priesthood, to baptize for remission of sins? John the Baptist, who had been beheaded! Who ordained our first founders to the Apostleship, to hold the keys of the kingdom of God, in these the times of restoration? Peter, James, and John, from the eternal world. Who instructed him in the mysteries of the Kingdom, and in all things pertaining to Priesthood, law, philosophy, sacred architecture, ordinances, sealings, anointings, baptisms for the dead, and in the mysteries of the first, second, and third heavens, many of which are unlawful to utter? Angels and spirits from the eternal worlds.

Who revealed to him the plan of redemption, and of exaltation for the dead who had died without the Gospel? and the keys and preparations necessary for holy and perpetual converse with Jesus Christ, and with the spirits of just men made perfect, and with the general assembly and Church of the first-born, in the *holy of holies*? Those from the dead!

Again—How do the Saints expect the necessary information by which to complete the ministrations for the salvation and exaltation of their friends who have died?

By one holding the keys of the oracles of God, as a medium through which the living can hear from the dead.

Shall *we*, then, deny the principle, the philosophy, the fact, of communication between worlds? No! verily, no!

The spiritual philosophy of the present age was introduced to the modern world by Joseph Smith. The people of the United States abandoned him to martyrdom, and his followers to fire and sword, and plunder, and imprisonment, and final banishment to these far off mountains and deserts, simply because a medium of communication with the invisible world had been found, whereby the living could hear from the dead. No sooner had the people and nation, thus guilty of innocent blood, completed the banishment of the Saints from their midst, than they began to adopt some of the same principles of spiritual philosophy, although in a perverted sense of the word.

Editors, statesmen, philosophers, priests, and lawyers, as well as the common people, began to advocate the principle of converse with the dead, by visions, divination, clairvoyance, knocking, and writing mediums, &c., &c. This spiritual philosophy of converse with the dead, once established, by the labours, toils, sufferings, and martyrdom of its modern founders; and now embraced by a large portion of the learned world, shows a triumph more rapid and complete—a victory more extensive, than has ever been achieved in the same length of time in our world.

A quarter of a century since, an obscure boy and his few associates, in the western wilds of New York, commenced to hold converse with the dead. Now, vision, new revelation, clairvoyance, mediums, oracles, &c., are talked of and advocated as far as the modern press extends its influence, or steam its powers of locomotion.

An important point is gained, a victory won, and a countless host of opposing powers vanquished, on one of the leading or fundamental truths of "Mormon" philosophy, viz.—"*That the living may hear from the dead.*"

But, notwithstanding these great victories of truth over error, ignorance, and superstition, in certain points of spiritual philosophy, yet much remains to be done, ere pure, uncontaminated truth will reign triumphant, and darkness and error surrender their last stronghold on the earth.

The fact of spiritual communications being established, by which the living hear from the dead—being no longer a question of controversy with the well informed, we drop that point, and call attention to the means of discriminating, or judging between the lawful and the unlawful mediums or channels of communication—between the holy and impure, the truths, and falsehoods, thus communicated.

The words of the holy Prophet in our text, while they admit the principle of the living hearing from the dead, openly rebuke, and sharply reprove, persons for seeking to those who have familiar spirits, and to wizards that peep and mutter, and remind us that a people should seek unto their God for the living to hear from the dead!

By what means, then, can a people seek unto their God, for such an important blessing as to hear from the dead?

And how shall we discriminate between those who seek to Him, and those who seek the same by unlawful means?

In the first place, no persons can successfully seek to God for this privilege, unless they believe in direct revelation in modern times.

Secondly, it is impossible for us to seek Him successfully, and remain in our sins. A thorough repentance and reformation of life is absolutely necessary, if we would seek to Him.

Thirdly, Jesus Christ is the only name given under heaven, as a medium through which to approach to God. None, then, can be lawful mediums, who are unbelievers in Jesus Christ, or in modern revelation; or who remain in their sins; or who act in their own name, instead of the name appointed.

And moreover, the Lord has appointed a holy Priesthood on the earth, and in the heavens, and also in the world of spirits; which Priesthood is after the order or

similitude of His Son; and has committed to this Priesthood the keys of holy and divine revelation, and of correspondence, or communication between angels, spirits, and men, and between all the holy departments, principalities, and powers, of His government in all worlds.

And again—The Lord has ordained that all the most holy things pertaining to the salvation of the dead, and all the most holy conversations and correspondence with God, angels, and spirits, shall be had only in the sanctuary of His holy Temple on the earth, when prepared for that purpose by His Saints; and shall be received and administered by those who are ordained and sealed unto this power, to hold the keys of the sacred oracles of God.

To this same principle the Prophets Isaiah and Micah bear testimony, saying, that in the last days all nations shall go up to the house (or Temple) of the Lord, in order to be taught in His ways, and to walk in His paths; for out of Zion shall go forth the law, &c. Now it is evident that the people of all nations in the last days would be utterly unable to learn the ways of the Lord to perfection, in any other place except in a holy Temple erected among the mountains. For if the oracles, and most holy ordinances, and the keys or the mysteries, could be had elsewhere, or in any and every place, the people would never take the pains to resort to one house amid the mountains in order to learn of His ways, and to walk in His paths.

It is, then, a matter of certainty, according to the things revealed to the ancient Prophets, and renewed unto us, that all the animal magnetic phenomena, all the trances and visions of clairvoyant states, all the phenomena of spiritual knockings, writing mediums, &c., are from impure, unlawful, and unholy sources; and that those holy and chosen vessels which hold the keys of Priesthood in this world, in the spirit world, or in the world of resurrected beings, stand as far aloof from all these improper channels, or unholy mediums, of spiritual communication, as the heavens are higher than the earth, or as the mysteries of the third heaven, which are unlawful to utter, differ from the jargon of sectarian ignorance and folly, or the divinations of foul spirits, and abandoned wizards, magic-mongers, jugglers, and fortune tellers.

Ye Latter-day Saints! Ye thousands of the hosts of Israel! Ye are assembled here to-day, and have laid these Corner Stones, for the express purpose that the living might hear from the dead, and that we may prepare a holy sanctuary, where "*the people may seek unto their God, for the living to hear from the dead,*" and that heaven and earth, and the world of spirits, may commune together—that the kings, nobles, presidents, rulers, judges, priests, councillors, and senators, which compose the general assembly of the Church of the first-born in all these different spheres of temporal and spiritual existence, may sit in grand Council, and hold a Congress or court on the earth, to concert measures for the overthrow of the "mystery of iniquity," the thrones of tyrants, the sanctuaries of priestcraft and superstition, and the reign of ignorance, sin, and death.

Saints! These victories will be achieved, and Jesus Christ and his Saints will subdue all opposing powers, and attain to universal empire in heaven and on earth, as sure as innocent blood was ever shed on Mount Calvary, or the official seal broken on the door of the tomb of the Son of God. This day's work, in laying these Corner Stones for a Temple, amid the mountains, is one advancing step in the progress of the necessary preparations for these mighty revolutions.

Let Zion complete this Temple, let it be dedicated to, and accepted by, the Almighty, let it be preserved in holiness according to the laws of the holy Priesthood, and Zion shall not want for a man to stand before the Lord, and to receive the oracles, and administer in His holy sanctuary, and to administer the keys of His government upon the earth,

While sun, or moon, or stars shall shine,
Or principalities endure.

If the Saints accomplish these things, and fail not to keep the commandments of Jesus Christ, and the counsels of his servants, the kingdoms of the world shall never prevail against them from this time forth and for ever.

But remember, O ye Saints of the Most High! *remember*, that the enemy is on the alert. That old serpent and his angels, who have ruled this lower world, with few exceptions, for so many ages, will not tamely, and without a struggle, submit to have the kingdom, and seat of

government, and sanctuary of our God, again erected on our planet, no more to be thrown down or subdued, till every square yard of the vast dominion shall be re-conquered by its rightful owners. No! From the moment the ground was broken for this Temple, those inspired by him [Satan] have commenced to rage; and he will continue to stir up his servants to anger against that which is good, but, if we are faithful, the victory is ours, in the name of Jesus Christ. Amen.

Prayer by Elder HYDE.

Almighty Father—Thou who dwellest in the heavens, and who sittest upon the throne of thy glory and power, we beseech thee to behold us, in great mercy, from thy celestial courts, and listen to our prayers which we this day offer to thee, in the name of Jesus Christ, thy Son. Although thou art exalted in temples not made with hands, in the midst of the redeemed and sanctified ones, yet deign thou to meet with us in our humble sphere, and, as we have laid, help thou us to dedicate unto thee, this Corner Stone of Zion's earthly Temple, that in her courts thy sons and daughters may rejoice to meet their Lord.

Everlasting thanks are due to thee, O God of our salvation, for thy manifold blessings and mercies extended unto us—that since we have been compelled to flee to the vallies and caves of the mountains, and hide ourselves, in thy secret chambers, from the face of the serpent or dragon of persecution, red with the blood of the Saints and martyrs of Jesus, thou hast caused the land to be fruitful—the wilderness and desert to rejoice and blossom as the rose. Known unto thee is the history of our career. Our merits and demerits have been open to thy view, and our wisdom and folly have not been hid from thine eyes. Thou hast comprehended our strength and our weakness, our joys and our sorrows, and also our sufferings and persecutions for thy name's sake; and the martyrdom of thy servants!

Remember us, Oh Lord, and let the radiance of thy favour, like the rainbow of peace, encompass thy people while we sojourn here, and remain tenants, at will, in these frail bodies, the abodes of our spirits. And remember, likewise, our enemies who, through cruel jealousy, and malicious intent, have compelled us to find homes in these distant regions, and in the more

lonely grave, or wander as strangers and pilgrims on the earth, without an abiding city or resting place. Reward them according to their works, and let them eat the fruits of their own doings, inasmuch as they repent not.

The Twelve Apostles of the LATTER DAYS, to whom has been committed the pleasing task to lay the North-east Corner Stone of this Temple, even the last Corner Stone of the building, are here convened to discharge their duty before thee, in the midst of the authorities of thy Church, and of the assembled thousands who are come to witness the solemn ceremonies of the occasion.

We, therefore, implore thy blessings upon our heads, on this lovely day, while the sun of heaven, on his annual visit to his northern dominions, is changing the very heart of nature, and lighting up her face with the smiles of welcome. The snows of the everlasting mountains are made to yield at his approach, and to flow down in crystal streams of living waters, spreading life and verdure over all the plain.

From the very hour that the ground was broken to prepare for this foundation, Satan has been more diligently engaged in stirring up the hearts of his children to hate the servants and people of our God. But, O Lord, the work is thine, and thine arm is able to execute and defend it.

We now, in the name of Jesus Christ, our great High Priest and Lawgiver, dedicate and consecrate this Corner Stone unto thee, asking that the walls to be reared upon this foundation may steadily rise, by the persevering industry of thy people, under thy providential care and blessings, and the protecting and fostering arm of the Angel of thy presence.

Whosoever, O Lord, shall bless and aid the building of this Temple, with their faith, goodwill, and means—with their silver and their gold, with their labour and toil, with their horses, their cattle, their sheep, and their grain, or with any or all of their products, necessities, or availables—may they rise in wealth and influence, and in the confidence and favour of God and His servants; and may the blessings of this Temple be extended unto them, whether they be Jews or Gentiles, bond or free, male or female. And whosoever shall attempt to hinder, oppose, or obstruct, the progress of this building, or that shall hate or blaspheme the same,

or that shall, in any way or manner, knowingly, wilfully, or intentionally destroy, injure, mar, or deface any part or portion of the work, let such not only be powerless, and clothed with shame, disgrace, and condemnation, but receive the very same kind of treatment in their own persons, in the course of thy providences, as they may manifest or desire to manifest towards this edifice.

Hasten thou the period, O Lord, when this thine House, in the midst of the mountains, shall receive the Top-stone with the shouts of gladness, and be completed, and nations flow unto it—when many people shall say, “Come ye, and let us go up to the mountain of the Lord, to the House of the God of Jacob; and He will teach us of His ways, and we will walk in His paths, for out of Zion shall go forth the law,” making manifest every false and delusive spirit, every true principle, and also the errors that have involved nations in broils and contentions, in strife, in darkness, and in sin; and that will remove the veil of the covering that has been cast over all people, and the Gentiles come to the light of Zion, and kings to the brightness of her rising. Roll on the hour, Eternal Parent, when the intelligence and knowledge obtained by thy servants, on this consecrated spot, shall prove a beacon light to the nations who are floating on the sea of time in a dark and cloudy day.

O God of our fathers, Abraham, Isaac, and Jacob, overrule, we pray thee, every act and movement of the power of the world, to further the interests of the Redeemer's kingdom, and to prepare the way for his triumphant reign on earth. Bless every honest hearted ruler in the governments and kingdoms of men, and, though they may be ignorant of thy purposes and designs, yet make them the agents to bring about and accomplish the very intentions formed in thy bosom, and decreed in thine heart.

Holy Father, bless, we pray thee, the Presidency of this thy Church, and prolong their days, that we may long enjoy their counsels, and avail ourselves of their wisdom. Remember the Twelve Apostles also, with the Presidents of the Seventies, who now call upon thy name with our voices. May none of us ever fall by transgression, or bring dishonour upon thy cause, or a stain upon our reputation. But preserve us in thy fear, in the light of truth, in the favour of our God, in the

confidence of one another, in the estimation of our superiors, and in the favour of the just.

As we have laid and dedicated this Corner Stone, with our best wishes, most lovely hopes, and unshaken faith that the building may be speedily erected and finished, we ask thee that we may become pillars in thy spiritual Temple, and go no more out, but sustain and uphold, in connection with all the faithful, the grand superstructure and edifice reared by infinite wisdom, power, and goodness, in which to gather, in thine own due time, every son and daughter of Adam's fallen race. And to God and the Lamb be ascribed everlasting honours, praise, dominions, and glory, both now and for ever. Amen.

Thirty minutes past one, choir sung, "Proclaim to all people we've laid the foundation."

SONG.

Proclaim to all people we've laid the foundation

Of a Temple, to which the redeemed shall go;

Each tribe, tongue, and nation, throughout the creation,

With songs of rejoicing unto it shall flow.

CHORUS.

Shout hallelujah, through earth, air, and sea,
Let angels assist us in our jubilee:

Jehovah has spoken, our fetters are broken,
Our bondage is ended, and Zion is free!

Who, who would have thought, through the vista of ages,

The latter day glory the Prophets should see?

But, inspir'd by Jehovah, those reverend sages

Gaz'd full on our blessings, and sung of the free.

Shout hallelujah, &c.

On the tops of the mountains, we'll drink of truth's fountains,

That flow from the heavens, both plentiful and free;

The standard erected, by Prophets predicted,

The nations shall gather God's glory to see.

Shout hallelujah, &c.

President YOUNG then ascended the North-east Corner Stone, and gave his benediction as follows—Brethren and sisters, I bless you in the name of Jesus Christ of Nazareth, and pray my Father in Heaven to encircle you in the arms of

his love and mercy, protect us until we have finished this Temple, received the fulness of our endowments therein, and built many more. And I pray, also, that we may live to see the great Temple in Jackson County, Missouri. You are now dismissed with the blessings of the Lord Jesus Christ upon your heads. Amen.

The procession then returned to the Tabernacle, and was dismissed by President Young, until two p.m.

Tabernacle, 3 p.m.

Conference called to order by President Young.

Singing. Prayer by Elder Amasa Lyman. Singing.

President YOUNG delivered the following

SERMON.

We have assembled together this afternoon to continue the business of the Conference, a portion of which I feel should be devoted to instruction, teachings, traversing the experience of the Church, or in any way the Spirit of the Lord shall manifest.

The special business that has to be transacted in a Conference like this, can be done very quickly—perhaps we might do all that is necessary, in half a day, or in a day at the farthest.

We came together for the purpose of worshipping the Lord, and many have come from a distance, who wished to come up here and join with their brethren in contemplating the work of the last days, and in speaking to each other comforting words, for it is a very agreeable exercise, on occasions like this, as well as in other meetings, to rehearse over to each other the scenes of life, the feelings of the heart, the tragedies that have passed among us, the difficulties we have surmounted, and the days, months, and years we have been brought through.

I will say, for one, so far as it concerns my own feelings, my brethren are at liberty to talk about that that is in their hearts. This is my privilege, and I wish it to be understood that it is the privilege of those who shall address this Conference. If they want to preach us a discourse on doctrine—on the gathering of Israel, for instance, they are at liberty so to do. If any one wishes to preach the first principles of the Gospel, repentance and baptism, with the gifts, he is at liberty.

Were it not that our bodies have to be

fed and clothed, I would propose that we tarry here a few months, to give all a chance to speak, to exhort, to pray, to prophesy, to sing, to speak in tongues, or to do whatsoever the spirit should manifest unto them. But our work is a work of the present. The salvation we are seeking is for the present, and, sought correctly, it can be obtained, and be continually enjoyed. If it continues to-day, it is upon the same principle that it will continue to-morrow, the next day, the next week, or the next year, and, we might say, the next eternity.

If we are saved, we are happy, we are filled with light, glory, intelligence, and we pursue a course to enjoy the blessings that the Lord has in store for us. If we continue to pursue that course, it produces just the thing we want, that is, to be saved at this present moment. And this will lay the foundation to be saved for ever and for ever, which will amount to an *eternal salvation*.

Brethren, we have accomplished the design of our hearts, that we listed to accomplish. And really, this thought inadvertently rushes upon my mind—*Wherein have we not accomplished all we have listed to do?* not only in excavating the earth, and laying down the Corner Stones in the centre of the main body of the building we shall rear for the Temple, but wherein have we contemplated doing one thing we have not done, to build up the Kingdom of God? If there has been a failure, it does not occur to my mind at present. I cannot now recall to my mind one circumstance of that kind, with all the mobbing, driving, and afflictions, that this people have passed through.

Though the enemy had power to kill our *Prophet*, that is, *kill his body*, did he not accomplish all that was in *his heart* to accomplish in *his day*? He did, to my certain knowledge, and I have many witnesses here that heard him declare that he had done everything he could do—he had revealed everything that could be revealed *at present*, that he had prepared the way for the people to walk in, and no man or woman should be deprived of going into the presence of the Father and the Son, and enjoying an eternal exaltation, if they would *walk in the path he had pointed out*.

From the day that he fell, until this day, if there is one item of business, if there is one thing that should have been done by

this people, that has not been done, I cannot call it to mind, though it looked gloomy for a month or six weeks past, the weather being so unfavourable with regard to being ready to lay those Corner Stones, to-day.

I am happy to say that there has been a great deal of faith manifested by the Saints, and through that faith the Lord has granted unto us the desire of our hearts, or else the devil has been sent on an errand another way, and has forgotten himself. I do not think, however, he need trouble himself much about the world, for he has them secure enough. Perhaps he may have slept a little too long, as he has not been here on this notable day. I attribute it to our Father in heaven, for giving us this beautiful weather to-day.

The congregation was not accommodated as we desired. We should have been pleased if they could have been so situated that all could have heard the orations and prayers that were made upon those four stones; but they will be in print, so you can read them at your leisure.

I do not like to prophesy much, I never do, but I will venture to guess, that this day, and the work we have performed on it, will long be remembered by this people, and be sounded as with a trumpet's voice throughout the world, as far, as loud, and as long as steam, wind, and the electric current, can carry it. It is a day in which all the faithful will rejoice in all time to come.

Some will inquire, "Do you suppose we shall finish this Temple, brother Brigham?" I have had such questions put to me already. My answer is, I do not know, and I do not care any more about it than I should if my body was dead and in the grave, and my spirit in Paradise. I never have cared but for one thing, and that is, simply to know that I am now *right before my Father in heaven*. If I am this *moment*, this *day*, doing the things *God requires* of my *hands*, and precisely where my *Father in heaven wants me to be*, I care no more about to-morrow than though it never would come. I do not know where I shall be to-morrow, nor when this Temple will be done—I know no more about it than you do. If God reveals anything for you, I will tell you of it as freely as to say, go to City Creek, and drink until you are satisfied.

This I do know—*there should be a*

Temple built here. I do know it is the duty of this people to commence to build a Temple. Now, some will want to know what kind of a building it will be. Wait patiently, brethren, until it is done, and put forth your hands willingly to finish it. I know what it will be. I am not a visionary man, neither am I given much to prophesying. When I want any of that done I call on brother Heber—he is my Prophet, he loves to prophesy, and I love to hear him. I scarcely ever say much about revelations, or visions, but suffice it to say, five years ago last July I was here, and saw in the spirit the Temple not ten feet from where we have laid the Chief Corner Stone. I have not inquired what kind of a Temple we should build. Why? Because it was represented before me. I never looked upon that ground, but the vision of it was there. I see it as plainly as if it was in reality before me. Wait until it is done. I will say, however, that it will have six towers, to begin with, instead of one. Now do not any of you apostatize because it will have six towers, and Joseph only built one. It is easier for us to build sixteen, than it was for him to build one. The time will come when there will be one in the centre of Temples we shall build, and, on the top, groves and fish ponds. But we shall not see them here, at present.

The First Presidency proceeded to the south-east corner, to lay the first stone, though it is customary to commence at the north-east corner—that is the beginning point most generally, I believe, in the world. At this side of the equator we commence at the south-east corner. We sometimes look for light you know, brethren. You old men that have been through the mill pretty well, have been inquiring after light—which way do you go? You will tell me you go to the east for light? So we commence by laying the stone on the south-east corner, because *there* is the most light.

Just as quick as the minutes of this day's proceedings are out, there will be Elders, High Priests, and Seventies, enquiring whether the same order has been carried out to-day, as was observed in laying the Corner Stones of the other Temples. I want to give you a little history of it, that you may know.

When the corner stones were laid in Kirtland, they had to pick up boys of fifteen and sixteen years of age, and ordain

them Elders, to get officers enough to lay the Corner Stones. The Quorum of the Twelve, and the High Council, and many other authorities that now exist, were not then in existence. Joseph presided over the Church, by the voice of the Church.

Perhaps it may make some of you stumble, were I to ask you a question—Does a man's being a *Prophet* in this Church prove that he shall be the *President* of it? I answer, no! A man may be a Prophet, Seer, and Revelator, and it may have nothing to do with his being the President of the Church. Suffice it to say, that Joseph was the President of the Church, as long as he lived: the people chose to have it so. He always filled that responsible station, by the voice of the people. Can you find any revelation appointing him the *President* of the Church? The *keys* of the *Priesthood* were committed to Joseph, to build up the *Kingdom of God* on the *earth*, and were not to be taken from him in time or in eternity; but when he was called to preside over the Church, it was by the voice of the people; though he held the keys of the *Priesthood independent* of their voice.

I want the Elders of Israel to reflect upon this subject. I would be glad to teach you something, that you may not get into such snarls as heretofore. You make me think of a child that is trying to make rope of a parcel of old thrums, until he gets the whole into snarls. It is so with the Elders of Israel as touching their ideas of the Priesthood.

Now hear me, and I will try to talk so that you can understand. I will presume to go a little further than I did, with regard to the President of the Church, and say to this people, a man may have visions, the angels of God may administer to him, he may have revelations, and see as many visions as you could count; he may have the heavens opened to him, and see the finger of the Lord, and all this would not make him the President of the Church, or an Elder, a High Priest, an Apostle; neither would it prove that he was even a Saint: something else is wanted to prove it. Why I mention this, is because of the frailty, weakness, and short sightedness of the people. If a man should come and tell you he has had a vision, and can appear to substantiate his testimony that he has had the heavens opened to him, you are ready to bow down

and worship him; and he may be, at the same time, perfectly calculated to destroy the people—one of the biggest devils on earth. He would appear to be one of the finest of men, to be honest and unassuming, and come with all the grace and generalship of the devil, which is so well calculated to deceive the people. Admit this to be the case.

If you ask me what will prove a man or woman to be a Saint, I will answer the question. "If you love me," says Jesus, "you will keep my sayings." That is the touchstone. If you love the Lord Jesus Christ, and the Father, you will keep the commandments of the Son—you will do his will. If you neglect to do this, you may have all the visions and revelations that could be bestowed upon a mortal being, and yet be nothing but a devil. Why I use this expression, is because when a man's mind is enlightened, and he turns from that light to darkness, it prepares him to be a devil. A man never knew how to be wicked, until light and truth was first made manifest to him. Then is the time for men to make their decision, and if they turn away from the Lord, it prepares them to become devils.

Now, I want to go back, for I have wandered on a little with regard to laying the Corner Stones, and take up the Apostleship, in connection with this. Let me ask the High Priests' Quorum a question, in order to bring out the thing I wish to lay before you. I ask the High Priests, from whence does the Apostleship grow? Does it grow out of the High Priesthood? I will venture to say, if I was not here to-day, and this question was proposed for debate, you would find the Elders in this congregation, perhaps, nearly equally divided on the point. There would be as many High Priests to say the Apostleship grows out of the High Priesthood, as there would to say it does not. Let me answer the question. Now recollect that the High Priesthood, and the Lesser Priesthood, and all the Priesthood there is, is combined, centered in, composed of, and is circumscribed by the Apostleship. Brethren, did you ever know that before? If you had read that book attentively, (pointing to the Book of Covenants,) it would have told you the story as I am now telling it to you, yet the High Priests did not know it.

I speak thus to show you the order of the Priesthood. We will now commence

with the Apostleship, where Joseph commenced. Joseph was ordained an Apostle—that you can read and understand. After he was ordained to this office, then he had the right to organize and build up the Kingdom of God, for he had committed unto him the *keys* of the *Priesthood* which is after the order of Melchisedec—the *High Priesthood*, which is after the order of the Son of God. And this, remember, *by being ordained an Apostle*.

Could he have built up the Kingdom of God, without first being an Apostle? No, he never could. The keys of the eternal Priesthood, which is after the order of the Son of God, is comprehended by being an Apostle. All the Priesthood, all the keys, all the gifts, all the endowments, and everything preparatory to entering back into the presence of the Father and of the Son, is in, composed of, circumscribed by, or I might say incorporated within the circumference of the Apostleship.

Now who do we set, in the first place, to lay the Chief, the South East, Corner Stone—the corner from whence light emanates to illuminate the whole fabric that is to be lighted? We begin with the First Presidency, with the Apostleship, for Joseph commenced, always, with the keys of the Apostleship, and he, by the voice of the people, presiding over the whole community of Latter-day Saints, officiated in the Apostleship, as the first President.

What comes next in the Church? I will now refer you directly to the building up of the Kingdom of God in the last days. What do we see next? Joseph as an Apostle of the Lamb, with the keys of the eternal Priesthood committed unto him by Peter, James, and John. What for? To build up the Kingdom of God on the earth. Next grows out an office pertaining to the temporal affairs of this Kingdom, the keys of which are committed to man on the earth, preparatory to its establishment—preparatory to its spreading, growing, increasing, and prospering, among the nations. The next step we see taken by the Lord, is to provide for the body, therefore some person must be appointed to fill this office, to stand side by side with this Apostle, this first President. Who was it? It was not brother Hunter. Who was it? It was brother Partridge. We see brother Partridge was called to fill that place before there was an Elders' Quorum, or a High Priests' Quorum, in existence, yea, before the thing was talked

of, and also before the Twelve Apostles were chosen, not, however, before the revelation was given to signify there *would* be such a quorum.

We see this Apostle with the keys of the Priesthood to build up the Kingdom, to give light to those who were in darkness, to succour those who were feeble, to sustain the trembling, to administer salvation to the penitent, and to be a stay and a staff to those who were ready to fall. We see this gigantic Apostle thus standing forth, clothed with the authority of heaven, to build up His cause on the earth. Him the Lord told to call a Bishop. So the Bishop was the next standing authority in the Kingdom of God; therefore we set the Bishop at the second corner of the building. The Melchisedec Priesthood, with the altar, fixtures, and furniture, belonging thereunto, is situated on the East, and the Aaronic Priesthood belongs in the West; consequently the Presiding Bishop laid the second stone.

Do you ask, was it so in the other buildings? I do not know, neither do I care.

The High Priests' quorum—do they come next in order, do they next step into the field? No, not particularly, any more than the Elders, nor the Elders any more than the High Council, nor the High Council any more than the Teachers, Deacons, or Priests. The High Priests' Quorum is a standing quorum, abiding at home. So is the Elders' Quorum; but the place of the Bishop is in the temporal affairs in the Church: so then what shall we say? Why, out of due respect to the High Priesthood, which is nothing more than what is right and reasonable, that we should honour the Priesthood that God has bequeathed to us, we say to the High Priests, lay the third corner stone.

We started at the South East Corner, with the Apostleship; then the Lesser Priesthood laid the second stone; we bring them in our ranks to the third stone, which the High Priests and Elders laid; we take them under our wing to the North East corner stone, which the Twelve and Seventies laid, and there again join the Apostleship. It circumscribes every other Priesthood, for it is the Priesthood of Melchisedec, which is after the order of the Son of God.

To say a man is an Apostle, is equal to saying that a man is ordained to build up the Kingdom of God from first to last; but it is not so by saying he is ordained a

High Priest. The Bishoprick by right belongs to the literal descendants of Aaron, but we shall have to ordain from the other tribes, men who hold the High Priesthood, to act in the Lesser, until we can find a literal descendant of Aaron, who is prepared to receive it.

The Lesser Priesthood then, you perceive, comes within the purview of the Apostleship, because a man that holds it has a right to act or officiate as a High Priest, as one of the High Council, as a Patriarch, as a Bishop, Elder, Priest, Teacher and Deacon, and in every other office and calling that is in the Church, from first to last, when duty demands it.

This is the order of the Priesthood, brethren. I felt as though I wished to make some remarks upon this subject on the Temple ground; but dismissing the congregation hurt me much; I wanted to make some remarks at the same time, but I despaired of making you hear, so I thought I would omit speaking in the open air, and say what I had to say in the Tabernacle.

I know what was done at Nauvoo; it was all right. Everything is right with me. There the Twelve were called to lay the North West Corner Stone, if I mistake not. However, it is no matter, they were just as well there, as anywhere else. But to take up the Priesthood in its perfect order and form, you perceive that the Apostle circumscribes everything in the Church of God on earth. This is the order, and I have endeavoured to carry it out before you, that you all might know hereafter, what is the true order, as far as it can be exhibited in the laying of Corner Stones. So far as simply laying a corner stone is concerned, one corner is just as good to me as another.

I will give you the explanation why we proceeded as we have. It was suggested to me, that perhaps the Twelve would feel better to lay the second stone. When I told them the fourth stone was the stone they should lay, it struck my mind that I was ordained an Apostle: and I still belong to the Apostleship; did you ever cut me off, brethren? (voices in the stand, No.) It struck my mind if you wanted to lay the second stone, you did not feel that you have the Apostleship in you, or you would not feel like I should; for it is the beginning and the end, the height, depth, length and breadth of all that is, that was, and ever can be to all eternity. I have not

heard that there were any feelings about the matter, only somebody suggested the thing. It was three of the Twelve then that laid the first stone, and then the Quorum of the Twelve laid the fourth.

Now will it cause some of you to marvel that I was not ordained a High Priest before I was ordained an Apostle? Brother Kimball and myself were never ordained High Priests. How wonderful! I was going to say how little some of the brethren understood the Priesthood, after the Twelve were called. In our early career in this Church, on one occasion, in one of our councils, we were telling about some of the Twelve wanting to ordain us High Priests, and what I said to brother Patten when he wanted to ordain me in York State: said I, brother Patten, wait until I can lift my hand to heaven and say, I have magnified the office of an Elder. After our conversation was over in the council, some of the brethren began to query, and said we ought to be ordained High Priests; at the same time I did not consider that an Apostle needed to be ordained a High Priest, an Elder, or a Teacher. I did not express my views on the subject, at that time, but thought I would hear what brother Joseph would say about it. It was Wm. E. McLellin who told Joseph, that I and Heber were not ordained High Priests, and wanted to know if it should not be done. Said Joseph, "will you insult the Priesthood? is that all the knowledge you have of the office of an Apostle? Do you not know that the man who receives the Apostleship, receives all the keys that ever were, or that can be, conferred upon mortal man? What are you talking about? I am astonished!" Nothing more was said about it.

I know that Joseph received his Apostleship from Peter, James, and John, before a revelation on the subject was printed, and he never had a right to organize a Church before he was an Apostle.

I have tried to show you, brethren, as briefly as possible, the order of the Priesthood. When a man is ordained to be an Apostle, his Priesthood is without beginning of days, or end of life, like the Priesthood of Melchisedec; for it was his *Priesthood* that was spoken of in this language, and not the *man*.

When I arose to address you, I wanted to talk to you a little of my experience in practical "Mormonism," but I have not had time, and have talked long enough already.

I have been round about it you know, for it is all inside of what I have been telling you. May the Lord bless you forever, in the name of Jesus Christ. Amen.

President Young was followed by Elder Amasa Lyman, in a long address, bearing testimony, that men have a right to do all the good they can, &c.

Chanting by the Choir, "Judge me, O Lord."

Benediction by E. T. Benson.

April 7th, 1853.

Conference called to order by President Young at a quarter to ten o'clock, A.M. Choir sung a hymn. Prayer by Erastus Snow. Singing.

President YOUNG presented the text—a set of fire-irons, made by the brethren, from the native iron in Iron county, also a small piece of metal, looking like silver, on which aqua fortis had no effect, found at the bottom of the furnace, and, said he, we no longer ask any person to go to Iron county.

BENJAMIN L. CLAPP remarked, "I have been for some time in a curious frame of mind—depressed in spirit, but I have done nothing in secret, neither blasphemed the name of God;" and called on the Saints to forgive him, that he once more might enjoy the Spirit of God; and thanked God he had been reproved, as it was for his benefit; he wanted to stand in his lot and place, and magnify his calling; he felt better that day than he had for the last two years.

President YOUNG asked the brethren and sisters if they could receive him in their faith, and hold him in their faith and prayers—if so, to signify it by the uplifted hand. Hands generally raised, none opposed.

Elder ORSON HYDE rose, and brought before the Conference the officers of the Church, and presented Brigham Young as the President of the Church of Jesus Christ of Latter-day Saints, also our Prophet, Seer, and Revelator, and our leader in Israel, who was unanimously sustained; as also Heber C. Kimball as first Counsellor, and Willard Richards as second Counsellor, also Historian and General Church Recorder.

John Smith was sustained as the Patriarch to the whole Church.

Orson Hyde was sustained as President of the Quorum of the Twelve Apostles, and P. P. Pratt, O. Pratt, W. Woodruff, J.

Taylor, G. A. Smith, A. Lyman, E. T. Benson, C. C. Rich, L. Snow, E. Snow, and F. D. Richards, were severally sustained as members of said Quorum.

John Young was sustained as President of the High Priests' Quorum; also Reynolds Cahoon, and G. B. Wallace, his Counsellors.

Joseph Young was sustained as President of the Presidency of Seventies; and Levi W. Hancock, Henry Herriman, Zera Pulsipher, A. P. Rockwood, Jedediah M. Grant, and B. L. Clapp, as his associates.

John Nebeker was sustained as President of the Elders' Quorum; and James H. Smith, and Aaron Sceva his Counsellors.

Edward Hunter was sustained as Presiding Bishop of the Church; and N. H. Felt, John Banks, and Alfred Cordon, as assistant presiding and travelling Bishops among the people.

Lewis Wight was sustained as President of the Priests' Quorum; also John Groves, and George Dockstader, his Counsellors.

McGee Harris was sustained as President of the Teachers' Quorum; and Adam Spires, was voted to be his Counsellor in the room of Thomas B. Foy, who had moved to another valley; and Reuben Perkins was sustained at his second Counsellor.

Return R. Hill was sustained as President of the Deacons' Quorum; Alexander Herron was voted to be a Counsellor in room of Andrew Burt; and Oswell Barlow was sustained in his office as second Counsellor.

Brigham Young was sustained as Trustee in Trust for the Church of Jesus Christ of Latter-day Saints; and Edward Hunter as his assistant.

D. H. Wells was sustained as Superintendent of Public Works; and T. O. Angel as architect for the Church.

Brigham Young was sustained as the President of the Perpetual Emigrating Company to gather the poor; also H. C. Kimball, W. Richards, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, W. Snow, E. Hunter, D. Spencer, T. Bullock, J. Brown, W. Crosby, A. Lyman, C. C. Rich, L. D. Young, P. P. Pratt, O. Pratt, and F. D. Richards, were sustained as his assistants.

David Fullmer was voted to be the President of the Stake of Zion in room of Daniel Spencer, absent on a mission.

Eleazer Miller, Heman Hyde, William W. Major, Levi Jackman, Ira Eldredge, John Vance, Edwin D. Woolley, John Parry, Winslow Farr, William Snow, and N. H. Felt, were sustained at one vote as members of the High Council of this Stake of Zion; with the addition of Phinehas Richards, to fill the place of John Kempton deceased.

Orson Hyde, W. Woodruff, J. Taylor, E. T. Benson, G. A. Smith, L. Snow, E. Snow, F. D. Richards, J. Young, Levi W. Hancock, H. Herriman, Z. Pulsipher, A. P. Rockwood, J. M. Grant, and B. L. Clapp, were sustained as Missionaries to preach the Gospel of Jesus Christ in the vallies of the mountains; and J. L. Robinson was added to said list.

President YOUNG gave notice to all the High Councils, that when a High Council is organized in any Stake, the most aged man is the President.

Asahel Perry, of Springville, was voted to be a Patriarch in the Church.

Charles Hyde, of Great Salt Lake City, ditto.

James Allred, of San Pete, ditto.

Elder GEORGE A. SMITH was called upon to preach "an Iron Sermon," who rose, took in the stand one of the Fire-irons, holding the same over his head, cried out, "Stereotype edition," and descended, amid the cheers of the Saints.

As many of the Saints had been in the house over five hours, choir sung "Praise God from whom all blessings flow."

Benediction by Lorenzo Snow.

Two oclock, P.M.

Conference called to order by President Kimball. Singing. Prayer by Elder Woodruff. "The earth is the Lord's and the fulness thereof," was chanted by the choir.

Elder P. P. PRATT read his Oration given yesterday on the North East Corner Stone of the Temple, and followed with a Sermon.

The choir chanted "The Hallelujah Chorus."

Benediction by F. D. Richards.

After dismissal, at a meeting of the Presidency, Apostles, and others, in the vestry, James Allred, Asahel Perry, and Charles Walker Hyde, were ordained Patriarchs in the Church of Jesus Christ of Latter-day Saints, by Presidents Young, Kimball, and Richards.

April 8. Ten o'clock, A.M.

Conference called to order by President Young.

Singing. Prayer by J. M. Grant. Singing.

President KIMBALL stated, "We have a number of Elders who are chosen to go on missions," and exhorted them to do their duty; when the following Elders, viz. — Israel Barlow, Philemon Merrill, James D. Ross, William W. Major, Daniel Tyler, Albert P. Tyler, Benjamin Ashby, Henry E. Phelps, Lorenzo D. Rudd, Israel Evans, Jesse B. Martin, James Bond, Loren Roundy, Charles A. Foster, John D. T. McAllister, James Carrigan, Willard G. McMullen, Charles R. Dana, and Joseph France, were voted to go to England, and be under the direction of the Presidency in that country.

Thomas Colborn, to Germany.

Samuel Savary, and Milton Howe, to the United States.

Edward D. Wade, and Cyrus Canfield, to China.

President YOUNG arose, and spoke as follows—

I wish to deliver a short discourse, which may, perhaps, become a lengthy one, before the close of this Conference.

I will now give the text, and probably shall call upon the brethren to fill out the Sermon. I do not know that I can refer you to the Bible, for the particular chapter and verse, to find the text; but the text may be given here, and the book referred to hereafter.

The text is the *Right of Heirship*. I will, however, make an addition to the Scripture, before I proceed further with my remarks, and say, *The right of Heirship in the Priesthood*, for unquestionably this will be connected with the text, and brought into the discourse.

In the little that I shall say, I will endeavour to point out the items of doctrine, and the right view to be contemplated and spoken upon by the brethren, for I wish this subject to be properly understood.

Pertaining to the Kingdom of God, to this earth, to the organization of it, to the bringing forth of the children of men upon it, to the preparatory Gospel or law, to fit and prepare them, after receiving their tabernacles, to enter again into the presence of their Father and God, this heirship, this right, did belong, still belongs, and forever will belong, to the first-born son in every family of Adam's race.

This is understood from the Bible, not only by the Latter-day Saints, but also by the Christian world. Jesus Christ, first-begotten of the Father, of all the rest of the children, and of all they possess, alone is the lawful heir. This is no mystery.

After passing over the ages and generations of the children of men for about six thousand years, we will come to the present congregation, and say, the right of heirship is the same now that it was in the beginning. It is as it was, and as it ever will be, worlds without end. This I wish the Latter-day Saints to understand a little better than they have heretofore. I will give you my reason.

For instance, there are sisters in this Church, that have been bereaved of their husbands, who died full of faith in the holy Gospel, and full of hope for a glorious resurrection to eternal life. One of them is visited by a High Priest, of whom she seeks information touching her situation, and that of her husband. At the same time, the woman has a son twenty-five years of age, who is an Elder in one of the Quorums of Seventies, and faithful in all the duties connected with his calling. She has also other sons and daughters. She asks this High Priest what she shall do for her husband, and he very religiously says to her, "You must be sealed to me, and I will bring up your husband, stand as proxy for him, receive his endowments, and all the sealing, keys, and blessings, and eternal Priesthood for him, and be the father of your children."

Hear it, ye mothers!! The mother that does that, barter away the sacred right of her son. Does she know it? No! This has been done in hundreds of instances, though innocently and in ignorance, which makes it excusable. For my part, I am willing to wink at the ignorance of the people, and I believe our Heavenly Father is.

But you that will hear and be made to understand the true principles that govern this matter, go from this place, and do hereafter as has been done in by-gone days, and, *instead of the children being robbed of their just rights, the woman shall lose her children, and they shall yet stand in their place, and be put in the possession of their rights*. What is to be done? Let mothers honour their children. If a woman has a son, let her honour that son.

But a mother may say, "My son is only

five years old. I never had but one son among a number of daughters; I am advancing in years, and may die before I can be sealed to my husband." Let that son wait until he is old enough to officiate for his father, and though you may go into your grave, let your son do his duty, and [you] never hang to the skirts of a man that is avaricious.

You may see a great many miserly persons, with regard to dollars and cents; it is just as natural for men to be miserly with regard to their religious blessings. You may see hundreds of Elders who say to the sisters, "*come, and be sealed to me,*" crawling round to make the holy ordinances of God a matter of speculation to administer to their avaricious dispositions. They will tell you, that you will go into eternity, and find yourselves without husbands, and cannot get an exaltation, that you cannot have this, that, or the other, *unless you are sealed to them. I am free, and so are you.* My advice to the sisters is, *never be sealed to any man, unless you wish to be.* I say to you High Priests and Elders, *never, from this time, ask a woman to be sealed to you, unless she wants to be, but let the widows and children alone.*

I will refer you to a discourse I delivered here last season, upon the subject of the resurrection and the millenium, setting forth before the people the work to be accomplished in that period of time. We have at least one thousand years, counting three hundred and sixty-five days, five hours, forty-eight minutes, and fifty-seven seconds to the year, if I recollect right, wherein the Elders of Israel will enter holy Temples of the Lord, and officiate for just such persons as you and I, that have done the work we were called to do in our day, whether it was much or little. There will be hundreds of thousands of the sons of Jacob to administer in these Temples for you and me. Joseph, Hyrum, father Smith, and many others will be there to dictate and preside. Joseph will stand at the head of this dispensation, and hold the keys of it, for they are not taken from him, they never were in time, they never will be in eternity. I shall be there if I live, or if I die. If I die, my brethren or my children will officiate for me; I shall lose nothing through death. Magnify your calling in this Church; and I will warrant you an exaltation just as good and as great as you can ask for.

I might notice many more items pertaining to this matter; but the Elders going round telling the sisters they must be sealed *to them*, or they cannot get an *exaltation, particularly*, has wounded my feelings. How ignorant such men are!! This to me is like a shadow. To talk about it is sheer nonsense. Let every man and woman magnify their calling in the Kingdom of God, and He will take care that we have our exaltation.

Sisters come to me and inquire what they shall do, saying, brother A or B taught me so and so. They are as wild as the deer on the mountains. Their ideas and calculations are derogatory to every shade of good, sound sense, and to every principle of the Priesthood of heaven.

Brethren, learn to be patient, and submissive to your duty and callings in life, and not be anxious to accumulate to yourselves that which, when you have obtained, you are at a loss to know what to do with. There are scores of men in this house, that if they could pile up an almost unlimited amount of gold, in a short time would not possess one dime of it. There are also scores of Elders here, if they had five hundred women sealed to them, and a thousand children, they would destroy themselves, and those over whom they exercise any influence. They would not know what to do with them. You want to have another wife; but do you use well the one you have got? It is a bad omen to me when a man wants another wife, and the one he has got is ready to leave him. If you cannot keep the jewel you already possess, be cautious how you take more, lest you lose them both.

I did not design to speak long, as it hurts me. I think I have laid out the text before the brethren, plain enough for them to preach upon it; I wish them so to exhibit the subject before the people, that they may carry it away in their understandings.

Let me hear no more of this "*you must be sealed to me or you cannot get an exaltation.*" If a man gets the widow of a good man, sealed, married to him, with a view to hold control over, and rob every child in that family of their birthright, he will be mistaken. *It will not be.* I say to you, my brethren, young men, you Elders, rise up and magnify your calling, honour the Priesthood, and if a man has stepped up and married your mother under the influence of such an expectation,

TURN HIM OUT OF YOUR HOUSE, AND MAINTAIN YOUR BIRTHRIGHT.

The President sat down in the midst of the liveliest sensations of joy, capable of being manifested by a countless congregation.

Elder E. SNOW followed, on the subject of selfishness and redemption.

Elder P. P. PRATT bore testimony of the truths advanced by President Young and his brethren.

Singing. Benediction by Elder John Taylor.

Two P.M.

Conference called to order by Elder Hyde. Singing. Prayer by Levi W. Hancock. Singing.

Elder TAYLOR gave a sermon on the right of heirship in the Priesthood.

Elder J. M. GRANT remarked—This audience have received as much intelligence as they can well treasure up; this subject of heirship cannot be exhausted, and the legacy bequeathed to the Saints is all the good in heaven and on earth. All Saints should see to cleaning the inside of the vessels, like Moroni of old; and carry out the law of God, &c. &c.

Choir chanted "Judge me, O Lord," &c. Benediction by Levi W. Hancock.

April 9.

Conference called to order by President Kimball at ten A.M.

Singing. Prayer by T. Bullock. Singing.

Elder ZERA PULSIPHER spoke on the mob scenes which he had passed through in Missouri, and of Neil Gillium and his band shooting at prisoners, when they were under guard; also the mob scenes in Illinois, and the killing of Joseph and Hyrum Smith, in Carthage jail, while they were under the pledge of safety, made by Governor Ford, and the leading of this people to this Valley, &c. &c.

Elder ORSON HYDE spoke on the principle of sanctification, and the blessings of the Almighty granted to us, giving the figure of a flock of sheep, shepherds, and their dogs, &c.

Choir sung a hymn. Benediction by Henry Herriman.

Two P.M.

Conference called to order by President Young.

Singing. Prayer by W. W. Phelps. Singing.

Elder T. BULLOCK read the report of the Perpetual Emigrating Fund, (which will be noticed hereafter.)

President YOUNG occupied the time, speaking on various subjects, yet to be reported.

Choir sung "The Spirit of God." Benediction by O. Hyde.

April 10.

Conference called to order by President Kimball at Ten A.M.

Singing. Prayer by P. P. Pratt. Singing.

Elder P. P. PRATT delivered a sermon on heirship.

Matthias Cowley, was unanimously voted to take a mission to Europe.

President YOUNG taught principle—concerning various matters.

P. P. PRATT again arose and said, I am glad I preached, for now I have received more light, and I am thankful for it.

F. D. RICHARDS—The things which have been spoken to us this day, have been rich and precious; and have been given to us, for a high and holy purpose. And then advocated the claims of the Perpetual Emigrating Fund; for the great work of the last days was to gather Israel to where they may be instructed in the way of salvation.

The choir chanted "The Hallelujah Chorus." Benediction by John Taylor.

Two o'clock P.M.

Conference called to order by David Fullmer.

Singing. Prayer by Evan M. Green. Singing.

Elder LORENZO SNOW said he had attended Conferences in Nauvoo and many other places, but we never have had such a glorious Conference as this; alluded to the scenes of persecution which the Church had passed through, and the Book of Mormon being printed in the Danish, French, Italian, and German languages, and in the English language, and in most of the nations where that language was spoken. He then asked a blessing on the bread, and continued—We have occasion to feel grateful for this peaceful situation, and that we shall not have to travel as heretofore, nor suffer any more from the effects of apostates. I feel that glorious things are to come, especially in being sent on missions, to foreign countries, and I feel to say there are hundreds and thousands now living in these vallies, who will live to

go and dwell in the beautiful places in Jackson County, which our fathers have paid for.

President H. C. KIMBALL said he had never seen a better clothed congregation in his life, comparing it with the situation of thousands and millions in the old countries. Complained of some persons, who wanted to rob the dead. I am a believer in the words of Jesus, what a man measures to his neighbour, will be measured to him again, either in this life or the next; and when persons do wrong in Utah, they will be punished for it. We mean to cut the tares down, and not disturb the wheat. A man's damnation will be according to the light and knowledge which he has. In the days of Moses, a man had his head severed from his body, when he had committed adultery, and the woman was stoned to death for it.

L. Snow, asked a blessing on the water.

President H. C. KIMBALL — As soon as the emigration for California comes in, you will see these apostates running to them, to make up some device against our President; but they will be foiled in their endeavours. Be humble and submissive to the authorities that preside over you in the different Branches, and you will be blessed.

President YOUNG—If the world could look upon us in our present capacity, they would surely say, we are a stumbling block. The machinery for making sugar

has been turned over to the Church. We propose to put up the machinery on the north line of the Church Farm. Elder O. Hyde will take the supervision of it. There is not the least doubt we can make the sugar from the beet. We shall never give it up, nor cease our operations, until we manufacture everything we can eat, drink, or wear, from the native element, and make the earth itself like the garden of Eden. We never had such a pleasant April Conference as this before: and a beautiful spirit in it. This Church is a stumbling-block, and Joseph himself was a stumbling-block to this generation.

My soul feels all the time, may God bless you. What is the necessity of a man or woman having any trouble? Sisters, if you expect to be happy in your house, you have to make that happiness yourself, but if you calculate some one has to make a heaven for you, you will be mistaken; then live for God, build up Zion, and fill the earth with the knowledge of God. Let every man and woman be a Saint, and then the yoke is easy.

I appoint the second Saturday in August, at Ten A.M., a special Conference, to call some Elders and transact business, but shall adjourn this Conference to 6th October, 1853. And I bless every man and woman in the name of the Lord Jesus Christ. Amen.

Singing. Benediction by President Kimball.

LIST OF MONIES RECEIVED FROM THE 30TH JUNE TO THE 7TH JULY, 1853.

Thomas Ord	£1	0	4
John Holsall	7	0	0
Thomas Clark	15	0	0
Charles Derry	3	0	0
John B. Pears	5	0	0
John Aird	5	0	0

Carried forward ...£36 0 4

Brought forward.....	£26	0	4
James Walker	8	0	0
Robert Kirkwood	43	0	0
James Robson	5	0	0
John Hyde.....	12	10	0
T. C. Armstrong.....	39	0	0

£143 10 4

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 31.—Vol. XV.

Saturday, July 30, 1853.

Price One Penny.

EPISTLE OF ORSON PRATT,

ONE OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

TO THE SAINTS THROUGHOUT THE BRITISH ISLES, GREETING.

Through the kind providence and goodness of God, I have been permitted once more to visit for a short time some of the Saints in this country. It has been a source of consolation and joy to me to again stand in your midst, and to behold the countenances of thousands, beaming with joy and gladness, because of the great light and important truths which God has revealed, and which the Saints have received. It would have afforded me great pleasure, to have had the privilege of remaining with you sufficiently long to have visited the principal Conferences, but the duties of my mission require my attention in the United States. I shall, therefore, be obliged to take my departure, without seeing many tens of thousands of the beloved Saints, who are dear to my heart for their love of the truth. The ties by which the Saints are bound together, are stronger than the ties of kindred affection; the relationship of the Saints is of a higher order; they are, indeed, born anew, not of flesh and blood, but of the water and the Spirit, becoming the children of the same heavenly Parent; and if children, they are in reality brothers and sisters in a higher and more endearing sense, than those who only sustain this relationship according to the flesh. Jesus says, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." The love which cements the affections of the

Saints for each other, is so much greater than the love of kindred, that they most cheerfully leave fathers and mothers, brothers and sisters, homes and native countries, to enjoy the society of the children of God, and partake, with them, the choice blessings of their great common Father, who has begotten them by the word of truth, and made them heirs of His heavenly Kingdom.

Dearly beloved Saints—Remember the great condescension of our God, in permitting us to live in the favoured generation when the foundation of the Latter-day kingdom is laid; when the voice of God is again heard; when angels have again descended, arrayed in glory, and clothed with eternal powers, to confer the everlasting Priesthood on chosen vessels, ordained before the foundation of the world, through their faith and good works, to hold the ministry of salvation in the latter times, and the sealing powers of life and death among all nations; when the voice of Prophets, and Seers, and Apostles, inspired by the Holy Ghost, is heard, as in ancient times, proclaiming glad tidings of great joy, making known the acceptable year of the Lord, testifying of the day of vengeance of our God, crying repentance to all people, baptizing for the remission of sins, confirming the Holy Ghost upon the meek and humble, gathering out the elect from the midst of wickedness, preparing the way before the Lord, saying

to all people, nations, and tongues, Awake! awake from a deep sleep! arise, and go forth to meet the Bridegroom, for the great day of his coming is at hand; clothe yourselves with the wedding garment; see that your lamps are filled with oil, and properly trimmed and lighted up; for he that is not prepared in all things, shall be cast out, where there is weeping, and wailing, and gnashing of teeth. How great is this message! How important its consequences to all nations! How extensive in its application, both to the living and to the dead! Its foundation is as broad as eternity! Its power is omnipotent, reaching from the highest heavens, penetrating, and circumscribing the world of spirits, as well as the world of flesh; opening the prison doors to the numberless millions of the dead, and connecting ancient generations with the generations to come; arranging all in their own order, according to their obedience or disobedience; redeeming some to honour and glory, consigning others to the punishment due for their sins; uniting in one the righteous of all generations, that heaven may be on earth, and earth in heaven! O ye Saints of the last days, how glorious are your privileges! How great your responsibilities! How inexpressibly happy you will be if faithful! How fearful the consequences, if unfaithful! Language is inadequate to express the future glory and joy that await you, if you are valiant in the testimony of the truth; while on the other hand, no tongue can describe the misery and wretchedness that await the apostates who turn away from the truth, and break the holy covenant of the Gospel, and altogether reject the Kingdom of our God. For, behold, their sins shall not be forgiven in this world, nor in the world to come, but they shall be cursed with the heaviest of all cursings, being withered branches, cut off from the Kingdom of God, dried and prepared for the burning, for whom is reserved the blackness of darkness forever, where their worm dieth not, neither is their fire quenched. Neither is there redemption for such, for they cannot be sanctified by mercy, justice, or judgment, wherefore they must remain filthy still, being devils, and angels to the devil, captivated and bound by eternal chains that cannot be broken. O my dear brethren, avoid the apostate's doom! Do not yield to the least temptation, lest you be overcome, and the Spirit begin to withdraw from you, and

darkness seize upon your minds, and you be led gradually from one degree of wickedness to another, until the Lord rejects you, and swears in His wrath that you shall not enter into His rest, but that you shall be cursed forever.

Dear brethren of the Priesthood, and fellow-labourers with me in the Kingdom of our God, it is to you that God has committed the power to preach the Gospel of salvation, and entrusted authority to administer the ordinances of eternal life. Continually bear in mind the nature of your callings, and seek earnestly to be the Saviours of men, and not their Destroyers. Cultivate sobriety and solemnity of mind, and give not way to a light and trifling spirit. Light speeches, foolish jesting, and much laughter, are calculated to grieve the Spirit, and bring with them darkness of mind, and barrenness of understanding. God hath said, "Let the solemnities of eternity rest upon your minds." He hath also said, "All flesh is corrupted before me, and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven, which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned." If silence reigns among all the hosts of heaven, and all eternity is pained, because of the wickedness of this generation, surely the Priesthood upon the earth should be exercised with the same spirit, and should mourn over the wretched, fallen, degraded condition of mankind. While we rejoice with joy unspeakable in our own happy condition, and in the fore-taste of that glory, of which we shall soon receive a fulness, our hearts should be pained because of the miseries of our fellow beings, and of the fearful judgments which must soon overtake them, because they will not repent. Who can refrain from weeping over our fallen race? What man of God can contemplate, through the light of the Spirit, the awful abominations which prevail, and not be filled with sorrow! All the heavens wept over Lucifer and his angels when they fell; Jesus wept over Jerusalem; the three Nephites who received a partial change, so that death could have no power over them, neither sickness nor pain of body, were filled with sorrow for the sins of the world; the Angels, and all the heavenly host, and even God Him-

self, are pained for the wickedness of man. Shall we then be light-minded, and give way to a trifling spirit? No, brethren, no. Let us gird up the loins of our minds, call upon God, in faith and mighty prayer, that the Holy Ghost may come upon us more abundantly, even the testimony of Jesus, which is the spirit of prophecy, that we may speak by the power and authority of God, as the Spirit giveth utterance, otherwise we shall be found under condemnation, and our garments will not be clean, and the sins of the people will cry mightily against us in the great judgment-day. O, then, brethren, seek earnestly for wisdom to save souls—for power to convince the world of the great message sent down from heaven in these latter-times. Seek to be men of God yourselves, in meekness, in long-suffering, in much patience, in virtue, in soundness of mind, in faith, in much assurance, in stability of character, in hope of an eternal reward, in love to God, and to all men, and to everything that is good. Seek to be patterns of righteousness, in your conversations, in your public speakings, in your testimonies, in your ministrations of the Word and of ordinances, in all your acts, in every word, and deed, and desire, and thought, that you may be blameless before all men, both in the Church and out of the Church, and blameless before the angels who have charge concerning you, and who go before you to prepare the way for your testimony, and blameless before God, who shall bring every secret thing into judgment, and shall justify the righteous, and reward the pure in heart, but shall condemn the wicked, and mete out to them the punishment due for their crimes.

Again, my dear brethren, let me earnestly exhort you to be subject to the powers ordained of God, namely, the Priesthood in all its various branches. Remember whence it came—that it was not originated by man, neither was it conferred upon us by apostate Christendom, but that it came down from heaven, pure and undefiled, and was conferred by the holy Apostles, Peter, James, and John, who are Priests for ever, after the order of the Son of God, holding the keys thereof, that whatsoever they bind and seal, whether on earth or in heaven, is acknowledged and sealed by the Holy One, and recorded in the eternal records, to abide and remain, when all human authority and powers

shall be no more. This heavenly Priesthood is without beginning of days or end of years; it had no origin, but is from all eternity—an endless Priesthood without beginning, being held by an endless succession of Priests, who have inhabited an endless succession of worlds. Each world in this endless succession, has been governed by this eternal power. All other powers not included in this everlasting Priesthood, are usurpations, and must have an end; hence thrones will be cast down, and all human governments vanish away, while this heavenly power will remain unshaken, and abide for ever, and shall be conferred upon the righteous in each successive world to all eternity. Thus, dear brethren, you see the nature of this Priesthood; you see, that the callings, and ordinances, and powers of the Priesthood which we now hold, had no beginning, neither will they have an end. He that receives this Priesthood, is in possession of a power that is from everlasting; and it can be said of him, so far as the Priesthood is concerned, that his authority is from all eternity to all eternity, like unto that of the Holy One, being after the same order.

As the Priesthood is without beginning, so are the laws and ordinances of redemption. The Gospel is everlasting, being the plan by which all fallen worlds have been redeemed from all eternity, and the plan by which all future worlds will be redeemed: All celestial kingdoms are glorified by the same eternal laws, and the inhabitants thereof are made perfect in one by the same eternal plan. As we have received the same Priesthood, the same ordinances, the same great plan, all of which are without beginning, being handed down through an endless succession of ages, and adopted, but not originated, in the councils of eternity, before the foundation of the world for the redemption of this creation; as we have been born into an eternal Kingdom, where powers that are eternal govern and reign, let us be subject to these powers in all things, for they are ordained of God, as the only medium of salvation. To be subject to these powers is life, to rebel against them is death. Also let him who holds these powers, or any portion thereof, beware how he exercises them, lest he abuse them, and bring down wrath upon himself, and the sins of the people be answered upon his head.

Finally, beloved Saints, seek diligently

to obey every word of God, and keep yourselves pure, and virtuous, and holy, that you may have claim on the promises, and be gathered in one, and be prepared in all things for the coming of our Lord; for the day of the wicked is far spent, and the earth must be redeemed, and the day of the righteous come, when the powers of heaven shall come down and dwell in their midst. May peace, and joy, and heavenly gifts, be multiplied upon you, through your faith and obedience to the

Liverpool, July 16, 1853.

word of truth. And may salvation, and glory, and everlasting honour, and eternal lives, be administered to you, through the holy ordinances, in the house of our God which His people are building to His holy name.

And with the most earnest desire for your deliverance from Babylon, and for your eternal welfare, I subscribe myself, your humble servant in the Kingdom of God,

ORSON PRATT.

MAN'S PHYSICAL AND INTELLECTUAL PROGRESS.

FROM A NEW WORK, BY ELDER PARLEY P. PRATT, ENTITLED A "KEY TO THEOLOGY, OR THE SCIENCE OF DIVINE CORRESPONDENCE."

(From the Deseret News.)

Further remarks on man's physical and intellectual progress—philosophy of will, as originating, directing, and controlling all voluntary animal motion. Astounding facts in relation to the speed or velocity of motion, as attainable by physical man. Intercommunication of the inhabitants of different and distant planets.

As I have before remarked, man is a candidate for a series of progressive changes, all tending to develop his intellectual and physical faculties, to expand his mind, and to enlarge his sphere of action, and consequent usefulness and happiness.

He begins his physical, or rudimental, fleshly career, by descending below all things. He has, at his birth, less power of locomotion, or even instinct, than other animals.

His powers of motion are so very limited, that for several months, he is entirely unable to change his locality. Wherever he is placed, there he must remain until removed by the agency of others. He can hardly be said to have a will; or, at least, it is so undeveloped as scarcely to manifest itself by any effort beyond the movement of some portion of his members.

While remaining in this state of mental inability, and physical helplessness, a casual observer, entirely unacquainted with his progress and destiny, might very naturally conclude that this was the climax of his maturity, the natural sphere of his eternal existence.

A few months, however, develop a marked change. He begins to learn the use, and put forth the powers, of his will. The body developed in a commensurate degree, is able to obey that will. Thus commences locomotion. The child crawls

or creeps about the floor; explores the little world, that is to say, the room where he resides, or the adjoining apartment; becomes familiar with its dimensions, bearings, and contents; and recognizes his associates or fellow citizens of the same little world. Thus he becomes familiar with the science of geography and of history, if I may so call it, in his little world.

Prompted by curiosity, he may cast, perhaps, an occasional glance beyond the limits of his own abode. He may contemplate a building or landscape on the other side of the street or field, but with much the same feeling as man, more matured, casts his eyes to the distant planets. He concludes that these distant objects are entirely beyond the reach of his powers of locomotion.

In a short time, however, his faculties, still expanding, develop new and increasing energies. He conceives "big thoughts." He even thinks of dispensing with his plodding, creeping manner of locomotion, and of trying to stand upright, and even make a first step towards walking. It is a great undertaking. He hesitates, doubts, fears, hopes, till finally, being cheered onward in his career by his parents or his nurse, he makes the attempt. After several falls, failures, and disappointments, he at length succeeds in walking two or three steps. O what a triumph in his

powers of locomotion! He is cheered, embraced, overwhelmed, by those who have been watching his progress and encouraging him, until overcome and carried away by an extacy of transport, he falls, blushing, smiling, and exulting, in the arms held out for his reception. He dreams not of a higher attainment. He is now, in his own estimation, at the very highest pinnacle of human development.

Improving in his new mode of locomotion, he soon runs about the yard, along the street, through the field, makes new discoveries, sees new habitations, enlarges his geographical knowledge, and begins to conceive the probability that his views have been too narrow, and that there may be a bigger world, more people, and more buildings, than were dreamed of in his philosophy.

In a few years he may have become familiar with the geography and history of the island or continent on which he lives. He may even begin to aspire after the knowledge of other climes, and to conceive or conjecture, that beyond the limits of the almost infinite expanse of waters, things and beings may exist after the similitude of his own sphere. He longs to overcome the physical barriers which confine him in so limited a sphere, and thus enlarge his acquaintance, his social feelings, his friendships, his affections, and his scientific knowledge.

So boundless and varied is the field, so complicated the obstacles to be surmounted, so vast the preparations, improvements, and inventions to be brought into requisition, that ages and generations have exhausted their energies, and left much still to be done, much which could only be done by the progress and extension of those modern triumphs of art, by which the elements—the fire, the wind, the water, the lightning, submit to the control of man, and become his chariot, his bearer of despatches. By these means, the globe we occupy will soon be explored, the limits, boundaries, and resources, of every dark corner be clearly defined and understood.

Man already moves over the surface of the earth at the rate of fifty, sixty, and even ninety miles per hour, and still he aspires. He contemplates making the air his chariot, and wafting himself through the open firmament at the rate of, perhaps, a thousand miles per hour. Suppose he attains to this, what then? Will the great, the infinite principle within him be

satisfied? No. He lifts his eyes to the contemplation of those myriads of shining orbs on high. He knows, by actual admeasurement, that some of them are much larger than the planet he occupies. He also knows, by analogy, that eternal riches are there, that a boundless store of element and resources are there, that they are treasured there for the use, comfort, convenience, and enjoyment of intellectual and physical beings—beings, for aught he knows, of his own species, and connected with him by kindred ties, or by the law of universal sympathy and affection.

He has reason to believe that there is gold and silver; that there are precious stones, and houses, and cities, and gardens; that there are walks of pleasure, and fountains, forests, brooks, and rivers of delight; that there are bosoms fraught with life and joy, and swelling with all the tender sensibilities of a pure, and holy, and never-ending affection.

Why, then, should his aspirations not reach forth, his mind expand, his bosom swell with love, and his heart beat with the boundless, fathomless, infinitude of thought, of feeling, and of love? Why not be noble and boundless in charity, like the God whom he calls his Father? Why does he not rise from his grovelling sphere in this small island, which floats in the ocean of space, as a small black speck amid the numberless shining orbs? The reason is obvious—it is not for the want of noble aspirations, it is not for want of grand conceptions, it is not for the lack of will. It is because the body is chained, imprisoned, confined here, by the operation or attraction of surrounding elements, which man has not yet discovered the means to control.

It may be said, that the powers of earth enslave him and chain him down, beyond the possibility or hope of escape.

Reader, in order to illustrate this subject, experiment on your own physical and mental powers. For instance—*will* your arm to move, and it will instantly obey you. *Will* your body to go three miles, and it will obey you as fast as it can; perhaps in one hour it will have accomplished the journey assigned to it by your will.

But tie your hand behind you, and then will it to move up and down, forward and backward, and it will make the effort to obey you, but cannot, because it is confined. Chain your body in a dungeon,

bolt and bar the door, and then *will* it to go to a certain place, and it will not obey you, because it is physically impossible.

Unchain this body, provide the means of conveyance at the rate of a mile per minute; the body, at the bidding of the *will*, will then go the three miles in three minutes.

Now, if it were possible to overcome the resisting elements, so as to increase the speed of conveyance for your body—that is, if there were no resisting element to be overcome, your will might dictate, and your body would move through actual space with the speed of light, or electricity. There is no apparent limit to the speed attainable by the body, when unchained, set free from the elements which now enslave it, and dictated by the will.

The lightning on its wiry way would lag behind,

The sun-ray "*drag its slow length along.*"

This immense velocity of locomotion as applied to a body of flesh and bones, or of material elements, may at first thought, strike the mind, as being contrary to the known laws of physical motion.

But let it be recollected, that the vast earth on which we dwell, with all its weight and bulk—its cities, animals, and intelligences, moves through actual space at the astonishing velocity of eighteen miles per second, one thousand and eighty miles per minute, or sixty-four thousand eight hundred miles per hour.

If so vast a bulk of gross, and, in a great measure, inanimate matter, can move through space at a rate of speed so inconceivably great, how easily we can conceive the probability of vastly increased powers of locomotion, on the part of animate bodies, released from their earthly prison, quickened by superior and celestial element, dictated by an independent inherent principle called the will, and urged onward by the promptings of the eternal, infinite mind and affections, in their aspirations for knowledge and enjoyment.

A corporeal, human body, raised from the dead, and quickened by elements so refined, so full of life and motion, so pure and so free from the influences, control, or attractions of more gross elements, will, like the risen Jesus, ascend and descend at will, and with a speed bordering on instantaneousness.

Let us pause, and contemplate for a moment such a being taking leave of the

confines of earth, and sea, and clouds, and air, with all their dark and gloomy shadows. Behold him as he speeds his way on the upper deep, and launches forth in the clear and boundless infinite, bespangled with millions of resplendent orbs. He calculates his distance, and regulates his course, by observing the relative positions of those most familiar to him; and soaring upward still, his bosom swells with an unutterable and overwhelming sensation of the infinitude of his own eternal being, and of all around, above, below him, till, unable to contain his gratitude, and joy, and exultation, he breaks forth in the language of a celebrated British poet, and sings as he flies—

Heaven's broad day hath o'er me broken,
Far above earth's span of sky!
Am I dead? Nay—By this token,
Know that I have ceased to die!

Planets will be visited, messages communicated, acquaintances and friendships formed, and the sciences vastly extended and cultivated.

The science of Geography will then be extended to millions of worlds, and will embrace a knowledge of their physical features and boundaries; their resources, mineral and vegetable; their rivers, lakes, seas, continents, and islands; the attainments of their inhabitants in the science of government; their progress in revealed religion; their employments, dress, manners, customs, &c. The science of astronomy will also be enlarged in proportion to the means of knowledge, system after system will rise to view in the vast field of research and exploration. Vast systems of suns and their attendant worlds, on which the eyes of Adam's race, in their rudimental sphere, have never gazed, will then be contemplated, circumscribed, weighed in the balance of human thought, their circumference and diameter ascertained, their relative distances understood, their motions and revolutions, their times and laws, their hours, days, weeks, Sabbaths, months, years, jubilees, centuries, millenniums, and eternities, will all be told in the volumes of science.

The science of history will embrace the vast "universalum" of the past and present. It will, in its vast compilations, embrace and include all nations, all ages, and all generations; all the planetary systems, in all their varied progress and

changes, in all their productions and attributes.

It will trace our race, in all their successive emigrations, colonies, states, kingdoms, and empires, from their first existence on the great, central, governing planet, or sun, called "Kolob," until they are increased without number, and widely dispersed and transplanted from one planet to another, till, occupying the very confines of infinitude, the human mind of immortal, eternal man is absorbed, overwhelmed, wearied with the vastness, the boundless expanse of historic facts, and compelled to return and retire within itself, for refreshment, rest, and renewed vigour.

Next in order, will be the field of prophetic science. The spirit of prophecy will be poured upon the immortal mind, till, from seeing in part, and knowing in part, man will be able to gaze upon a boundless prospective—a future of still increasing glory, knowledge, light, love, might, majesty, power, and dominion, in which the sons of God—the Kings and Priests of heaven and earth, and of the heaven of heavens, and all their retinue of kingdoms and subjects, will find ample room for boundless increase and improvement, worlds without end. Amen.

HISTORY OF JOSEPH SMITH.

(Continued from page 470.)

Friday, 4th. In company with Vinson Knight, drew three hundred and fifty dollars out of Painsville bank, on three months' credit, for which we gave the names of F. G. Williams and Co., N. K. Whitney, John Johnson, and Vinson Knight. Settled with brother Hyrum Smith and Vinson Knight, and paid Knight two hundred and forty-five dollars; also have it in my power to pay J. Lewis, for which blessing I feel heartily thankful to my heavenly Father, and ask Him in the name of Jesus Christ, to enable us to extricate ourselves from all embarrassments whatever, that we may not be brought into disrepute in any respect, that our enemies may not have any power over us. Spent the day at home, a part of the day studying Hebrew. Warm, with some rain, snow fast melting.

This evening, a Mr. John Hollister, of Portage county, Ohio, called to see me, on the subject of religion, and I spent the evening conversing with him. He tarried over night with me, and acknowledged in the morning, that, although he had thought he knew something about religion, he was now sensible that he knew but little, which was the greatest trait of wisdom I could discover in him.

Saturday, 5th. Weather cold and freezing, with a moderate fall of snow. In the forenoon, studying Hebrew with Dr. Williams and President Cowdery. I am labouring under some indisposition of

health. Slept awhile, and arose feeling tolerably well, through the mercy of God. I received a letter from Reuben McBride, Vilanovia, New York; also another from Parley P. Pratt's mother-in-law, Herkimer county, New York, of no consequence as to what it contained, but it cost me twenty-five cents for postage. I mention this, as it is a common occurrence, and I am subjected to a great deal of expense by those whom I know nothing about, only that they are destitute of good manners; for if people wish to be benefitted with information from me, common respect and good breeding would dictate them to pay the postage on their letters.

I addressed the following letter to the editor of the *Messenger and Advocate*.

Dear Brother—I wish to inform my friends and all others abroad, that whenever they wish to address me through the post office, they will be kind enough to pay the postage on the same. My friends will excuse me in this matter, as I am willing to pay postage on letters to hear from them; but I am unwilling to pay for insults, and menaces; consequently must refuse *all* unpaid.

Yours in the Gospel,

JOSEPH SMITH, jun.

Sunday, 6th. Went to meeting at the usual hour. Gideon Carter preached a splendid discourse.

In the afternoon, we had an exhortation and Communion. Some two or three

weeks since, brother Draper insisted on leaving the meeting, before Communion, and would not be prevailed upon to tarry a few moments, although we invited him to do so, as we did not wish to have the house thrown into confusion. He observed that he "would not," if we excluded him from the Church. To-day he attempted to make a confession, but it was not satisfactory to me, and I was constrained by the Spirit to deliver him over to the buffetings of Satan, until he should humble himself, and repent of his sins, and make a satisfactory confession before the Church.

Monday, 7th. Received a letter from Milton Holmes, and was much rejoiced to hear from him, and of his success in proclaiming the Gospel. Wrote him a letter, requesting him to return to Kirtland. Spent the day in reading Hebrew. Mr. John Hollister called to take the parting hand with me, and remarked that he had been in darkness all his days, but had now found the light, and intended to obey it.

This evening, a number of brethren called to see the records, which I exhibited and explained. Fine sleighing.

Tuesday morning, 8th. At home. Read Hebrew in company with Dr. Williams, President Cowdery, brother Hyrum Smith, and Orson Pratt.

In the evening, preached at the school house as usual, had great liberty in speaking, congregation attentive. After the services closed, the brethren proposed to draw wood for me.

Wednesday, 9th. At home. Wind south, strong, and chilly. Elder Packard came in this morning, and made me a present of twelve dollars, which he held in a note against me. May God bless him for his liberality. Also James Aldrich sent me my note by the hand of Jesse Hitchcock, on which there was twelve dollars due. And may God bless him for his kindness to me. Also the brethren whose names are written below, opened their hearts in great liberality, and paid me, at the committee's store, the sums set opposite their respective names, to wit—

	\$	c.		\$	c.
John Corrill	5	00	Salmon Gee	75	
Levi Jackman	3	25	Harvey Stanley	1	00
Elijah Fordham	5	25	Zem. Draper	1	00
James Emmet	5	00	Emer Harris	1	00
Newel Knight	2	00	T. Jackson	1	00
Tru. O. Angel	3	00	Samuel Rolf	1	25
Wm. Felshaw	3	00	Elias Higbee	1	00

Albert Brown	3	00	George Morey	1	00
Wm.F.Cahoon	1	00	John Rudd		50
Harlow Crosier	50		Alex. Badlam	1	00

\$40 50

With the addition of the two notes
above 24 00

\$64 50

My heart swells with gratitude inexpressible, when I realize the great condescension of my heavenly Father, in opening the hearts of these my beloved brethren, to administer so liberally to my wants. And I ask God, in the name of Jesus Christ, to multiply blessings without number upon their heads, and bless me with much wisdom and understanding, and dispose of me to the best advantage for my brethren, and the advancement of thy cause and Kingdom. And whether my days are many or few, whether in life or in death, I say in my heart, O Lord, let me enjoy the society of such brethren.

Elder Tanner brought me half of a fatted hog for the benefit of my family. A few days since, Elder S. Roundy brought me a quarter of beef. And may all the blessings named above be poured upon their heads, for their kindness towards me.

Thursday, 10th. This morning a number of brethren called to see the records, which I exhibited to their satisfaction. This day my brethren met according to previous arrangement, to chop and haul wood for me. Beautiful morning, indeed, and fine sleighing.

This afternoon I was called, in company with President David Whitmer, to visit Angeline Works. We found her very sick, and so much deranged that she did not recognize her friends and intimate acquaintances. We prayed for and laid hands on her in the name of Jesus Christ, and commanded her in his name to receive her senses, which were immediately restored. We also prayed that she might be restored to health; and she said she was better.

The board kiln had taken fire, and on our return we found the brethren engaged in extinguishing the flames. After labouring about one hour against this destructive element, we succeeded in conquering it, and probably saved about one-fourth part of the lumber. I do not know the amount of loss the committee have sustained, but considerable, as there was much lumber in the kiln. There were

about two hundred brethren engaged on this occasion, who displayed much activity and interest, and deserve much credit. They have also been very industrious, and supplied me with my winter wood, for which I am sincerely grateful to each and every one of them, and shall remember, with warm emotions, this expression of their goodness to me. And in the name of Jesus Christ, I invoke the rich benediction of heaven to rest upon them and their families; and I ask my heavenly Father to preserve their healths, and those of their wives and children, that they may have strength of body to perform their labours in their several occupations in life, and

the use and activity of their limbs, also powers of intellect and understanding hearts, that they may treasure up wisdom, understanding, and intelligence above measure, and be preserved from plagues, pestilence, and famine, and from the power of the adversary, and the hands of evil designing men, and have power over all their enemies, and the way be prepared for them, that they may journey to the land of Zion, and be established on their inheritances, to enjoy undisturbed peace and happiness forever, and ultimately be crowned with everlasting life in the celestial Kingdom of God, which blessing I ask in the name of Jesus of Nazareth. Amen.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 30, 1853.

THE FIRST PRINCIPLES FIRST.—If the Saints of God are to increase in knowledge and wisdom, until the perfect day, they must have principles laid before them, from time to time, of which they were previously entirely or partially ignorant. They cannot increase in knowledge, unless this be the case.

In ancient times the people of God had line upon line, and precept upon precept. Apostles and Prophets were given for the very purpose of feeding the Saints, with knowledge. These officers, and others, were placed in the Church, for the express purpose of perfecting the Saints. And in latter times the Almighty has seen good to restore the Apostleship to the earth, that all the sons of men might, if they would, increase in intelligence, until nothing should be hid from their eyes. Many principles which were well known to the ancients, and which modern generations had lost sight of, through wickedness, have been revealed anew in plainness and simplicity—yea, in such simplicity that a wayfaring man, though a fool, need not err in them. Within the passing year, principles have been unfolded to the Saints, of which, previously, they knew little or nothing. These principles, as they go to the root of the multitudinous social evils that desolate the earth, have caused the hearts of the faithful Saints to rejoice with joy unspeakable, and full of glory. Those persons, whether Saints or sinners, who have objected to the principles named, have manifested opposition from one of two causes—from self-corruption, or from narrow, bigoted views shaped by the false and dark traditions which have been handed down in the world, from father to son, for many generations.

Where opposition to the advanced principles of salvation, is the offspring of deep self-corruption, we think the conscience has become seared as with a hot iron. Such characters must, we fear, experience a foretaste, at least, of the day of burning, ere much hope can be entertained on their behalf. But where opposition to these advanced principles, is the result of early education—of traditions imbibed by the mind, from its infancy, there is hope. Such characters should be carefully and judiciously fed, as their respective capacities may warrant, with the words of eternal life. It is in vain for the Elders to imagine that the mind which is strongly imbued with false

tradition, and whose conceptions are iron-bound by the influence of early education, can receive, at once, the more advanced principles of salvation. Can a man who has been long accustomed to dwell in the profoundest gloom, endure the light of mid-day, if he be brought suddenly to the test? Verily, no. Lessen his gloom by degrees—let light break upon him gradually, from the faintest and most subdued twilight, and if his visual organs be not radically bad, he will by and bye be able to endure the glorious blaze of noon. So it is with the mind of that man who has been educated in the thick darkness of no-revelation. Repentance and remission of sins, if presented in a judicious manner to him, he may be enabled soon to comprehend, and, most likely, obey. But recklessly force upon such a man the doctrines of preaching to, and baptism and ordination for, the dead, of marriage for eternity, of a plurality of wives, of increasing a man's family, by proxy—and what is the result? If you intend to bring such a mind to behold the glory of spiritual day, you lose your labour, you destroy his spiritual vision, or, at best, so seriously injure it, that it will take years to repair the damage done.

Now, O ye Elders of Israel, turn your thoughts upon your own minds, and your past experience, and ask yourselves what principles you comprehended first, and which first filled your expanding capacities, and enlightened your minds, pertaining to eternal salvation. Your answer will be—The first principles of the Gospel—faith, repentance, baptism for the remission of sins, with the promise of the Gift of the Holy Ghost. These were the principles which first caused you to lift up your hearts in unbounded gratitude and hearty thanksgiving to your Father in heaven, for the light and intelligence that He had been pleased to bestow upon your benighted souls. A comprehension of these principles first caused you to sing, with the poet,

"There is a sweet sound in the Gospel of heaven,
And people are joyful when they understand."

When you had obeyed these first principles, you felt strengthened to reach after and circumscribe others, until, from faith to faith, and from strength to strength, you are now able to receive whatever principles are laid before you, from the proper source, and to apply them, as wisdom dictates. Now, it is written that God fashioneth alike the hearts of men. Therefore, if the first principles of the Gospel caused you to rejoice, O ye Elders of Israel, and if these principles were most appropriate for your situation, previous to your entering the Church, they must be most calculated to rejoice the hearts and befit the situation of other men, who are yet in their sins, and ignorance, and darkness. Charity begins at home first, and so does salvation. What is the sweetest sound to a man labouring under a consciousness of his own sin? Repentance, and baptism for the remission of his sins, through faith in a crucified Redeemer. This will soothe the sinner's wounded feelings, and give relief to his burdened soul. What is the greatest consolation to the man who is groping in midnight darkness? The assurance that light is at hand. Expatriate, to a chained and loaded slave, on the beauties and enjoyments of liberty. Does that give him relief? Do you thus become his saviour? No, you give him pain, you become his tormentor. But slip the load from off his back, burst his fetters, and his heart is full of gratitude to you, he appreciates your philanthropy, he calls you his deliverer—the messenger of liberty and heaven to him. Then he is prepared to listen to and understand your rapturous disquisitions on the blessings of freedom, and the way to enjoy, without abusing, them.

Personal and present salvation is what honest people want. What must I, myself, do now, at the present time, to be saved? is the sinner's cry. An honest man feels that he must secure his own peace with God, ere the salvation of kindred and friends

can be accomplished. Such a man also feels that he must first have the load removed which he has now on his back, ere he can bestow much time upon the contemplation of duties and privileges which are years ahead of the present time. For he knows he cannot thoroughly understand those duties, and appreciate those privileges, until he is liberated from the burden that now damps his energies, and impedes his exertions. Of what utility are elaborate discourses upon salvation for the dead, or celestial marriage, to the soul who is panting for the remission of his own sins, and for reconciliation to his God? Such a soul wants to hear the preaching that will suit his own case, to learn something that will exactly meet his own circumstances and satisfy his own desires.

That Elder is the most eloquent and effectual preacher, who discourses most judiciously and seasonably upon the things which the Lord wants the people to do at the present time. These are the things that should be constantly kept before the people, by the Elders, in their teachings. No matter whether the audience be Saints or sinners, the burden of the principles laid before the audience should be those which they would manifest the greatest wisdom in immediately acting upon in the order that might be pointed out. If the audience be Saints, let them know their duties of the week, of the day, then the Saints may be stirred up to perform those duties, and be prepared for the duties of the morrow, or the next week. If the audience be sinners, let them know that the first duties required of such persons, after they believe, are repentance, and baptism, promising them remission of sins, and the Gift of the Holy Ghost. So shall the words of the Priesthood be sought after, and relied upon, to the ends of the earth, by Saints and sinners, as words of life and salvation, and they shall appear as "apples of gold in pictures of silver."

But when the principles pertaining to present duties are perfectly understood by the Saints, they should earnestly seek after, and they should be carefully instructed in, every principle revealed from heaven, or that exists upon the earth, that they may be fully informed of their privileges and of the doctrines of salvation, and be increasing and becoming more perfect day by day. Let the Saints first learn perfectly the things that concern them to day, and then press forward with all diligence to obtain all other knowledge of doctrine and principle, until they shall attain to a fulness. But let not the things of the present be forgotten by the Saints, in their over anxiety to seek after the things of the future. Search diligently and perseveringly for all knowledge—first the immediately useful, then all other species of knowledge as circumstances and capacity allow. By such a course the Saints will be ever able to give a reason for the hope that is within them, and will be able to stand in the day of tribulation, to miss the apostate's fate, and ultimately to overcome, and to be crowned with eternal glory in the Kingdom of our God.

Certain contentious persons sneeringly say that the Latter-day Saints have one class of doctrines for the initiated, and another class for the uninitiated. The Latter-day Saints have certain truths to teach unto the people, and, as the mind of man is so constituted as to be unable to receive all truths at once, it naturally follows that, if man receives all truths, he must receive them on a graduated scale, or, in Scripture language, he must receive line upon line, precept upon precept, here a little and there a little. The Latter-day Saints act upon this obvious, simple, natural principle—they could not do otherwise. All teachers act upon this natural law. The ancient Apostles acted on the same plan—the nature of the mind of man is such that the Apostles could not have acted otherwise. Paul had milk for babes, strong meat for men and women in Christ, and things unlawful to utter, of which we have no account that he gave any idea, to a second person—they might have been, and might

now be, received and understood in the same way that Paul received and understood them. What is the use of attempting to teach a child grammar, before it knows words or letters? Where would be the wisdom of attempting to teach a boy the Rule of Three, before he knew how to add, subtract, or multiply? Such attempts would be folly. Yet some men—"Anti-Mormons," are thus far foolish, or pretend to be. But we apprehend a great many men are more wicked than foolish. There are no persons so blind as those who will not see, or so deaf as those who will not hear, or so dull as those who will not comprehend.

However, a word to the wise is sufficient. He that hath ears to hear, let him hear.

HALF YEARLY STATISTICAL REPORTS.—We have greatly desired to be able to furnish a Statistical Report for the Half-year ending June 30th, which would appear consistent with our last Report, and thereby show that a correct system of Record keeping existed among the Conferences; but in this we are disappointed. Our instructions upon this subject, in *Star* No. 5, of the present Volume, appear in many instances to have been quite neglected or misunderstood, and Conferences are still continuing to erase the names of those who are lost to them, or are neglecting to represent them in the sum total.

One moment's reflection will show that it is both unlawful and unjust, to cut off persons from the Church, or to erase their names from the Records, simply because their place of residence is not known. We cannot conceive it to be an act of *mercy* to erase the names of lawful members from the Church Records, where there is no evidence against them, neither can we conceive it to be an act of *justice* or a lawful act, when no law will justify it. If, therefore, such unlawful and unrighteous acts are recorded in heaven, it will be to the condemnation of those who performed or sanctioned them, while the names of those who have once been recorded both on earth and in heaven, are still retained in the heavenly archives. Heaven will ever refuse to sanction injustice, especially when inflicted upon her own children. When men and women once embrace the New and Everlasting Covenant, their names should represent them upon holy Records until they are proven to be unworthy.

We repeat again, that all such names should be preserved, and represented in the sum total of each Conference report. All due exertions should be used to trace out lost members, and as fast as it is known that they have removed, and are represented in other Conferences, or are dead, or have emigrated, they should be correctly represented, according to the facts of the case.

Presidents of Conferences should compare each half-yearly report with the previous one, before sending it to us, and know that they agree; and all Presidents of Branches should observe the same rule with their Branch reports. This duty resolves itself directly upon Presidents of Branches, for if Presidents of Conferences do not get correct reports from the Branches, they cannot furnish us with correct reports of the Conference. And if we cannot get correct reports from the Conferences, we cannot furnish one to the public. Presidents of Conferences should keep a copy of the report they receive from each Branch and they can discover at a glance whether the succeeding one agrees with it, and can have all errors corrected before sending theirs to us.

There was a great deficiency in the total number of our last statistical report, and we have a deficiency of four hundred and seventy-eight in our present report, while if the full number emigrated the last half year had been represented, the deficiency would be still greater.

We would call the attention of Presidents of Conferences, and of Branches, to our

remarks in *Star* No. 5, in connexion with these; and as nearly all of them will have the privilege of furnishing a report of the same Branches and Conferences at the close of the year, we hope to receive something which will answer our expectations, and reflect credit upon those who have this high duty to perform.

FOREIGN CORRESPONDENCE.—*The Emigration over the Plains*—Keokuk, June 19th, Elder I. C. Haight writes. The company that went on the *Camillus*, had arrived. Companies of the Saints had started from Keokuk, as follows—Elder J. W. Young, with thirty-two wagons of the £10 Saints, and about ten wagons of others; Elder C. H. Wheelock, with thirty wagons of the £10 and P. E. Fund Saints, and ten or fifteen wagons of others; Elder Jacob Gates, with twenty-two wagons of the £10 and P. E. Fund Saints, and a few wagons of others; Elder C. V. Spencer, with about forty wagons, fitted out by the company; Elder A. M. Harmon, with twenty-two wagons of the P. E. Fund Saints. Elder Brown was to start on the 20th, with ten wagons of the £10 and P. E. Fund Saints, and ten wagons of others.

HOME CORRESPONDENCE.—*Hull Conference*—Hull, July 4th, Elder J. T. Hardy writes. At Hull the meetings were well attended, a spirit of inquiry prevailed, and baptisms were frequent. In the country villages, where Branches existed, little or no desire for the truth was manifested by the world. Some of the new fields of the travelling Elders presented good prospects. A determined and violent opposition was manifested at Selby, stoning and fierce threatenings being dealt out to the Elder who was preaching there, the mob being abetted by a notorious anti-Mormon.

PRAYER FOR THE SAINTS IN CAMP.

Almighty God our Father in the heavens,
Who led forth Abraham to a land unknown,
A promised heritage to him and his;
And from the clime of slaves and bondage
sore,
Brought forth thine ancient people Israel,
With mighty purpose and outstretched arm,
Declared in miracles by sea and land,
And did bestow the cloudy shade by day,
And pillared fire by night; O now look down,
With tender, watchful, providential care,
Upon thy gathering thousands now encamped
On western plains, with hearts and face set
As flints toward Zion. Let thy Saints now
prove
Thou art the same to day as yesterday;
And wheresoever thou art truly sought,
Thou pourest out thy blessings measureless.
Preserve thine Israel's camp from sickness'
power,
And fell disease and death let not come near.
Let not the taint of foul apostacy
Canker their souls, and turn them from the
rod—
The iron rod—the Priesthood's influence;
But save them, Lord, from the Destroyer's
snare;
Their cattle bless, giving them fitting
strength.
At eve-tide, when the curling smoke ascends,
O may the cheerful songs of Zion rise,
Liverpool,

Bespeaking heartfelt gratitude and joy.
When darkness veils the earth, and all around
Is locked in calm and soft repose, except
The outcast, crafty, prowling Indian,
O then preserve thy Saints from every harm,
Then look upon the wandering Lamanites,
Those tribes, though now degenerate, yet in
truth,
The remnants of a once delightful race,
And heirs of future Priestly promises;
And may thy Spirit's latent influence
Touch their rude hearts with secret soften-
ing power,
Disposing them to acts of friendship fair,
And tender favour towards thy homebound
Saints.
And lastly, may these Saints reach Zion's
vales
In peace and safety, and such welcome meet
As shall for ever banish from their minds
Regret of labours, trials, dangers, past.
And with thy Saints now there, may these
we pray,
Contribute to uprear, to thy Great Name,
The Mountain Temple's spire, whose saving
courts
Shall soon be thronged with Saints from
every clime,
Filling the nations of the earth with fear
And dread of Zion, of her righteous laws,
Her Holy Priesthood, and her glorious King.

JOHN JAKES,

remains in New York, in connection with these; and as nearly all of them will have the privilege of furnishing a report of the same Branches and Conferences at the close of the year, we hope to receive something which will answer our expectations, and reflect credit upon these.

STATISTICAL REPORT

OF THE

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS IN THE BRITISH ISLANDS,

FOR THE HALF-YEAR ENDING JUNE 30TH, 1853.

CONFERENCE.	Branches.	S'vnties.	H. Prsts.	Elders.	Priests.	Teachers.	Deacons.	Excom.	Dead.	Emig'd.	Baptized.	Total.
1 Manchester	36	1	1	185	173	127	57	46	19	175	155	3166
2 London	40	1	1	186	130	104	60	135	13	161	280	2420
3 Birmingham	20	3	0	129	147	86	64	103	16	103	166	1827
4 Norwich	26	1	0	57	73	47	28	49	5	95	160	1059
5 Liverpool	11	2	0	56	60	41	21	27	8	85	65	1005
6 Nottinghamshire	17	1	0	66	62	50	27	72	13	32	93	930
7 Sheffield	19	1	1	61	54	33	20	113	6	17	74	888
8 Bradford	22	0	0	72	58	39	16	43	0	34	120	846
9 Cheltenham	23	2	0	73	43	36	25	34	9	19	45	809
10 Preston	14	1	0	62	47	40	13	15	10	14	27	696
11 Herefordshire	25	1	0	63	46	34	17	27	10	114	41	680
12 Warwickshire	28	1	0	68	42	35	18	19	2	21	31	670
13 South	16	2	0	35	41	27	24	18	14	33	50	655
14 Bedfordshire	19	2	0	38	48	19	20	41	7	42	73	648
15 Newcastle-on-Tyne ...	16	3	0	63	40	32	20	43	17	33	109	627
16 Kent	22	0	0	46	37	32	16	44	3	39	72	602
17 Southampton	20	2	0	28	37	23	8	48	3	60	99	581
18 Worcestershire	15	0	0	36	22	17	13	61	11	48	58	562
19 Reading	18	1	0	53	28	28	19	14	2	30	42	540
20 Staffordshire	13	1	1	66	46	21	20	35	6	15	30	475
21 Wiltshire	14	2	0	33	34	20	22	31	9	26	40	463
22 Lincolnshire	19	1	0	35	34	20	7	48	4	36	55	405
23 Derbyshire	13	0	0	33	30	20	10	32	6	11	22	405
24 Leicestershire	11	2	0	25	22	17	13	28	1	32	33	396
25 Essex	15	0	0	28	21	17	13	32	1	16	60	326
26 Hull	7	0	0	21	17	13	3	6	3	17	22	292
27 Cambridgeshire	10	1	1	15	27	12	6	11	2	37	27	291
*28 Dorsetshire	7	0	0	14	10	12	12	18	1	0	24	261
29 Land's End	6	0	0	17	12	13	6	13	2	12	26	230
30 Shropshire	8	1	0	20	11	9	6	6	3	12	42	223
31 Carlisle	4	1	0	13	7	7	3	5	1	0	7	161
32 Glamorgan East	31	0	3	240	105	99	74	297	28	86	95	1841
33 Monmouthshire	19	0	0	84	23	30	27	26	3	19	26	583
34 Glamorgan West	19	0	0	68	35	30	21	10	3	20	44	497
35 Llanelly	9	0	0	60	9	19	12	7	5	19	6	346
36 Pembrokeshire South..	13	0	1	38	9	6	6	5	1	8	41	214
37 Brecknockshire	10	0	0	34	13	7	10	11	0	2	2	170
38 Caermarthenshire	8	0	1	26	10	5	7	3	2	6	15	170
39 Denbighshire	5	0	0	15	6	5	3	9	1	12	8	118
40 Flintshire	4	0	0	20	4	4	2	7	0	2	7	117
41 Cardiganshire	6	0	0	14	7	3	2	5	0	0	8	114
42 Merionethshire	5	0	0	14	2	1	1	0	0	0	4	65
43 Pembrokeshire North..	5	0	0	14	3	3	1	2	0	0	9	55
44 Anglesea	5	0	0	10	5	1	1	4	0	0	5	54
45 Dyffryn Conway	3	0	0	11	5	4	3	1	0	1	5	53
46 Glasgow	19	2	0	103	78	101	25	87	12	73	49	1634
47 Edinburgh	19	0	0	56	44	35	14	37	8	45	64	723
48 Dundee	7	1	0	21	13	10	6	18	1	11	28	323
49 Kilmarnock	8	1	0	28	13	17	9	22	3	11	19	263
50 Belfast	3	1	0	7	4	2	1	0	0	19	8	70
51 Dublin (Branch)	1	0	0	5	1	1	1	0	0	2	3	36
52 Londonderry (Branch)	1	1	0	2	3	0	0	5	0	1	5	23
53 Isle of Man	3	0	0	11	3	2	1	3	0	16	2	82
Total	737	40	10	2578	1854	1416	834	1776	274	1722	2601	30690

* Last Half year's Report.

PRESIDENCY OF THE CHURCH IN THE BRITISH ISLES.

President.

Samuel W. Richards.

Counsellors.

Daniel Spencer,

John Van Cott.

PRESIDENCY OF THE CHURCH IN WALES.

President.

William S. Phillips.

Counsellors.

John Davis,

Dan Jones.

PASTORS, OR PRESIDENTS OF DISTRICTS.

President.

District.

John Van Cott,

Birmingham, Worcestershire, Cheltenham, and Herefordshire Conferences.

Benjamin Brown,

London, Reading, Kent, and Essex do.

John S. Fullmer,

Manchester, Liverpool, and Preston do.

Dorr P. Curtis,

South, Wiltshire, and Land's End do.

Edward Bunker,

Sheffield, Lincolnshire, and Bradford do.

Richard Cook,

Warwickshire, Bedfordshire, Cambridgeshire, and Norwich do.

Chauncey G. Webb,

Newcastle-on-Tyne, Hull, and Carlisle do.

James G. Willie,

Southampton, and Dorsetshire do.

Charles Smith,

Derbyshire, Leicestershire, and Nottinghamshire do.

Sylvester H. Earl,

Staffordshire, and Shropshire do.

Thomas Jeremy,

Western Glamorganshire, Llanelly, and Carmarthen do.

Daniel Daniels,

Cardiganshire, North Pembrokeshire, and South Pembrokeshire do.

John Parry, jun.,

Merionethshire, Anglesea, Dyffryn Conwy, Denbighshire, and Flintshire do.

Robert Campbell,

Glasgow, Edinburgh, Dundee, and Kilmarnock do.

John McDonald,

Belfast Conference, and Londonderry Branch.

PRESIDENTS AND SECRETARIES OF CONFERENCES.

President.

Secretary.

President.

Secretary.

1 Perry Green Sessions,	James Johnson.
2 James Marsden,	T. C. Armstrong.
3 Abraham Marchant,	Charles Jones.
4 John Hyde,	
5 Alex. F. McDonald,	George Turnbull
6 Henry Savage,	John Pimm.
7 William Glover,	J. C. Sanderson.
8 John Albiston,	Henry J. Jarvis.
9 John Robinson,	William Clark.
10 Robert Menzies,	John Foley.
11 Thomas Williams,	Henry Waldon.
12 Graham Douglas,	John Hole.
13 Hugh Patrick,	Rush McDonald.
14 Job Smith,	Joseph Hyde.
15 Thomas Squires,	Ebenezer Gillies.
16 John Lewis,	Jas. Albon, jun.
17 George Bramwell,	Chas. R. Savage.
18 Matthew Rowan,	John Kelly.
19 William G. Mills,	T. J. Bryceson.
20 Joseph Westwood,	William Wright.
21 John Barker,	Henry Fulstone.
22 Charles Derry,	
23 William McGhie,	John Bush.
24 Edward Frost,	Thos. Harrauld.
25 Martin Slack,	Chas. W. Penrose
26 John T. Hardy,	A. S. Green.
27 J. V. Long,	Jno. M. Brown.

28 Isaac Allred,	
29 Joseph Hall,	Samuel Francis.
30 John O. Angus,	Jesse Gardiner.
31 Millen Atwood,	John Irving.
32 Dan Jones,	William Lewis.
33 Thomas Giles,	G. W. Davies.
34 Robert Evans,	George Bywater.
35 Dewi E. Jones,	A. L. Jones.
36 John Price,	John Gibbs.
37 J. D. Roberts,	Evan E. Morgan.
38 Thos. C. Martill,	Isaac Jones.
39 Jno. Parry, jun.,	Griffith Roberts.
40 John N. Jones,	Lewis Davies.
41 John Evans,	David John.
42 W. W. Richards,	John Davies.
43 Phillip Sykes,	Thomas Evans.
44 William Simms,	John Davies.
45 Richard Roberts,	William Davies.
46 Edward Martin,	Patrick Lynch.
47 T. W. Brewerton,	F. C. Robinson.
48 Andrew Ferguson,	James Mair.
49 Joseph Booth,	Patrick Lynch.
50 John McDonald,	
51 Gilbert Clements,	H. E. Bowring.
52 Thomas Ord,	Hugh Sheppard.
53 Andrew Galloway,	James Duff.

VARIETIES.

HEAT IN NEW YORK AND PHILADELPHIA—DEATHS FROM EXHAUSTION.—The week ending June 25th was one of dreadful heat in the above cities, the thermometer ranging in the day from 92 to 80 degrees. In New York sixty deaths occurred by *coups de soleil* (sun strokes), or exhaustion produced by the weather—thirty-seven in one day. In Philadelphia, more than twenty. In no former year had there ever been such wholesale mortality from the stroke.

POLICE INTELLIGENCE.—*Andrew Hepburn*, the Anti-Mormon lecturer, so be-praised in the *Chronicle*, and patronized by Mr. C. Naylor, of bribery notoriety, was charged as a begging impostor.—P. C. 5, saw him go into a shop on the Market Hill, and suspecting his object, followed him. He had a begging petition, headed by C. W. Naylor, 5s.; it also contained the names of T. H. Naylor, 3s.; R. L. Ind, (solicitor,) 2s. 6d.; C. Balls, 2s. 6d., &c., &c.—The Policeman informed the Bench that he had seen Hepburn reeling drunk in the streets the day before; and on several other occasions he had seen him very much intoxicated in the streets.—Mr. NAYLOR (the barrister) appeared for Hepburn, and was about making a speech against Mormonism, when he was checked by the Mayor. He then defended his client, saying he had as much right to go about on such an errand, as ladies had to collect shillings for Missionaries for Western Africa. As to his getting drunk, all men had their little weaknesses.—The MAYOR reminded Mr. Naylor that they must look to antecedents; this man was collecting money, and evidently getting drunk with the proceeds. Hepburn was then dismissed with a caution.—*Cambridge Independent Press*, June 18.

NOTICE.—We are requested, by Elder Job Smith, President of Bedfordshire Conference, to notice that Elder Joseph Chapman, late General Book and Star agent to the above-named Conference, has been excommunicated from the Church, for absconding with money belonging to the Conference.

ADDRESSES.—Moses Thurstin, care of Charles Holt, Plumber and Glazier, Old Spittlegate, Grantham, Lincolnshire.
John McDonald, 15 Church Lane, Belfast.
James Pace, Mr. Matthew Leno's, jun., Chapel Street, Hemel Hempstead, Herts.
Benjamin Brown, 41, Globe Road, Mile End, London.
J. T. Hardy, 6, Frederick's Place, Great Thornton Street, Hull.
William McGhie, 1, Castle Street, Derby.
William Empy, 83, Union Street, Ardwick, Manchester.
James T. Park, care of Miss Knight, near the Somerset Inn, Bridport, Dorset.

LIST OF MONIES RECEIVED FROM THE 7TH TO THE 14TH JULY, 1853.

Australian Mission (Murdoch & Wandell) £10 0 0	Brought forward.....£43 4 3
George W. Davies..... 12 0 0	John B. Pears..... 5 0 0
T. C. Armstrong 11 0 0	John Holsall 5 0 0
William McGhie 5 0 0	Griffith Roberts 1 0 0
Samuel Church 5 4 3	John Kessell 3 3 9
Carried forward ...£43 4 3	£57 8 0

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

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MONOGAMY, POLYGAMY, AND CHRISTIANITY.

Monogamy, or single marriage, (that is, marriage to one wife at once,) is an old Roman practice, adopted by the Roman Church, and thus introduced into Christendom. Whether the Apostles taught it or not we cannot say, as St. Paul enjoins it only on bishops, thereby, however, inculcating the propriety of it without enforcing it as a rule. No Roman was allowed to have two wives at once, but was liable to be punished for bigamy. Marc Antony was the first Roman who had two wives. Julius Caesar attempted to have a law passed in favour of polygamy, but could not effect it. It was no doubt owing to this national custom amongst the Romans, that the early Roman ladies were so distinguished for their personal dignity and propriety of conduct. Woman held a much higher rank amongst the Romans than amongst the Jews. The early Christians so naturally adopted this habit of Roman respectability, that we are apt to ascribe the monogamy of the western world to Christianity; but this is a mistake. There is no evidence of it either in Scripture or in history. Nay, it is a well-known fact, that even concubinage was sanctioned by the early Church. A man was allowed to keep a concubine without marriage, but not a concubine and a wife together. (See Bingham's *Antiquities*, Book xvi, c. 11.) To return to the habits of the early or primitive Church would be a retrograde movement; and therefore, even if the Mormons can show that there is nothing against polygamy in the New Testament, it will be of little service to them. It is the practice of an age of barbarism.—*Family Herald*, July 2.

The other day, our eyes came across the above paragraph, and we thought that if inserted in the *Star*, with a word of comment, the whole might prove acceptable to those good Christians who think the principle of polygamy to be an innovation on Christianity.

We have heretofore said, more than once, that polygamy and primitive Christianity were not inimical to each other, that neither the New nor the Old Testament had a line of condemnation for the principle of a plurality of wives, and that the practice of this principle, in righteousness, was not displeasing in the sight of God. We have given Scripture references upon the matter, but all Christians are not convinced. Some have a notion that, in primitive times, monogamy was the universal law amongst Christians, and that Christ made void the Old Testament

ideas and teachings concerning the propriety of a man's having more than one wife. Two witnesses are better than one. The *Family Herald* comes forward, with profane historical references, to assist in the enlightenment of such unbelieving Christians. He assures them that many "are apt to ascribe the monogamy of the western world to Christianity; but this is a mistake. There is no evidence of it either in Scripture or in history. Nay, it is a well-known fact that even concubinage was sanctioned by the early Church." How do the Christians feel to hear this, not what the "Mormons" say, but what the Protestants say?

But this is not the worst feature for the Protestant Christians to look upon. Mr. *Herald* here plainly tells them that they have derived their strict monogamic system from the Roman Catholic Church.

Protestant Christians agree to call this Church Antichrist, the great whore who sitteth upon many waters, the mother of harlots and abominations of the earth, and a variety of other not very chaste or beautiful titles. And the Protestants affirm stoutly that the Roman Catholic Church richly deserves these titles. Well, let us believe the affirmations of the Protestants concerning their venerable mother, lady Rome. Let us take for

with a protector, and consequently could not answer the end of their creation, and would be left open to the passions of the unprincipled. To give these females a shadow of protection, and perhaps to balance the marriageable disproportion of the sexes, Rome has institutions where young women are encouraged to take vows of perpetual celibacy, with the idea that a thorough conquest over, or rather an extermination of, sexual desire is peculiarly

daughters of this ancient lady say of her. Let us believe that the Roman Church is indeed the great whore, the mother of harlots and abominations of the earth. What then? We are led to notice three things. First—The Romish Church is lewd. Second—The daughters of the Church of Rome are lewd. Third—The principal abominations upon the face of the earth are the practices introduced by the Church of Rome, and persevered in by herself and daughters. Let us briefly consider these charges separately, and see how far they can be substantiated.

First—*The Church of Rome is lewd.* The relation of the sexes is a matter of vital importance. Marriage—the legal union of the sexes, is the legitimate foundation of society. The laws regulating the union of the sexes are of the first importance, for if the foundation of society be bad, the superstructure must go to ruin. The Lord ordained marriage for all who were worthy, and the Apostle Paul said marriage was honourable in all. Incidental to certain exigencies, the same Apostle gave counsel that those who married did well, but those who did not marry did better; and also that it was well for Bishops and Deacons to have one wife each. The Roman Church, with all the blindness characteristic of those who follow the letter, and miss the spirit, has founded arbitrary laws upon the basis of Paul's incidental and local counsel. Her priests are forbidden to marry at all, and no one within the pale of her influence is permitted to marry more than one wife. Rome has thus strained this counsel of Paul, until she acts in direct opposition to other of his teaching. Under her influence, providing the sexes were equal in number, and it were the design of the Almighty to bestow the blessings of wives and children equally among the righteous and the wicked who might marry, still a portion of the female sex could not be blessed

sion, for if the connection of man and woman were offensive to our Maker, He could possibly have prevented all connection and all desire, by making no distinction of sex. But it seems childish to speak of such doctrine as voluntary perpetual celibacy, were it not that many people are corrupted through it. The teaching of Christ, and the Apostles, (excepting the incidental advice of Paul,) and the old Prophets, recorded in the Bible, wisely leaves open the subject of marriage, as to whether a man should have one wife or several wives, those inspired teachers knowing that a righteous man would strive to do right any way. Men, un-inspired men, bind each other with chains, but the spirit of the Gospel of Jesus makes men free to do right in all things.

In consequence of these foolish laws and traditions the earth abounds in wickedness. Licentiousness prevails among all nations. Adultery is so common as to be scarcely considered a punishable crime. Hundreds and thousands of women, prevented by law from becoming the wives of good men whom they love, and obeying the impulses God has endowed them with, either throw themselves into the arms of those men they love, (though such men be previously married,) or become the wives of wicked, brutal men who, by their actions, evince that they have not the shadow of a right to the control of a woman's affections or person, or of a posterity. In the first case, infamy is the result; in the second, moral prostitution; in both, a life of misery—all through the traditionary, foolish, unchristian, ungodly restrictions of an apostate Church, respecting the gratification of those desires which the Almighty planted in the bosom of man and woman for a wise and happy developement. Thus, under the colour of chastity of the purest cast, does Rome manifest, to one who judges not by the outward appearance, that the spirit which

actuates her is a spirit of gross lewdness. Notwithstanding her immaculate professions, the bent of her genius is to lewdness. Profession is not possession. As modest as a harlot, is synonymous with a vulgar proverb.

Second—*The daughters of the Church of Rome are lewd.* By the harlots—the daughters of the Church of Rome, may be understood all those societies whose pedigree can be traced up to her, and all those who adopt those of her principles and practices which foster lewdness. The whole Protestant world, according to their own showing, come under condemnation here, for as Rome enforced the one-wife system upon the Christian world, the Protestants, to prove their lineage to Rome, have followed in her track, and have continued the law of monogamy to this day. None of the Protestant societies have shown themselves pure and godly enough to condemn that law, though they could find no Scripture to support it. Luther and Melancthon allowed polygamy, but they counselled against it, though, strange to say, Luther confessed that he could not see that it came in opposition to Holy Scripture. And some amongst the divers hosts of Protestants will not even advocate monogamy, but, with their venerable mother, recommend the adoption of perpetual celibacy. And thus do the whole body of the Protestants, while professing otherwise, proclaim their true lewd character and lineage, and consequently among Protestant nations we find licentiousness prevails to an alarming extent. And the proudest, and, professedly, most Christian cities take the lead in this demoralizing business.

Third—*The principal abominations upon the face of the earth are the practices introduced by the Church of Rome, and persevered in by herself and her harlot daughters.* Had the question of monogamy or polygamy been left open, and allowed to work according to the law of God, the tributaries and streams of lewdness would have been checked and dried up long before this time. The startling figures on prostitution would not have found their way among the statistical tables of the nations. But this would not have suited the mother of harlots, nor her daughters—it would have ill comported with their genius; consequently she, in all her holiness and purity, set to work so to alter or modify the law of God as to leave

her a chance to work out her true character; and her daughters, whilst ostensibly condemning her apostacy, have virtually sanctioned it by continuing those practices which principally differ from the laws and ordinances of God. And so full is the earth, of the consequent abominations, that the Almighty has declared that all mankind have gone astray, and the kings and nobles of the earth especially have corrupted themselves through the multitude of her enchantments, and have committed fornication with her. And, according to the prediction of His Apostle John, the Lord has commissioned His servants to trumpet forth the command to the pure among all nations—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." The pure in heart are commanded, for two reasons, to separate themselves from her—that they partake not of her sins, and that they receive not of her plagues. So full is the earth, of her abominations, that even those who would do right are in danger whilst in her midst—they are liable to imbibe her false and ungodly traditions respecting marriage and celibacy, and consequently to act upon them, and thus render themselves liable to share in the plagues which God has determined to pour out upon her, as a punishment for her abominations. By going out from her midst, those who love righteousness can renounce her traditions, and be taught more perfectly in the laws of the Lord, so that the earth may not be altogether cursed and desolated in the day of the fierce anger of the Almighty. It is of no use to disguise the fact that things have come to this pass—men must either take sides with the mother of harlots, and with her monogamy, and celibacy, and prostitution, or take sides with the Almighty, and with His holy law of polygamy, and sexual purity. Eventually none can stand neutral—all must take one side or the other.

We will now offer a few further remarks upon our text. The personal dignity and propriety of conduct which distinguished the early Roman ladies, was, we think, the result of that proud and lofty spirit that pervaded the Roman community ere luxury undermined republican vigour and honour, rather than of the monogamic relations of the sexes. Polygamy, as it may be handled, is a mighty instrument for good or evil.

When apostacy prevailed among the Jews, no doubt the principle was much abused, and consequently woman then was not treated with that consideration and respect to which she was entitled. But we cannot conceive that the heathen Roman nations understood and appreciated the true character of woman, better than those Jews who were favoured with the revelations of the Almighty concerning the purposes of man's and woman's existence. This does not seem reasonable. If a people who have been the favourites of heaven, and the recipients of revelations from heaven, sin and fall, the degradation of that people becomes proportionate to the height they had advanced in heavenly knowledge and intelligence. The greatness of a fall is always dependent on the height from which the fall is made. This is the reason why the Jews are represented, in the Bible, as at one time pursuing the highest virtues, and at another the lowest vices. Whilst the Jews practised polygamy in complete accordance with the law of God, they must have entertained more just and elevated views of the worth of woman, and the respect and consideration to which she was entitled, than any heathen nation could have done. But when the Jews gave way to sin, their very superior privileges and knowledge opened the way for, and qualified the apostates to work, far greater wickedness than the heathen could have done. When the Jews became transgressors before God, the polygamic relations of the sexes, instead of fulfilling the law of God, and honouring human nature, became powerful instruments of licentiousness, ministers of reckless lust, providers for unbridled passions. Apostates are cursed with the heaviest cursings, because such characters have been favoured with superior knowledge, and their superior knowledge qualifies them for sounding the lowest depths of wickedness.

The *Herald* says—"To return to the habits of the early or primitive Church would be a retrograde movement; and therefore, even if the Mormons can show that there is nothing against Polygamy in the New Testament, it will be of little service to them. It is the practice of an age of barbarism." This is a wonderful discovery, truly—one that opens wide the floodgates of apostacy to all the world, and palliates the multitudinous perversions of Gospel truth, and the diverse changings of the ordinances and institutions of the Most High God, which perversions and

changings have, for seventeen centuries, cursed the nations of the earth, and filled the world with darkness, corruption, and death, and will yet bring down the hot vengeance of the Almighty in the terribly exquisite judgments of the last days. What says the Prophet? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." But now we are taught that to go to the law and the testimony is a "retrograde movement!" a relapse into "barbarism!" Again—"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." O, no, say our modern teachers, that would be a "retrograde movement," those are the "practices of an age of barbarism." O, no, "We will not walk therein." Then what saith the Lord to such? "Also I set my watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. Therefore, hear, ye nations, and know, O congregation, what is among them. Hear O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices sweet unto me. Therefore, thus saith the Lord, Behold, I will lay stumbling-blocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish."

As high as the heavens are above the earth, so are God's ways above man's ways. To the polished, artificial society of the present day, a return to the purity of primitive customs, as far as those customs are inculcated in the law of God, may appear a "retrograde movement," a return to the "practice of an age of barbarism," but to the pure in heart the matter presents a contrary appearance. Most admit that the social fabric is radically rotten, and if so, we must go to the foundation of society, before it can be made radically sound. To some, such a movement may appear retrograde, and barbaric, but few can deny its wisdom and utility, nay, its necessity. The inhabitants of Utah have pursued this course, and we humbly imagine that primitive, barbaric, polygamic Utah will com-

pare with enlightened, civilized, monogamic Christendom, and only be found wanting in prostitution, whoredoms, debauchery, and the almost innumerable abominations which constitute the most prominent features of all Christian nations. In these things, we know from personal observation that Utah is very, very far deficient. And we are further assured that hundreds and thousands of pure and honest souls will yet bid adieu to the monogamic traditions of Christendom, and make a "retrograde movement" to the polygamic "practice of an age of barbarism," and exclaim, "Surely our fathers have inherited lies, vanity, and things wherein there is no profit."

According to the *Herald's* logic, to preach faith, repentance, baptism for the remission of sins, and the laying on of the hands for the Gift of the Holy Ghost, would be a "retrograde movement," a return to the "practice of an age of barbarism." To "contend for the faith once delivered to the Saints," to seek for visions and revelations from God, to pray for the ministrations of angels, to desire the spiritual gifts of the primitive Church, to plant Apostles and Prophets in the Church, to obtain the Urim and Thummim as in days of old, to gain the restoration of our "judges as at the first, and our counselors as at the beginning," to seek to bring about the "restitution of all things spoken of by all the Holy Prophets since the world began"—all these things would constitute a mass of overwhelming evidence that we were making a deplorably "retrograde movement," and that many years would not elapse ere would be seen again upon the earth, in full developement, many a "practice of an age of barbarism."

So let it be, we will do our best to bring the matter about, under the direction of the Almighty, for Christians must yet know that they, in many things, are not so far in advance of the heathen as many people may imagine.

It may be asked—Do we wish to banish monogamy and celibacy, and make polygamy universal? No, we wish to do no such thing. We only war against many of the existing traditions and laws among the human family, pertaining to these principles, because those traditions are unscriptural, ungodly, and unpolitic, tending to debase the human family, feeding the licentious cravings of the profligate, and exposing many of the fairer portion of the human race to shame and wretchedness. We believe in the perfect propriety of polygamy, monogamy, and celibacy. All the principles are proper, true, and righteous. Under the law of God, monogamy is a blessing, polygamy is a greater blessing, but celibacy is a curse. It is in the application of these principles that the world goes wrong. Developed according to this law, they stablish and preserve society. Developed according to the tradition of the world, they corrupt and eventually destroy society. How then, must these principles be acted upon? By revelation from the Lord. Let the purest and most faithful among the sons of men have each as many wives as God will allow them, let other men have each one wife, or none at all, according to their merits or demerits. This would bring more release and happiness to the world, in ten years, than the practice of all the traditions of Christendom, Mahommed-dom, and Heathendom would do in a century of centuries.

HISTORY OF JOSEPH SMITH.

(Continued from page 505.)

I would remember Elder Leonard Rich, who was the first one that proposed to the brethren to assist me in obtaining wood for the use of my family, for which I pray my heavenly Father to bless him with all the blessings named above. And I shall ever remember him with much gratitude, for this testimony of benevolence and respect, and thank the great I AM, for putting into his heart to do me this kindness. And I say in my heart, I will trust in thy

goodness and mercy forever, for thy wisdom and benevolence, O Lord, are unbounded, and beyond the comprehension of men; and all of thy ways cannot be found out.

The petitions of the people, from all parts of the United States, to the Governor of Missouri to restore the Saints to their possessions, were arranged and mailed at Kirtland, this day, for Missouri. The petitions were numerous, and the package large, the postage thereon being

five dollars. It was directed to the Governor.

Friday morning, 11th. A fire broke out in a shoemaker's shop, owned by Orson Johnson, but the flames were soon extinguished by the active exertions of the brethren. A pleasant morning. Spent the day in reading and instructing those who called for advice.

Saturday morning, 12th. Spent the forenoon in reading. About 12 o'clock, a number of young persons called to see the Egyptian records. My scribe exhibited them. One of the young ladies, who had been examining them, was asked if they had the appearance of antiquity. She observed, with an air of contempt, that they had not. On hearing this, I was surprised at the ignorance she displayed, and I observed to her, that she was an anomaly in creation, for all the wise and learned that had examined them, without hesitation pronounced them ancient. I further remarked, that it was downright wickedness, ignorance, bigotry, and superstition, which caused her to make the remark; and that I would put it on record. And I have done so, because it is a fair sample of the prevailing spirit of the times, showing that the victims of priestcraft and superstition would not believe, though one should rise from the dead.

At evening, attended a debate at brother William Smith's, on the following question—Was it necessary for God to reveal himself to man in order for their happiness? I was on the affirmative, and the last to speak on that side of the question, but, while listening with interest to the ingenuity displayed on both sides, I was called away to visit sister Angeline Works, who was supposed to be dangerously sick. Elder Corrill and myself went and prayed for and laid hands on her in the name of Jesus Christ; and leaving her apparently better, returned home.

Sunday, 13th. At the usual hour, ten A.M., attended meeting at the school house on the flats. Elder Jesse Hitchcock preached a very feeling discourse.

In the afternoon, Elder Peter Whitmer related his experience; after which, President F. G. Williams related his also. They both spoke of many things connected with the rise and progress of this Church, which were interesting. After this, the Sacrament of the Lord's Supper was administered, under the superintendence of President David Whitmer, after which, I

made some remarks respecting prayer-meetings, and our meeting was closed by invoking the blessing of heaven. I returned home and ordered my horse, and myself and scribe rode to Mr. E. Jennings's, where I joined Ebenezer Robinson and Angeline Works in matrimony, according to previous engagements. Miss Works had so far recovered from her illness, as to be able to sit in her easy chair while I pronounced the marriage ceremony.

We then rode to Mr. McWhithy's, a distance of about three miles from town, where I had been solicited to attend another marriage. We found a large and respectable number of the friends present. I had been requested to make some preliminary remarks on the subject of matrimony, touching the design of the Almighty in this institution, also the duties of husbands and wives towards each other. And after opening our interview with singing and prayer, I delivered a lecture of about forty minutes, in which all seemed interested, except one or two individuals, who manifested a spirit of grovelling contempt, which I was constrained to reprove and rebuke sharply. After I had closed my remarks, I sealed the matrimonial engagements between Mr. E. Webb and Miss E. A. McWhithy, in the name of God, and pronouncing the blessings of heaven upon their heads, closed by returning thanks. A sumptuous feast was then spread, and the company invited to seat themselves at the table by pairs, male and female, commencing with the eldest. The interview was conducted with propriety and decorum, and cheerfulness prevailed. After spending the evening agreeably until nine o'clock, we pronounced a blessing upon the company, and returned home. This day the board kiln took fire again.

Monday, 14th. A number of brethren from New York, called to visit me and see the Egyptian records. Also Elder Harris returned from Palmyra, New York, and brother Francis Eaton of the same place, and sister Harriet Howe, called to visit us.

After dinner, attended the funeral of Sylvester Smith's youngest child. And in the evening met, according to previous notice, to make arrangements to guard against fire, and organize a company for this purpose; also counselled on other affairs of a temporal nature. Samuel Barnum came to my house, much afflicted

with a swollen arm. As he had not sufficient faith to be healed, my wife applied a poultice of herbs, and he tarried over night. Spent the day at home, reading Hebrew, and visiting friends, who called to see me.

Tuesday, 15th. At home, and, as usual, was blessed with much company. Samuel Barnum is very sick, his arm much inflamed.

This afternoon, Elder Orson Hyde handed me a letter, the purport of which was, that he was dissatisfied with the committee in their dealings with him, in temporal affairs, that is, that they did not deal as liberally with him as they did with Elder William Smith; also requested me to reconcile the revelation given to the Twelve since their return from the east. That unless these things and others named in the letter, could be reconciled to his mind, his honour would not stand united with them. This I believe is the amount of the contents of the letter, although much was written.

My feelings on this occasion were much lacerated, knowing that I had dealt in righteousness with him in all things, and endeavoured to promote his happiness and well being as much as lay in my power. And I feel that these reflections are ungrateful, and founded in jealousy, and that the adversary is striving with all his subtle devices and influence to destroy him, by causing a division among the Twelve, whom God has chosen to open the Gospel kingdom in all nations. But I pray my heavenly Father, in the name of Jesus of Nazareth, that he may be delivered from the power of the destroyer, that his faith fail not in this hour of temptation, and prepare him, and all the Elders, to receive an endowment in thy house, even according to thine own order from time to time, as thou seest them worthy to be called into thy solemn assembly.

Wednesday morning, 16th. Weather extremely cold. I went to the Council room to lay before the Presidency, the letter that I received yesterday from Elder Orson Hyde; but when I arrived, I found that I had lost said letter; but I laid the substance of it, as far as I could recollect, before the Council; but they had not time to attend to it, on account of other business; accordingly adjourned until Monday evening, the 20th instant. Returned home.

Elders McLellan, B. Young, and J.

Carter, called and paid me a visit with which I was much gratified. I exhibited and explained the Egyptian records to them, and explained many things concerning the dealings of God with the ancients, and the formation of the planetary system.

This evening, according to adjournment, I went to brother William Smith's, to take part in the debate that was commenced on Saturday evening last. After the debate was concluded, and a decision given in favour of the affirmative of the question, some altercation took place upon the impropriety of continuing the school (debate,) fearing that it would not result in good. Brother William opposed these measures, and insisted on having another question proposed, and at length became much enraged, particularly at me, and used violence upon my person, and also upon Elder J. Carter, and some others, for which I am grieved beyond description, and can only pray God to forgive him, inasmuch as he repents of his wickedness, and humbles himself before the Lord.

Thursday morning, 17th. At home, quite unwell. Elder Orson Hyde called to see me, and presented me with a copy of the letter he handed me on Tuesday last, which I had lost. The following is a copy—

December 15th, 1835.

President Smith: Sir—You may esteem it a novel circumstance to receive a written communication from me at this time. My reasons for writing are the following—I have some things which I wish to communicate to you, and feeling a greater liberty to do it, by writing alone by myself, I take this method, and it is generally the case that you are thronged with business, and not convenient to spend much time in conversing upon subjects of the following nature. Therefore let these excuses palliate the novelty of the circumstance, and patiently hear my recital.

After the committee had received their stock of fall and winter goods, I went to Elder Cahoon and told him I was destitute of a cloak, and wanted him to trust me, until spring, for materials to make one. He told me that he would trust me until January, but must then have his pay, as the payments for the goods became due at that time. I told him I knew not from whence the money would come, and I could not promise it so soon. But, in a few weeks after, I unexpectedly obtained the money to buy a cloak, and applied immediately to Elder Ca-

hoon for one, and told him that I had the cash to pay for it; but he said the materials for cloaks were all sold, and that he could not accommodate me; and I will here venture a guess, that he has not realized the cash for one cloak pattern.

A few weeks after this, I called on Elder Cahoon again, and told him that I wanted cloth for some shirts, to the amount of four or five dollars. I told him that I would pay him in the spring, and sooner if I could. He let me have it. Not long after, my school was established, and some of the hands who laboured on the house attended, and wished to pay me at the committee's store, for their tuition. I called at the store to see if any negociation could be made, and they take me off where I owed them; but no such negociation could be made. These, with some other circumstances of a like character, called forth the following reflections—

In the first place, I gave the committee \$275 in cash, besides some more, and during the last season, have travelled through the Middle and Eastern States to support and uphold the store; and in so doing, have reduced myself to nothing, in a pecuniary point. Under these circumstances, this establishment refused to render me that accommodation which a worldling's establishment gladly would have done; and one, too, which never received a donation from me, or in whose favour I never raised my voice, or exerted my influence. But after all this, thought I, it may be right, and I will be still—until, not long since, I ascertained that Elder William Smith could go to the store and get whatever he pleased, and no one to say, why do ye so? until his account has amounted to seven hundred dollars, or thereabouts, and that he was a silent partner in the concern, yet not acknowledged as such, fearing that his creditors would make a haul upon the store.

While we were abroad this last season, we strained every nerve to obtain a little something for our families, and regularly divided the monies equally for ought I know, not knowing that William had such a fountain at home, from whence he drew his support, I then called to mind the Revelation in which myself, McLellan, and Patten were chastened, and also the quotation in that revelation of the parable of the twelve sons, as if the original meaning referred directly to the Twelve Apostles of the Church of the Latter-day Saints. I would now ask if each one of the Twelve has not an equal right to the same accommodations from that store, provided they are alike faithful? If not, with such a combination, mine honour be not thou united. If each one has the same right, take the baskets off from our noses, and put one to William's nose; or if this

cannot be done, reconcile the parable of the twelve sons, with the superior privileges that William has. Pardon me if I speak in parables or parody.

A certain shepherd had twelve sons, and he sent them out one day to go and gather his flock which was scattered upon the mountains and in the vallies afar off. They were all obedient to their father's mandate, and at evening they returned with the flock, and one son received wool enough to make him warm and comfortable, and also received of the flesh and milk of the flock; the other eleven received not so much as one kid to make merry with their friends.

These facts, with some others, have disqualified my mind for studying the Hebrew language, at present; and believing as I do, that I must sink or swim, or in other words, take care of myself, I have thought that I should take the most efficient means in my power to get out of debt; and to this end I proposed taking the school; but if I am not thought competent to take the charge of it, or worthy to be placed in that station, I must devise some other means to help myself, although having been ordained to that office under your own hand, with a promise that it should not be taken from me.

The conclusion of the whole matter is such, I am willing to continue and do all I can, provided we can share equal benefits, one with the other, and upon no other principle whatever. If one has his support from the "public crib," let them all have it; but if one is pinched, I am willing to be, provided we are all alike. If the principle of impartiality and equity can be observed by all, I think that I will not peep again. If I am damned, it will be for doing what I think is right. There have been two applications made to me to go into business since I talked of taking the school, but it is in the world, and I had rather remain in Kirtland, if I can consistently. All I ask is right.

I am, sir, with respect,

Your obedient servant,

ORSON HYDE.

To President J. Smith, jun.,
Kirtland, &c.

Elder O. Hyde read the foregoing copy himself, and I explained upon the objections he had set forth in it, and satisfied his mind upon every point, perfectly. And he observed, after I got through, that he was more than satisfied, and would attend the Hebrew school, and took the parting hand with me with every expression of friendship that a gentleman and a Christian could manifest; which I felt to reciprocate with cheerfulness, and entertain the best of feeling for him, and most

cheerfully forgive him the ingratitude which was manifested in his letter, knowing that it was for want of correct information, that his mind was disturbed, as far as his reflections related to me; but on the part of the committee he was not treated right in all things; however, all things are settled amicably, and no hardness exists between us and them.

I told Elder Cahoon, of the Temple committee, that we must sustain the Twelve, and not let them go down; if we do not, they must go down, for the burden is on them, and is coming on them heavier and heavier. If the Twelve go down, we must go down, and we must sustain them.

My father and mother called this evening to see me upon the subject of the difficulty that transpired at their house, on Wednesday evening, between me and my brother William. They were sorely afflicted in mind on account of that occurrence. I conversed with them and convinced them that I was not to blame in taking the course I did, but had acted in righteousness in all things on that occasion. I invited them to come and live

with me. They consented to do so, as soon as it was practicable.

Friday morning, 18th. Brother Hyrum Smith called to see me, and read a letter that he received from William, in which he asked forgiveness for the abuse he offered to him [Hyrum] at the debate. He tarried most of the forenoon, and conversed freely with me upon the subject of the difficulty existing between me and brother William. He said that he was perfectly satisfied with the course I had taken in rebuking him in his wickedness, but he is wounded to the very soul, because of the conduct of William; and although he feels the tender feelings of a brother towards him, yet he can but look upon his conduct as an abomination in the sight of God. And I could pray in my heart, that all my brethren were like unto my beloved brother Hyrum, who possesses the mildness of a lamb, and the integrity of a Job, and in short, the meekness and humility of Christ; and I love him with that love that is stronger than death, for I never had occasion to rebuke him, nor he me, which he declared when he left me to-day.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 6, 1853.

THE LIVING AND THE DEAD.—The time has come when the Saints of God are gathering to Zion, from almost all parts of the earth. They go, in obedience to the heavenly commandment, to assist in building up the Kingdom of God. They go to learn more fully the great scheme of salvation, which is now being developed upon the earth, and which, as did the mission of the Son of God, extends its saving influence to the world of Spirits, as well as the world of Flesh. The plan of salvation was ordained for this very purpose—to seek after and save the dead, no matter whether they inhabit earthly tabernacles, or whether they have laid them down for a little season. The Father of the spirits of all flesh numbers with the dead all who have not received the Gospel; and it is written, that He is not the God of the dead, but of the living—those who are alive in Christ. That portion of the dead who live in this world, possess bodies or tabernacles; those who live in the world of spirits are disembodied, the power of death has dethroned them for a time, but their redemption in this respect is sure, Jesus has purchased it with his own blood. This, however, does not put them in possession of the redemption offered in the Gospel, nor of its blessings, which are of the most exalted character. This is a work yet to be performed by those who are clothed upon with mortality, for by the deeds done in the body shall all men be judged and rewarded.

The Lord has told how and where this work can be done. A Temple is being

reared for this very purpose. Saints who have received the power of God, and who live unto Christ, are ever anxious to follow the example of their Lord, and stretch forth the saving hand to others. Some who are in the flesh have been administered to, and now they gather to minister for the dead in the spirit world. They go to do the works required of mortal beings, for their kindred and their progenitors who are dead, that they may also be judged according to those who, in the flesh, have had the benefits of the Gospel, knowing that God is no respecter of persons. But how can the Saints receive the ordinances for their dead unless they know who the dead are? Here is an important question. Many thousands of Saints in Britain are anxious to go where they can do a work for their dead friends, but have they ever thought that unless they have the names of their dead friends, they can do nothing for them? and that other items of information are very essential to that work?

An important duty devolves upon all Saints who gather in this dispensation, and that is, to take with them all the information they can possibly obtain in relation to their dead friends, as well as their living ones. Before you leave your native land, perhaps never to return to it again, is the time for you to get the information you will require to have. Now you have access to family and parish records, together with your living kindred, by which you can learn of many of your fathers and mothers, when and where they were born, whom they married, their children's names, and when and where they were born, when and where they died, and many of those particulars concerning them, which you must possess a knowledge of. You also now have a favourable opportunity of getting the names of many of your uncles, and aunts, and cousins, and nephews, and nieces, as well as brothers and sisters, the times of their birth, and every other desired particular concerning them. Though many of your kindred may be still alive, they may not live to be gathered to Zion, even if they should receive the Gospel, therefore do not forget that you may want all their names some day hence. Take them all with you when you go. Could you appreciate the value of such information, which you now have the means of obtaining, you would prize it more than hoarded wealth, or the gain of fine gold. If you neglect the opportunities you now have of securing this information, you will see the time when you will perhaps seek for it, but not be able to find it, until you have so far paid the debt of your neglect, that some kind angel from the spirit world will be justified in bringing to you the necessary intelligence. In the midst of your labours for others, do not forget yourselves. We have seen those gathered with the Saints who could not tell the time or place of their own birth, but such cases might be less, if due inquiry was made, by such parties, of their friends and relatives, before leaving them.

A great work is to be done before all who shall be redeemed in the morning of the resurrection, can be restored to their lot and place in the endless succession of eternal lives. The Father will not receive from the hands of His Son, the great work which he has received power to do, until it is presented in its most perfect order, until every soul who is redeemed occupies his proper place in the chain of relationship, which must be unbroken from Adam to the last one numbered in the lineage of man. Some may step out of their places for a season through transgression, or even commit an unpardonable sin, from which they can never be redeemed, and thereby the branch of their posterity be broken off through the transgression of the fathers. But if the children will honour the Lord, and turn away from all the iniquities of their fathers, they shall be grafted in again, and, by the law of adoption, become children of holy parents, with whom they may enjoy every blessing that belongs to the patriarchal order of Priesthood and government.

The God of the whole earth has provided laws by which He will accomplish His own work, and neither death nor hell can frustrate His designs; therefore let the Saints engage in the important duty of obtaining all knowledge which can increase their power to save and redeem the lost of Adam's race, by administering, in the name of Jesus, for and in behalf of the dead.

The Almighty has been pleased to confer His Holy Priesthood once more upon men, and has authorized them to administer in the name of His Son, for their fellow men, that all who will receive the ordinances of that Priesthood may be saved. What an unspeakable blessing! How diligent every Saint should be to aid that power in the accomplishment of its glorious work. It is no less than the power of the Heavens, for it has come down from God. It circumscribes the Earth, for by it all things were made. It fathoms and purifies the affections of the soul, for by it all hearts are searched, all reins are tried, and to its dominion every knee must bow, and every tongue confess. It penetrates the depths of hell, and because of it, even the devils fear and tremble as they behold the doors of the prison world open, and the spirits of those whom they have led captive set free. At its bidding, the vanquished grave no longer dares to enforce her claim, but yields the earthly tenement, ordained eternally to be the habitation of the spirit, immortalized and glorified to enjoy the associations of God, and His Son, through whom it is redeemed.

Once allied to such a Priesthood, as all true Saints are, who should fear! Devils may fear and tremble, it is their province, but Saints should press onward, and never stop to betray that power which alone can redeem and exalt them, "The wise shall understand."

LATE FROM GREAT SALT LAKE VALLEY.—We have letters from Great Salt Lake City to May 31st. Our papers have not yet arrived, they may be here for next *Star*. Governor Young and suite had returned from his Indian expedition. The excitement had entirely subsided. On the 7th of May six bags of mail matter arrived from the States, eleven bags of papers had been left at Fort Laramie, to go to Great Salt Lake City by ox teams, and were expected to arrive the first week in June. Dr. Bernhisel, Utah delegate to Congress, arrived in the Valley, May 29th, in excellent health and spirits. Abundance of rain had fallen, streams were higher than ever known before, in many instances breaking over their banks, and flooding the neighbourhood. Rodney Badger, well known for his active municipal services, was drowned in attempting to save a woman and six children, who were being carried off in a wagon-bed by the flood. The woman and four of the children were saved. The Legislature were to meet on the 1st of June, and, that day being the Governor's birthday, were to hold a grand Legislative ball in the Social Hall, the first since the entire completion of the Hall.

HOME CORRESPONDENCE.—*Manchester, Liverpool, and Preston Conferences*—Manchester, July 12, Elder J.S. Fullmer writes. The Saints generally of these Conferences were in a healthy state, and were doing well, the spirit of gathering burning in the bosoms of the faithful.

Kilmarnock Conference—Kilmarnock, July 12th, Elder Joseph Booth writes. The Saints were rejoicing in the increased intelligence which they had received. The Elders had good out door meetings, and prospects looked cheering.

Lincolnshire Conference—Risegate, July 19th, Elders Edward Bunker and Charles Derry write. A good feeling prevailed in the Conference. The Priesthood were generally united, and the Travelling Elders gave cheering reports of their labours and prospects.

Shrewsbury Conference—Shrewsbury, July 20th, Elder John O. Angus writes. The Priesthood were busily engaged in proclaiming the Gospel, and delivering tracts, especially on Sundays. A considerable amount of opposition was manifested by preachers of various denominations.

THE SCANDINAVIAN MISSION.

BAPTISMS, AND SPREAD OF THE WORK IN SLESWIG, SWEDEN, DENMARK, AND NORWAY—
RELEASE OF THE ELDERS IMPRISONED IN NORWAY.

(Extract of a Letter from Elder Willard Snow.)

Copenhagen, July 4, 1853.

Dear Brother S. W. Richards—I am happy to inform you that no interruption worthy of notice, has transpired to disturb our meetings here in Copenhagen since the 24th of April. Some few persons have been baptized every week. But it seems to me that the Spirit of the Lord is grieved because of the hardness of the hearts, and the blindness of the minds, of the people, and in many instances is withdrawing from them.

Since I last wrote, I have performed a short mission to the islands of Falster and Laaland. Elder H. P. Jensen has also returned from his mission to Sleswig, having succeeded in establishing another small but flourishing Branch of twelve members in Flensburg, through much opposition. To give you an ensample, I will relate a matter of fact. Very soon after Elder Jensen arrived in Sleswig, it was rumoured that a little meeting had been held in the house of his wife's father, with whom she lived. The police therefore called in to arrest Elder Jensen, but, as good luck would have it, he had just left for Flensburg, where he was baptizing about the same time the police were ransacking the house in Sleswig. On being foiled, one of the police asked sister Jensen if they prayed together. She answered that they did, and also asked a blessing at the table. He therefore forbid her to do so, and commanded her not to go up into her father's room to any meeting. Sister Jensen replied to him, that she was in her own house, and she should pray, bless her food, and go into her father and mother's room whenever she pleased. Being a most amiable and intelligent woman, sister Jensen put the blush of shame upon the policeman, and he retired.

The cholera, that awful scourge of mankind, that desolating sickness which the Prophet Joseph prophesied should cover the land, has just burst out in this city, and swept off about two hundred persons to begin with. Fearfulness has seized the inhabitants of Copenhagen and the surrounding country. The Swedish

ports are locked against the Danish vessels from here, for fear of the cholera.

Our persecutions in Sweden seem to increase rather than abate. Many of the brethren, and some of the sisters, have been called up before the authorities, for believing "Mormonism," and for being baptized. In consequence of this, some fifteen or twenty persons left Sweden, and came over here, and have been baptized in Copenhagen, to avoid being persecuted and fined. A few days since, Elder Capsen's father, an old gentleman about eighty years of age, came over, and was baptized. His head, like that of the Ancient of Days, is as white as the driven snow. The old gentleman tells me that he has buried three wives, that he is the father of seventeen children, and that he has fifty-three grand-children. I presume that he, like Simeon of old, is now very near ready to depart in peace. When I gazed upon the old man, and thought upon his son who had been driven out of his father's land, for baptizing, and that the father had followed his son into another nation, to be baptized for the remission of sins, I asked myself—What more has Lutheranism done for religious freedom in Sweden, than Popery has done in Italy? Which is the worst—a spiritual inquisition or a temporal one?

Brother Nelson, another intelligent, promising Elder, who has done much good, has preached, and has principally built up the Branch at Skönabeck, has lately been arrested and imprisoned in the castle at Malmö, and whipped for preaching. He is now transported to Anderslöf for further examination and trial, perhaps by scourging, after which a Lutheran priest will probably visit him in prison, and offer him his freedom, if he will deny, or cease to preach, "Mormonism," the same as the priest did Elders Svensen and Johnson, after the people had robbed these Elders of their clothes, and clothed them as state prison convicts.

I received a letter from Elder Wenberg, about the same time, informing me that he had appointed a Conference at the town of

Lund, upon the night of the 25th, to avoid being disturbed. I therefore sent over Elder P. O. Hanson, and a Swedish Elder from Copenhagen, to assist the Saints at Lund in organizing the Conference, and ordaining officers, and giving them some necessary counsel and instruction, which these Elders accomplished to their entire satisfaction. All passed off first rate. I must inform you that Lund is the great depôt where hiring priests are manufactured by wholesale.

The Saints about there are now organized under the name of "Skaana Conference," consisting of five Branches, containing one hundred and twenty members, six Elders, five Priests, six Teachers, and one Deacon. Two brethren were sent on missions, fifty-six persons had been baptized since the 6th of April. Several other Saints in different places were not organized. One hundred and eight Swedish dollars were raised for a beginning of the Swedish Perpetual Emigrating Fund. Much good instruction was given, an excellent spirit was manifested by all. The Conference commenced at eleven at night, and closed at seven in the morning.

Thus, you see, that the seed springs up a little—young and tender blades, but I assure you that the tares choke the wheat most wretchedly. The Saints have been mobbed again in Bornholm. About thirty more have been baptized there. Elder George Piersey writes that twelve have lately been baptized in one night.

With reference to the Norwegian Mission, I have not received any letter as yet from Elder Hogan, nor Elder Peterson, since their arrival, though I learn from Elder Aminsén, that they are well, and that they are persecuted considerably. I am expecting every day to hear the result of the trial of the Elders before the higher courts. I have also written for some of them who have families here in Denmark, to come home as they are released.

There is at the present time a little more excitement about "Mormonism," than pleases me. There has just been published a long catalogue, or rigmarole of false and ridiculous stuff about the destruction of the Nauvoo *Expositor*, &c. The Copenhagen papers have just announced that three hundred "Mormons" are now preparing, and are about to leave Jutland for the "Mormons'" promised land. Another paper, from Hamburgh,

states that I have entered into a contract again with Morris & Co., to take out eight hundred more "Mormon" emigrants. And it is rumoured about that the Pridargen are about to take up the subject, and discuss the propriety of permitting the "Mormons" to send out emigrants, or to enjoy, to the full extent, the religious freedom contemplated by the fundamental law of Denmark. I have just held a long, and I must say agreeable, conversation, with one of the Pridargen's officers! who is the representative or delegate from Bornholm, upon the subject, as well as upon our doctrines in general. He remarked, in conclusion, that although he had not so very many objections to our doctrines, and we were in reality not so very far apart, yet he wished I would not use my influence to have his sister (who was a "Mormon," and who sat attentively listening to our conversation) leave her aged mother, her brothers, and sisters, and gather with the "Mormons," as she was very anxious to do. I replied that if he was afraid to trust his sister with the "Mormons," he must be baptized, and come along with us, and protect her himself, but he must not, under any consideration, endeavour to persuade her to disbelieve the doctrine I had taught her, and turn away from the faith once delivered to the Saints.

I have got out another pamphlet on the Divine Authority, and I shall have out a revised edition of the Hymn Book by the time our Copenhagen Conference comes off, on the 12th August.

I have received no intelligence from the Iceland Mission, since Elder Lorentsen left, the last of April. I have this moment received a letter from brother C. Larsen, bringing information that all the Elders are out of prison in Norway, upon bail, or binding conditions, and are permitted to travel out into the country, and hold private conversations or meetings with their friends. But the law forbids any public meetings to be held with locked doors, therefore, the Elders cannot prevent the people from coming in and hearing them, and some believe what they say. They have already baptized over fifty persons since they came out. Four of the Elders have been fined in the sum of eight dollars a piece, and costs of suit, for administering the ordinance of baptism, while the Priests are arousing up the people to oppose, and others are disturbing

their meetings by violence and mobs, of which I cannot now write the particulars, as my letter is full, but I shall write you again when I get a more full account of the trials. You must not think by this that the Elders have been judged by the higher court, but they will be very soon I hope, and be free to preach, or be sent back out of the kingdom to me, as the

Swedish government has done, for I mean to use them somewhere.

I must close for the present by sending you my kind love, in which Elder Hanson joins; also to Elders O. Pratt, D. Spencer, and all your associates in the office, and to the British Saints.

WILLARD SNOW.

LUTHER ON POLYGAMY.

(From Michelet's *Life of Luther*.)

We noticed at an early period of this narrative, the melancholy state of dependence in which the Reformation was placed on the princes that espoused the cause. Luther had time to foresee the results. These princes were men, with men's caprices and passions; and hence concessions, which, without being contrary to the principles of the Reformation, seemed to redound little to the honour of the reformers. The most warlike of these princes, the hot-headed landgrave of Hesse, submitted to Luther and the Protestant ministers, that his health would not allow of his confining himself to one wife. His instructions to Bucer for the negociation of this matter with the theologians of Wittenburg, are a curious mixture of sensuality, of religious fears, and of daring simplicity. "Ever since I have been married," he writes, "I have lived in adultery and fornication; and as I won't give up this way of living, I cannot present myself at the holy table; for St. Paul has said, that the adulterer shall not enter the kingdom of heaven." He proceeds to state the reasons which drive him into this course: "My wife is neither good-looking nor good-tempered; she is not sweet; she drinks, and my chamberlains can tell what she then does, &c. I am of a warm complexion, as the physicians can prove; and as I often attend the imperial diets, where the body is pampered with high living, how am I to manage there without a wife, especially as I can't be always taking a seraglio about with me? . . . How can I punish fornication and other crimes, when all may turn round and say, 'master, begin with yourself?' . . . Were I to take up arms for the Gospel's sake, I could only do so with a troubled conscience, for I should say to

myself, 'If you die in this war, you go to the devil.' . . . I have read both the Old and New Testament carefully, and find no other help indicated than to take a second wife; and I ask before God, why cannot I do what Abraham, Jacob, David, Lamech, and Solomon have done?" The question of Polygamy had been agitated from the very beginning of Protestantism, which professed to restore the world to Scriptural life; and, whatever his repugnance, Luther durst not condemn the Old Testament. Besides, the Protestants held marriage to be *res politica*, and subject to the regulations of the civil power. Luther, too, had already held, theoretically, and without advising it to be put in practice, the very doctrine advocated by the landgrave. He had written years before: . . . "I confess, I cannot say that polygamy is repugnant to Holy Scripture, yet would not have the practice introduced amongst Christians, who ought to abstain even from what is lawful, in order to avoid scandal, and in order to maintain that *honestas* (decorum) which St. Paul requireth under all circumstances." (Jan. 13th, 1524). "Polygamy is not allowable amongst Christians, except in cases of absolute necessity, as when a man is forced to separate from a leprous wife, &c." . . . (March 21st, 1527.) Having one day put the case to Doctor Basilius, whether a man, whose wife was afflicted with some incurable malady, might take a concubine, and receiving an answer in the affirmative, Luther observed, "It would be of dangerous precedent, since excuses might be daily invented for procuring divorce." (A.D. 1539.).

Luther was greatly embarrassed by the landgrave's message. All the theologians

of Wittemberg assembled to draw up an answer, and the result was a compromise. He was allowed a double marriage, on condition that his second wife should not be publicly recognized. "Your highness must be aware of the difference between establishing a universal and granting an exceptional law. . . . We cannot publicly sanction a plurality of wives." . . .

We pray your highness to consider the dangers in which a man would stand who should introduce a law that would disunite families, and plunge them into endless law-suits. . . . Your highness's constitution is weak, you sleep badly, and your health requires every care. . . .

The great Scanderbeg often exhorted his soldiers to chastity, saying, that nothing was so injurious in their calling as incontinence. . . . We pray your highness seriously to take into consideration the scandals, cares, labours, griefs, and infirmities herein brought under your notice. . . . If, nevertheless, your highness is fully resolved to take a second wife, we are of opinion that the marriage should be secret. . . . Given at Wittemberg, after the festival of St. Nicholas, 1539.—MARTIN LUTHER, PHILIP MELANCHTHON, MARTIN BUCER, ANTONY CORVIN, ADAM, JOHN LENING, JUSTIN WINTFERT, DYONISIUS MELANTHER."

VARIETIES.

To all men the best friend is virtue, the best companions are high endeavours and honourable sentiments.

IN whatever way woman becomes corrupt, in nine cases out of ten man is to blame for it.

A TRADESMAN at Luton, Bedfordshire, has the following notice stuck up in his window—"Good ladies, 1s. ; lasting ditto, 1s. 6d., per pair."

IT is estimated that about 100,000 head of cattle have left the Western States this season for Utah, and the California market.

ON the 1st of June, a terrific hailstorm occurred at New York. The hailstones measured three inches long and two inches in thickness. Much damage was done, especially to the harvests.

EFFICACY OF WOOL.—Professor Simpson, of Edinburgh, has been the means of bringing to light a curious corroboration of the sanitary value of the ancient practice of anointing with oil. It appears that the learned professor, when recently visiting the manufacturing town of Galashiels, was casually informed that the workers in the wool-mill in that place were exempt from the attacks of consumption and scrofula. On inquiring of the medical men in the vicinity the truth of the statement was confirmed, and it was then deemed expedient to pursue investigation on a broader scale. Communications were accordingly sent to physicians residing in Dunfermline, Alloa, Tillicoultry, Inverness, and other districts where wool-mills are in operation ; and in the case of all it was ascertained that similar immunity was enjoyed from the fatal diseases mentioned. It further appeared that in some of the localities scarlatina had been added to the list ; and, also, that employment in the mills not only preserved health, but children of delicate constitutions were sent to be wool-workers for the express purpose of acquiring strength—a result in almost every instance attained.—*Liverpool Mercury*, June 21. [The Elders of the Latter-day Saints have practised anointing with oil, and the laying on of hands in the name of Jesus, for the healing of the sick, more than twenty years, with the greatest success, and we think it is about time professors were getting their eyes open sufficient to acknowledge the utility of God's ways, even if they have to do it through a wool-mill. We would remind the learned professor, however, that this practice is esteemed as one of the abominations of the "Mormons," and for which their Elders have been tried for their lives by the wisemen of English law, in consideration of which fact we can excuse our learned converts for coming through a wool-mill to own the truth. We would recommend the people to gaze at the "light" of the professor's discovery, until their visual organs become so strengthened as to allow them to look upon the light of revelation, which has come from heaven, and they will learn that oil mixed with faith, and the ordinances of God, has as much virtue as when mixed with wool.—ED.]

THE Pope having ordained that no Catholic woman shall marry a Protestant who will not swear to have his children educated in the faith of the Church of Rome, the King of Prussia has issued a decree that any officer in his army marrying under a condition so degrading, shall be held unworthy to serve the sovereign of an independent state, and dismissed the Prussian service.

THE TRIUMPH OF TRUTH.

(From the *Deseret News*.)

Rock of Ages, truth divine!
In thine ancient fulness, shine;
Burst the fetters of the mind
From the millions of mankind,
Set the longing nations free,
Give the world a jubilee.

Ages past have owned thy sway,
Prophets hailed thy joyful day;
In thy cause in days of yore,
Battle fields were stained with gore,
Saints and Seers and heroes fought,
Men and Angels wonders wrought.

When, in Earth's degenerate race,
Truth no longer found a place,
For yon skies it took its flight,
Soaring high 'mid worlds of light,
Martyrs followed in its train,
Bled, and died—to rise again.

Then proud tyrants in their glee
Fill'd the world with mystery!
Satan reigned—his priests and kings

Poured their bloody offerings,
Trampled down each human right,
Ruled the world by force and might.

Blood and tears, and dying groans,
Widows' cries, and orphans' moans,
Marked their sway, till God's decree
Made a mighty nation free,
Truth again restored to Earth,
Opened with a Prophet's birth!

Priests of heaven's royal line,
Bearing keys of truth divine,
Then ordained! The strife renewed,
Men the scene with wonder viewed,
Wide o'er Earth the tidings flew,
Truth into a kingdom grew.

Truth shall triumph as the light
Chases far the misty night,
Hurl the tyrant from his throne,
Conquer death, and reign alone;
Endless Ages own its sway,
Clad in everlasting Day.

P. P. PRATT.

ERRATUM.—By an accident in going to press with *Star* No. 31, our "Statistical Report" is incorrect in a few copies. The "total" of the Londonderry Branch should be 23; that of the Isle of Man Conference, 82.

LIST OF MONIES RECEIVED FROM THE 14TH TO THE 21ST JULY, 1853.

John Memmott	£5 0 0	Brought forward.....	£17 2 6
Cape of Good Hope Mission (Jesse Haven)	5 0 0	James Linforth	3 0 0
George Simpson	2 0 0	John Hole	4 0 0
David Roberts	0 2 6	Richard Morris	5 0 0
James Robson	5 0 0	William Harris	6 0 0
Carried forward ...	£17 2 6		£35 2 6

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

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Price One Penny.

NECESSITY OF A LIVING PROPHET.

One of the distinguishing doctrines of the Church of Jesus Christ of Latter-day Saints, is, that a Prophet is necessary to stand at the head of the Church to lead and guide it. It is well known that this doctrine comes in contact with the teachings of the greater part of Christendom. The faith of modern Christians is not in Prophets or Apostles, that is, in living Prophets or Apostles. All Christians profess to reverence the Prophets and Apostles who lived in ages long since past. Abraham, Moses, Jesus, Peter, and Paul, are all believed in most faithfully. The most gifted divines of Christendom weekly and daily point the multitudes to the ancient Prophets, and enjoin their teachings upon the people. The Gospels, Epistles, and Prophecies, declared and written by the ancient Prophets, who spoke and wrote as they were moved upon by the Holy Ghost, are read and commented on with all diligence throughout Christian nations. The tombs of those Prophets are garnished, or they would be if known. Magnificent churches, chapels, and colleges are reared on every hand to the memory of those ancients who are renowned for having possessed the testimony of Jesus—the spirit of prophecy. It is a shame, in a Christian land, not to profess some kind of faith in the divine mission of the dead Prophets. It is scarcely considered respectable to throw discredit on those ancient worthies, or to speak irreverently of them. The man that does so is scouted from Christian society, branded as an infidel, shunned as a serpent, and piously

consigned to those scorching regions where the thermometer rises to an unnameable height.

A common proverb says—"a bird in the hand is worth two in the bush." Scripture says—"a living dog is better than a dead lion." And I would humbly ask—Does it ever occur to the pious, devoted Christians of modern times, that one Prophet living in our midst is worth two dead ancient Prophets? I apprehend the Christians of these times are far from applying proverb and Scripture after this fashion, for when one talks about God's having a living Prophet upon the earth, one is looked upon with a vacant, idiotic stare, then follow sneers, scoffs, and sage warnings of delusion, imposture, fanaticism. "A living Prophet in this enlightened Gospel age! Oh most horrible blasphemy, most awful presumption!" and many kindred interjections burst from pious lips, just as though a Prophet never did live—never had a being—never walked upon God Almighty's earth—never existed anywhere, except in the mystical regions of imagination, like the redoubtable heroes of heathen mythology. A real live Prophet? Impossible! but if possible, and really so, a wonderful curiosity, (there was a wonder in heaven—that was nothing to the wonder of a living Prophet now upon the earth,) such a curiosity ought to be heralded through the world, by Barnum, then carefully stowed away in the British Museum, and secured by a lock that would keep Hobbs outside. Reader, pardon

apparent levity, but such is the inconsistency of Christendom. Doubtless you can call to your recollection manifestations of this inconsistency, but, if you can not, just take the trouble to tell the nearest church or chapel minister that God has a Prophet now living on the earth—do this, and twenty to one but you will learn something of the matter.

If a man, for disbelieving in dead Prophets, is called an infidel, by what term shall we designate those who disbelieve in a living Prophet? Something worse than infidel, certainly. There is, generally, an air of mystery, more or less dense, surrounding the teachings of ancient writers, which forms a shadow of excuse for disbelief in ancient Prophets, but no such excuse can be urged on behalf of disbelief in a living Prophet. When a character or object is present with us, we can discern its features distinctly, but in proportion as it recedes from us, does that distinctiveness of feature vanish, therefore we are more able to appreciate an object when near than when distant. Again, should a misunderstanding occur, we can ask an explanation from a living Prophet, but from a dead Prophet we never think of asking explanations, therefore as a disbelief in Prophets is censurable, and displeasing to God, a disbelief in a living Prophet must be by far a greater sin than a disbelief in dead Prophets. And further, the man who disbelieves in dead Prophets does them no personal injury, for they are beyond his power, but the man who disbelieves in a living Prophet, very frequently does him considerable personal injury by misrepresentation, slander, and physical abuse, therefore the disbeliever in a living Prophet has the worst position in this particular. So the Christian should examine himself, and see whether he is in the faith of a living Prophet, before that Christian condemns, as an infidel, another man, for disbelieving in dead Prophets. Peradventure the Christian may find himself more of an infidel, than is the man whom he wishes to designate by that title.

It is no new thing for a living Prophet to be discredited, despised, and rejected of men, and most by those men who profess to reverence dead Prophets. Abraham, Moses, David, Jesus, Peter, Paul, and Joseph Smith, were successively disbelieved in while living, and Brigham Young is disbelieved in now, and principally by those who professed and profess to be the servants of

God. Who disbelieved in Jesus while living? Those who professed the strictest faith in Moses and the old Prophets. "Have any of the rulers or the Pharisees believed on him?" asked the self-righteous Pharisees of the officers who were sent to secure the person of Jesus, but who were fascinated by the wisdom of his teaching. Said Jesus at one time—"O Jerusalem, which killest the Prophets, and stonest them that are sent unto thee," &c. Now, reader, you know, well enough, that in Jerusalem lived the most pious professors and doctors of the Jewish religion, and that these very professors and doctors were much more infidel in their opinions of the divine mission of Jesus, than the common people were. The character which Jesus gives of these learned and devoted rabbis, is by no means flattering, but very forcible, and may exactly suit certain characters in our day—"Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the Prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the Prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Now it may appear strange to many, but it is manifest, from the above passages, that amongst the greatest and most determined enemies of God and His servants, are those who reverence dead Prophets, preach up their teachings, garnish the sepulchres of those Prophets, and build fine churches and chapels to their memory, yet deny that themselves have any need of a living Prophet. It has ever been the case, where Satan has had power amongst the children of men; and whilst man is subject to the influences of the evil one, it ever will be the case. It was the case with the Prophet Joseph Smith, and the religious professors of modern times. Joseph had no greater or more unrelenting persecutors than those who made a profession in dead Prophets. It is the case now with Brigham Young—he has no greater enemies than religious teachers, and among his greatest enemies may be named some who profess to revere the teachings of the dead Joseph. So ready is the human mind to dishonour a

living Prophet, and at the same time to profess to honour dead Prophets.

Now there must be some cause for this apparent phenomenon. It appears strange, indeed, that men should honour certain characters who have long passed from this stage of action, and should, at the same time, despise and persecute a similar character who lives in their midst! What a marvellous perversity! How can the matter be explained? Very readily. It all springs from the truth of the proposition this article started with—the necessity of a living Prophet. Those teachings of dead Prophets which will apply to subsequent generations, should be prized and acted upon by subsequent generations. If this is not the case, a degree of condemnation will follow. But the greatest condemnation that can fall upon a people, *follows the rejection of living Prophets.* Why? Because those Prophets are commissioned by the Almighty to go directly to that people, with a particular revelation of His will to them—a revelation which, very likely, will only apply incidentally to future generations. Now, if those Prophets be rejected by the very people to whom they are sent, what will the most pious professions of faith in dead Prophets avail? Nothing. Those professions will be a solemn mockery before God. Such a course would add to the condemnation of any people. A living Prophet would be moved to rebuke them, as our Saviour rebuked the Scribes and Pharisees. Of what avail was it for the antediluvians to profess a faith in Adam, Abel, or Enoch, while, at the same time, the hiss of derision, and the finger of scorn, were directed towards Noah, the living Prophet? Did faith in dead Prophets then avail? Not a jot. If the Ninevites had rejected Jonah, and professed faith in Noah, and Moses, what would have been the result? The destruction of Nineveh within the forty days. No people ever made greater professions of faith in dead Prophets, than the Jews did in the days of Jesus and the Apostles, yet did those very Jews reject living Prophets in the persons of our Lord and his disciples. What did the reverential professions of the Jews avail? Let the razing of the Temple of God, the destruction of Jerusalem, the dispersion of the Jews, their broken, cursed, and despised condition through a dreary night of seventeen centuries, be a sufficient answer. The an-

cient Lamanites and Nephites built up churches to themselves, and professed to follow Christ, while they rejected the teachings of the living Prophets Nephi and Mormon. What was the consequence? Let the filthy, degraded, wretched condition of the American Indians suffice for a reply. And in these days men—pious men—professed followers of the meek and lowly Jesus, have rejected the Prophet Joseph, have persecuted him unto the death—now his innocent blood crimson the land that is foremost in professions of Christian liberty. Will these empty professions avert the wrath of an indignant God? Will not the people be visited by the Almighty for such things? Verily the most pious reverence for all the ancient Prophets will not atone for the innocent blood of one modern Prophet. Will those who reject the Prophet Brigham be justified in the sight of God, by solemn protestations of faith in Joseph? If they do, God will not prove Himself the same yesterday, to-day, and for ever. And should Brigham be taken away, will any one be accounted righteous before God, for rejecting future Prophets, though it is done under a profession of faith in Brigham? Let such beware, for the Almighty expects His living Prophet to be respected and listened to first. The Lord knows full well that if living Prophets are respected, dead ones will be. But if living Prophets are despised, how can true respect be paid to dead ones? Reverence for dead Prophets is a pious burlesque, when accompanied by contempt for living Prophets.

It is folly for any people to follow all the teachings of dead Prophets, for many of their teachings will not apply to generations who exist after those Prophets are dead. Many of the teachings of the Prophet of God, are local—only suited for a particular place and people, and particular circumstances, and not designed for universal application. For another people to apply to themselves such particular teachings, would be gross perversion, and evidence of great ignorance or wickedness. If any people were to build an ark because Noah did, what should we think of them? We should almost doubt their sanity. How foolish it would be for modern Egyptians to migrate to Palestine because the Israelites did! Equally unwise would it be for modern Christians to flee to the moun-

tains of Judea, because Jesus instructed his disciples to do so at a certain time; or for Christians to sell all that they possess, and have all things common, because the primitive disciples did so. Who would now think of selling his garment, and buying a sword with the proceeds, because the Apostles were instructed so to do? Would it not be nonsense for a man who despises Brigham, and professes to regard the words of Joseph, to go to Kirtland or Nauvoo to build a Temple, because Joseph instructed the Saints to

gather there, and build Temples? Most certainly it would. Yet into such ludicrous dilemmas those persons who reject a living Prophet, and profess faith in dead ones, are unavoidably led. Men of this description reject the living Spirit that inspires a living Prophet, and gives life to all his teachings; and, instead thereof, follow the dead letter of those Prophets who have long bid adieu to their ministry on earth. Yet it is a well known Scripture maxim, that the letter killeth, but the Spirit giveth life.

(To be continued.)

TESTIMONY OF A VENERABLE DISCIPLE.

Elder T. B. H. Stenhouse has courteously favoured us with the following translation of a letter addressed to him during his late visit to this country, by a venerable "son in the Gospel." The Saints will no doubt be gratified by the perusal of the testimony of one who passed eighty winters before he found what he had long and anxiously sought—the Truth—the Gospel of Jesus—the Pearl of Great Price. We trust our aged brother may live to see the courts of the Zion of the Lord, and inquire within His holy Temple.—Ed.

Genève.

Dear and Beloved Brother—As you authorised me to write you, I hasten to embrace the present opportunity as a child who loves his father—it is exactly my case. I am going to try and lisp, or chatter like a new-born—twenty-two days old! I commend myself to your indulgent goodness.

Your compulsory absence has not permitted you to receive my testimony, which I have borne several times in our "ré-unions". I reiterate therefore what I have previously declared. After having received baptism, and the imposition of hands, I have experienced within me a regeneration before unknown—peace, accompanied with joy, which has nothing of an earthly nature; something exclusively spiritual, accompanied with a determination to conform to the Gospel, my thoughts, my words, and my actions, believing that the Spirit of God will approve my resolution, and direct and aid me to the accomplishment of my desire.

From the age of five years, I have read and re-read the Bible, and frequented religious assemblies, both in my own country and in Germany, but more particularly here

during fifteen years. In truth, I have heard fine and fervent prayers, and edifying sermons, but they always left a void—something to make me see that I ought to direct my thoughts to find that which I failed to obtain. Our learned theologians—preachers the most celebrated, after having placed me upon the good road, always left me half-way, so that I returned home as advanced as when I went out.

It is truly astonishing that, at the age of eighty years and nine months, by the grace of the Lord, I have received that which I have sought. And I pray to Him daily, that I may grow in the knowledge and the grace of our Lord and Saviour Jesus Christ.

The hour for the post is near, receive the assurance that we pray always for you, that the Lord may preserve you safely, and shower upon you His most precious blessings. We hope to see you soon again in perfect health in the midst of your children. Accept our warmest salutations.

LOUIS COURVOISIER.

President T. B. H. Stenhouse.

HE that would make a real progress in knowledge, must dedicate his age as well as his youth—the latter growth as well as the first fruits, at the altar of truth.

THE MORMONS—THE MAHOMETANS OF THE NINETEENTH CENTURY.

(From the New York Herald.)

Philosophers tell us that the grand law of human progression does not hold good in respect of moral and metaphysical science. If this be true—and we see no reason to doubt it—if, while we may safely consider the steam engine, the printing press, the loom, and the telegraph, to be the imperishable and inalienable property of man, we have no guarantee for the stability of our religious creeds and schools of ethics—if our descendants may be found more gross and earthly in their passions, more debased in their feelings and desires, than we are—the birth and infancy of new religious doctrines and strange sects deserve a peculiarly careful notice at our hands. At a time when a devout Abbe confesses, with deep sorrow, that Christianity can no longer keep pace with the intellectual progress of the world; and a mitred orator is heard to declare his conviction of the inadequacy of the Protestant doctrine to satisfy the popular craving for mental food; when the converts made by countless missionaries abroad are too few to supply the void created by desertions at home—we may be permitted, perhaps, for argument's sake, to suppose for a moment that the present forms of Christianity will pass away, and to ask the appalling question—What religion is to succeed them? At what shrine will posterity kneel? Some worship of a higher Being is an imperative want in the human heart—some source of morality, nobler than a mere penal code, is absolutely indispensable to cement the elements of society. Among the new schools of religion which are springing up around us, is there any which can absorb Protestant and Catholic, Unitarian and Freethinker, and substitute a new faith for future ages?

We leave speculative philosophy to suggest a reply. But we cannot refrain from making a few brief remarks, on the growth and prospects of the most remarkable of the many religious factions which have come to light in this country.

While to the thoughtless reader, the name of Mormonism is only suggestive of ribald epigrams on the continency of Mr. Brigham Young, and the existence of the sect is treated as a mere joke, the

eyes of thinking men are fixed on the young settlement of Deseret, with apprehensions of no common magnitude. The colony of Salt Lake is no assemblage of hairbrained socialists, or Agapemone of rogues and dupes—a haunt of hypocrisy and beastly licentiousness; Brigham Young and his followers are neither idle knaves nor corrupt profligates. *The stumbling-blocks which have led to the downfall of so many false sects, have been avoided by the Mormons.* Their religious code is imbued with enough mysticism to attract the imaginative; but it is linked and coupled with a moral law framed on the wisest basis.

“We believe,” say the Mormons, “in being honest, true, chaste, temperate, benevolent, virtuous, and upright, and in doing good to all men; indeed, we may say that we follow the admonition of Paul; ‘We believe all things, we hope all things,’ we have endured very many things, and hope to be able to endure all things. Everything lovely, virtuous, praiseworthy, and of good report, we seek after, looking forward ‘to the recompense of reward.’ But an idle or lazy person cannot be a Christian, neither have salvation; he is a drone, and deserves to be stung to death, and tumbled out of the hive.”

Despite all the calumnious tales which have been circulated, we have every reason to believe that the Mormons are just in their dealings, and kind and charitable both to strangers and to each other. Polygamy, it is true, is practised among them, and has been severely used as a weapon in the hands of their assailants. But so far from being made subservient to depraved passions, it is only tolerated in order to increase the number of the faithful, and on the principle quoted above, that drones—whether male or female—must be driven from the hive. Female chastity and conjugal fidelity are essential virtues; adultery and illicit intercourse will be punished with death by the Mormon code. Both honour and religion oblige the man whose wife, daughter, or sister, has been injured, to kill the seducer.

It would be foreign to our purpose to attempt to analyze their religious belief.

It is an eclectic compound of Christianity, Platonism, Brahminism, Mahometanism, and that new spiritual philosophy, which, under various names, is captivating the superstitious minds of the nineteenth century. It is peculiarly calculated to satisfy the aspirations of those who feel a void in their hearts, which Christianity cannot fill. Like all successful sects, the political constitution of the Mormons is a pure despotism, the President, or Chief Priest, holding undisputed sway over the property and persons of his subjects. But according to the testimony of an apparently trustworthy writer, "There is not (among the Mormons) the usual man-worship found in the admirers of splendid abilities and achievements of the founders of religious sects"—"each man watches, with an eagle eye, that first principles are adhered to, and stands ready to proclaim apostacy in chief or layman"—and "there seems to be as fair a sample of intelligence, moral probity, and good citizenship (among them), as can be found in any Christian community."

Whether Joseph Smith did or did not deal in imposture, a sect established on such principles as these, and which, after a struggling existence of twenty years, counts its votaries by hundreds of thousands, is entitled to something more than sarcastic and contemptuous sneers. These but add fuel to the zeal of the acolytes; persecution braces their energies, and strengthens their convictions. While we look on with indifference, thousands in Europe and America are silently enrolling themselves under the banner of Mormonism. Where is this to end?

All religions, which have been at the same time civil politics, have been the work of a single individual, and have seemed, in their origin, insignificant and ridiculous. Abraham was the inspired founder of a sect which was destined to become immortal, and to practise usury and sell old clothes throughout all generations; for many centuries it was but a family. Egypt fought long against the hardy priests of Isis; they purchased victory with their blood. Little did Zoroaster think, when he taught his disciples the pure tenets of his simple faith, that Persia would one day hold him to be a God, and that his creed would become the established religion of the empire. Theseus and Romulus founded religions which were also politics; how petty were

their beginnings, how disheartening the scorn of their neighbours? Yet each in turn threatened to subjugate the world. Who has not heard of or stood in the damp vaults of the catacombs? where the trembling few, who constituted the elect Christian church, used to meet and pray that they might be permitted to practise with impunity a novel, harmless, moral form of worship, which was destined to fill the universe! Thus it has been with all. Cradled in martyrdom—physical or moral, according to the age—new forms of belief have grown to puberty, and in the plenitude of their strength have defied the scythe of time. They are all gone but the *tottering Church* of Christ. None was better, perchance, than the other—the chief merit of each successive creed was its fitness for the times.

How singular, how teeming with food for speculation, the contrast between Mahomet and Joseph Smith! Both were men of indomitable energy, vivid imagination, and extraordinary power over the masses. Both believed a great portion of what they taught, but did not scruple to varnish their tale with flights of fancy. Both date their mission from a vision from heaven—the command was given to both by a messenger from God. Neither attempted to uproot or destroy, but to renovate. Pristine simplicity was the avowed aim of both; Islamism was an attempt to restore the days of Moses and Elias; Mormonism looks to the early ages of the Church as a model. Both Mahomet and Smith sacrifice the social happiness of the female sex to the interest of the state, by tolerating polygamy. The machinery of both religions requires the intervention of supernatural beings—genii in the one, angels and Seers in the other. Both appeal as well to the senses as to the moral preceptions—the pleasures of conviviality and wholesome ablutions are inculcated by both creeds. The Koran and the Book of Mormon, acknowledge alike, one God, supreme, infinite; and from the name of the deity that of his prophet is inseparable in prayer in both. Many points of resemblance can be found in the *iman* of Mahometans, and the articles of Mormon belief. Both look forward to a millenium on earth, when peace, plenty, and brotherhood shall reign—both foretell a glorious resurrection, in which the body shall be perfected, incorruptible. Both inculcate the soundest

tenets of morality Mahomet and Smith were equally successful in rousing the populace by impassioned oratory; tumults follow; Mahomet's adherents fly from Mecca; the Mormons are expelled from Jackson county. The Koreish bind themselves by a league to have no communication with the new sect; the Presbyterians and Methodists declare that no reliance can be placed on contracts entered into by Mormons. Dissensions break out in both camps, Smith is not a whit less energetic than Mahomet in repressing them, and monopolizing the supreme control. Driven from Mecca to Tayef, thence back to Mecca, and again forced to fly to Medina, Mahomet staked his life on the success of his cause. The Mormons—men, women, and children—are brutally hunted out of Zion in mid winter—boys of nine years of age are murdered in cold blood—defenceless men are trod under foot till their bowels gushed forth; the wearied exiles, hardly obtaining from their persecutors time to complete the idol of their hearts—their temple, are banished from Nauvoo, and the merciless enmity of fanaticism is now close on their tracks in the distant Valley of Salt Lake.

Here the parallel fails. Mahomet, driven to desperation, unites his little band of followers at Medina, makes a political question of his creed, and after defeating a thousand men, with a small force, barely exceeding a hundred, resolves to propagate Islamism by the sword, conquers invincible Arabia in nine years, and dies, leaving behind him half a continent of proselytes. Joe Smith, at a time when his martyrdom did more for his cause than the most brilliant feats of prowess, is savagely murdered at Carthage.

He leaves behind him a devoted band of adherents, sealed to the faith by their adoration of his memory, and sworn to avenge him. His successor possesses all the qualities which were wanting in Smith—prudence, foresight, cautious policy. Mormonism has ceased to be a mere question of religious doctrine; its unparalleled growth, its novel polity, its attractive garb, has already drawn the anxious eye of statesmen upon the Utah settlement. Men have not been wanting to advocate the entire extermination of the sect, and experience is rife with examples of similar acts of fanaticism. Should the bloodthirsty bigots who would extirpate Mormonism, obtain the preponderance in our national councils, (which God forbid,) the most desperate valour would be found among the persecuted race. Every spur which can goad man to heroism—the love of country, of religion, of liberty, the voice of natural affection, and the supernatural influence of a belief in a divine mission—would unite to render their armies invincible. On the other side, mean envy and cowardly persecution are not likely to inspire deeds of daring.

We forbear to speculate on the probable result. Once already, in times long gone by, the banners of Christianity and Islamism were unfurled in hostile array, and the faith of the world depended on a successful charge. Had the prowess of Charles Martel forsaken him on the plains of Tours, the conqueror, Abderame, would have overrun Europe, and mosques might now have stood wherever the spires of Christian churches point to realms above. "History," says the philosopher, "constantly repeats itself; but each successive revolution is the birth of a new era."

MAHOMETANISM AND MORMONISM.

We are not aware of any impurity in the law of Mahomet; on the contrary, it is particularly strict and temperate; it forbids even the use of wine, music, and dancing, and all manner of licentiousness. Perhaps our correspondent's mind is dwelling exclusively on its polygamic indulgence; but if polygamy be sufficient to blast its reputation for temperance, in spite of all its other mortifications, it must have an equal effect on the law of Moses. Indeed, the

law of Mahomet is more strict in respect to marriage than the law of Moses. But though polygamy be adapted to an inferior state of civilization, namely, barbarism, it should not be forgotten that it has the effect of preserving society, to a considerable extent, from one of the grossest and foulest peculiarities of Christian civilization. We are not aware that any Christian authority, human or divine, has ever said that Mahometans should not enjoy

everlasting life. The Scriptures say that, in every nation, he that feareth God and worketh righteousness is accepted of Him; and they also say, that there is no name in heaven or on earth by which we can be saved but that of Christ. But they give us no authority to deny the truth of the first of these passages, and twist the other into an ungenerous meaning. The Mahometans are a much purer people than the Jews ever were.

A. LYMAN, GEORGE S., and FORGET-ME-NOT, all treat of Mormon Polygamy. The first two justify it by quoting the Patriarchs and the Sweet Singer of Israel, the man after God's own heart; and they say, that surely such men could never have been so highly favoured if the practice were absolutely immoral. FORGET-ME-NOT is a lady, and is deeply concerned at the immorality of the practice, and apparently fearful of its making progress, if not checked by Scriptural argument; so she labours hard to make the Scriptures condemn it. But it is not a Scriptural

question at all, any more than slavery; and if we are to be guided by Scripture in these matters, both slave-owners and Mormon polygamists will have the advantage. There is no more danger of going back into slavery and polygamy, because the Patriarchs practised them, than there is of returning to bestial sacrifices for a similar reason. FORGET-ME-NOT may rest content upon the subject, and suffer the Mormon arguments to fly over her head, like the idle wind that she regards not. But we advise her not to attempt to force the Bible to speak a language which it does not speak; this is not candid. We have looked at her clear passage (Malachi ii, and 16.), but it has no reference whatever to polygamy. It has been supposed that polygamy is forbidden in the 2nd verse of the 7th chapter of the 1st Corinthians; but it is doubtful. The law, however, of Christendom forbids it, and the law of nature forbids it, except in exceptional circumstances, for the sexes are nearly equal in number.—*Family Herald*.

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 13, 1853.

COVENANTS—A WORD OF COUNSEL.—The Lord has opened up this great and last dispensation by restoring the Everlasting Covenant to man, and covenant-making is one prominent feature of the plan of salvation. All covenants have their obligations, and the faithful discharge of those obligations brings certain blessings and rewards. But on the other hand, when covenants are violated, and their obligations dishonoured, penalties, equal in magnitude with the nature and importance of the covenants that are broken, are incurred.

The blessings of salvation are received by virtue of covenant. When men covenant to keep the commandments of God, He gives them of His Spirit; and in keeping the obligations of that covenant, by receiving the ordinances, a relationship of the most exalted character is formed. If the individual honours that relationship so as to obtain the blessings of his covenant, the Lord soon reveals greater blessings and privileges, which the individual can enjoy in the family by coming under the obligations of another covenant equal in importance with the honours and favours to be enjoyed; neither does the principle stop here, but covenant succeeds covenant, until man, through his faithfulness to them, becomes one with the Son of God—a joint-heir to the Father's inheritance. Now this is a great honour, to become a lawful heir to the kingdoms, dominions, glory, and power of the Father. It is not attained to in a day, a month, nor a year, neither is this short life sufficient to possess all things, but the right of them may be secured by keeping all the covenants of the holy Priesthood, and they are many. There is also a penalty attached to all covenants, and as mercy and rewards are obtained by sacredly keeping them, so justice and punishments are as surely meted out to the transgressor. The punishment attached to the

breaking of our first covenants is the withdrawal of the Spirit of God. The violation of other covenants would be punishable with immediate death and destruction in this world, but leaving power to come forth in the first resurrection. Others of still greater magnitude, if broken, would doom the transgressor to ruin, both in this world and in the world to come; while others again are of that magnitude, that, if broken, there is no redemption, but the transgressors of such covenants become angels to the Devil, and they cannot come where God and Christ dwell, *worlds* without end.

To have to do with covenants which in anywise involve our eternal destiny, is a matter of no small moment. The covenants and obligations of the holy Priesthood are eternal in their consequences, and, when entered into with God, and recognized by Him, they are not only made by virtue of an eternal principle, but they are made with an Eternal Being.

There are other covenants administered by this Priesthood, in which man is recognized as the higher power, while in those already referred to, he is the lesser or dependent one. The most important perhaps of all these is the marriage covenant.

As we do not here purpose to discuss the nature of that covenant, suffice it to say, that it is, in principle, precisely similar to those made with higher beings. The great object of covenanting with the Lord Jesus Christ, is to become one with him, that each may enjoy all the blessings, privileges, glory, honour, and power, which either may be capable of imparting or receiving. The union of the sexes, by virtue of the marriage covenant, is for the same object and purpose, and entitles each to all the blessings, glory, dominion, and power, which can spring from the other, or which can grow out of the union. By virtue of this, they twain become ONE. Both of these covenants are equally applicable to all beings; and all who are capable of honouring them, should enter into them, and receive their blessings, or they cannot attain to a fulness of glory. Otherwise it would be in vain that those covenants were ever ordained for the use of man.

Now it is because of the folly of many, that we write concerning the marriage covenant. There are those who profess to be Saints, and even Elders, (though we speak it to their shame,) who have families, and who will go about making covenants, privately, with young women, which they have no right to make, and know not that they will ever be able to keep. This course is not only directly opposed to the regulations and restrictions of the laws pertaining to the marriage covenant, but exhibits a degree of folly which is the fruits of profound ignorance, or a great degree of wickedness. Such men who would venture upon the privileges and blessings of such a covenant, without permission from God who ordained it, through His servant holding the keys thereof upon the earth, would forfeit all claim to its rights, and inherit a curse. When covenants are made, obligations are created, and these obligations must be fulfilled, or condemnation follows, and a penalty is incurred. When covenants are made at a time, and under circumstances, when the blessings of those covenants cannot be enjoyed, the Devil takes the advantage of that unwise position, and oftentimes makes those unlawful obligations the very instrument of a man's destruction. In this way many have fallen victims to their own unprincipled conduct.

When men place so small an estimate upon the marriage covenant, as to indulge in making covenants with women when and where no benefits can arise from them, and when they are ignorant of whether they would ever be permitted to keep them, we look upon such men as those who would be the first to dishonour such covenants. And we would advise all good women, both old and young, to be careful

how they become ensnared by such characters. Those who will thus trifle with sacred things, and indulge in trespassing beyond the limits of their right, in making covenants, will find those covenants not only a source of trouble, but in most cases they will result in lasting shame and reproach. How often we hear of the ruin of both men and women, who have perhaps innocently ventured to tread upon the grounds of covenant-making, and who have proven it to be but the first step to their future misery—grounds upon which they were unauthorized to tread, hence they could not divine the consequences.

It is supposed, by many, that some Elders who are travelling in the ministry, are entitled to some wonderful privileges, because they have come from Zion; but we will here admit that our ignorance is so great, that we do not know of one in the British Isles, who, having a wife living, is privileged by the law of God to make a marriage covenant, in public or in private, with any other woman; and we hope none of the sisters will feel bad because such is the case. It is very common for men in England to have wives who cannot agree to live with them, but even in such cases, men are not authorized to make contracts of marriage with other women, before a lawful divorce is obtained.

We would say, therefore, to all such men of families, cease your covenant-making with women, which can in any wise have a bearing upon their future destiny, or yours; if you do not, you will lose the Spirit, and be brought to shame. This is particularly applicable to Elders, and if given heed to, they will not get into such a tremendous hurry to go to Zion, just because they think they can get another wife there. Some men with lustful desires suffer their affections to be weaned from their companions, and sacrifice a family, which they ought to cherish as their own lives, to follow their depraved appetites, which are leading them down to Hell; and all is done under the cloak of *religious liberty*, while some women are so weak as to follow such Elders, and feed their appetites.

The Lord has most strictly guarded the relationship of the sexes, and He will not suffer such things to be trifled with, therefore He has said that whoso looketh upon a woman to lust after her, shall lose the Spirit, and if he does not repent shall deny the faith. What could be more jealously protected, when, without any outward commission of crime, which the law could recognize, a man is liable to an apostate's doom! This is a punishment which the Lord has decreed shall come upon those who thus trifle with the affections and desires of the human soul. No one need go into the dark to do his deeds of wickedness, and say "no eye seeth me," nor make his unlawful covenants in secret, and say, "no one knoweth it;" for this decree of the Almighty will reach all such cases, and such persons may be sure their sins will find them out, when the Spirit has forsaken them, and they are left withered branches—exhibitions of God's displeasure.

Every soul should govern and control the affections, energies, and powers with which it is endowed. It is the use we make of the abilities and faculties which God has given us, that determines our worthiness in his sight. We are mainly prompted by our affections—they are a wonderful stimulus to all our actions. If the affections are fully controlled, every motive and desire which springs from the exercise of them, will be pure and holy; but if the affections are suffered to run out heedlessly, and are lavished upon every thing that may appear pleasing or desirable, the judgment will be overcome, and reason itself will finally be brought in subjection to uncontrolled passions.

The love and affections of the soul should be placed upon those things which are eternal, and from which they need never be broken off. When this is done,

the affections can be developed and matured, without fear of being destroyed; and hopes of happiness can ripen into joys unspeakable. When the affections are destroyed, hopes are blasted, and the soul writhes under the agony of disappointment, until, not unfrequently, relief is found in a premature death. The experience of many a fond heart, purely innocent, yet betrayed, and the dictates of wisdom, would say, Love what God loves, admire what God admires, and honour what God honours. But when woman so far draws upon the fountain of her soul, as to voluntarily give her eternal interests and destiny into the hands of any man, let it be to one who is responsible, and one who will so far requite her love, as to protect her interests at the sacrifice of his life. Jesus laid down his life to save the family which was given to him to exalt, and men should not take upon themselves the responsibility of the salvation of others, with any other expectation but to do as he has done. If men who hold the Priesthood of God, duly appreciated their position, we think they would not require to be cautioned about making covenants; and if women appreciated their dependence upon man, they would be more careful upon whom they placed it.

HOME CORRESPONDENCE.—*Birmingham Conference*—Birmingham, July 15, Elder A. Marchant writes. A good spirit was prevailing, the gifts of the Spirit were much enjoyed, particularly in healings. The meetings were well attended, and a great spirit of inquiry respecting the Patriarchal order of marriage, was manifested. Tract distributing was being vigorously carried on by the Saints.

Wales—Merthyr Tydfil, July 23rd, Elder W. S. Phillips writes. He had been visiting the Conferences in North Wales, had held a Special General Conference, for the Conferences in that region, at Llanrwst, Denbighshire, on the 4th, and had had an excellent time. Prospects seemed better than ever. There being many Methodists in that region, much opposition was met with in spreading the truth, in some towns the Elders being often pelted and driven. In the western and southern Conferences, appearances were cheering, many persons were believing.

London, Kent, Reading, and Essex Conferences—London, July 23rd, Elder B. Brown writes. The work in these Conferences was moving on briskly, the Saints were increasing in faith, and in the gifts of the Spirit. Many influential persons were investigating the work.

FOREIGN CORRESPONDENCE.—*Malta*—July 7th, Elder J. F. Bell informs us of the safe arrival of Elder T. Obray, and sister Bell, at Malta, June 30th.

Germany—Hamburg, July 21st, Elder D. Carn writes. The work was moving steadily along in the midst of many difficulties. The Baptists had published two pamphlets against "Mormonism." The doctrine of Celestial Marriage was making matters quite interesting.

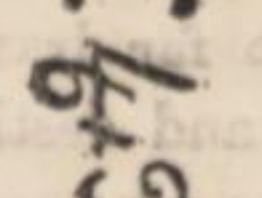
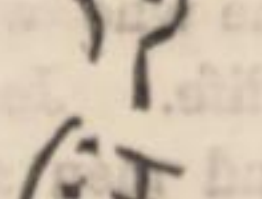
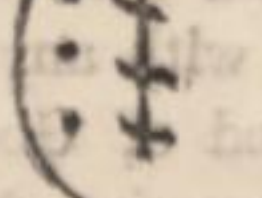
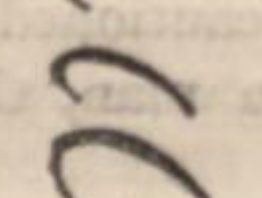
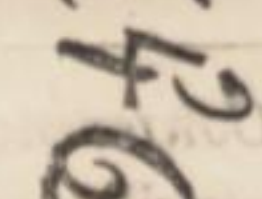
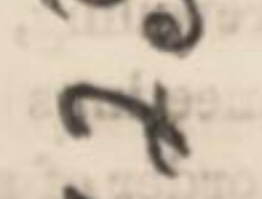
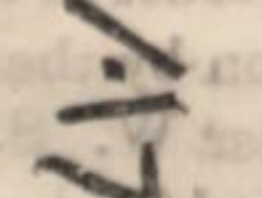
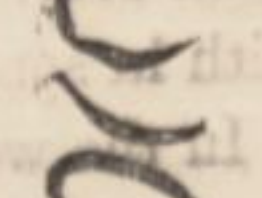
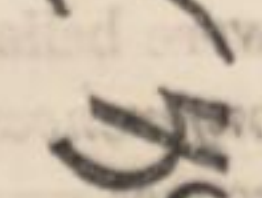
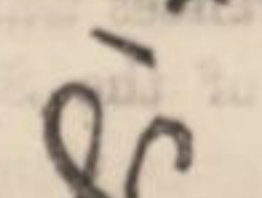
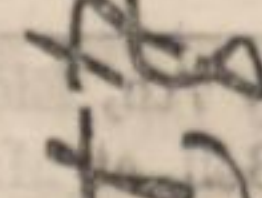
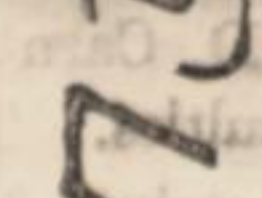
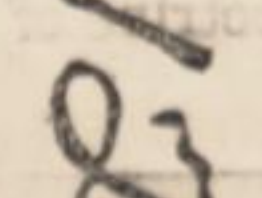
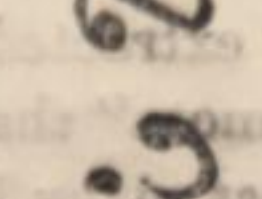
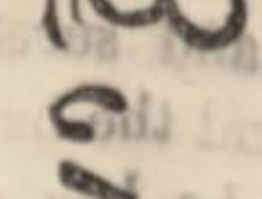
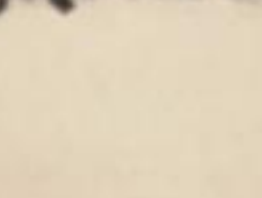
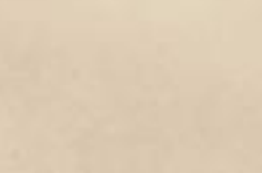
A WORD TO THE WISE.—Read the article extracted from the *New York Herald*. The writer speaks more justly of the "Mormons" than most public teachers do, especially Christian divines. We apprehend that many high and mighty persons will yet look on the rising star of Deseret, with anxious forebodings; yea, if the Saints are faithful, the fear of the Lord shall rest upon the nations, and they shall honour Zion, and say, "Surely Zion is the city of our God, and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and He hath sworn, by the power of His might, to be her salvation and her high tower." Let the Saints rejoice, all is well, Israel must be the head, and not the tail.

The paragraphs from the *Family Herald* are interesting in their way.

Fac-simile of Characters from the plates of the Book of Mormon.

(From the Prophet.)

THE FOLLOWING IS A CORRECT COPY OF THE CHARACTERS TAKEN FROM THE PLATES THE BOOK OF MORMON WAS TRANSLATED FROM; THE SAME THAT WERE TAKEN TO PROFESSOR MITCHELL, AND AFTERWARDS TO PROFESSOR ANTHON, OF THE CITY OF NEW YORK, BY MARTIN HARRIS, IN THE YEAR 1827, IN FULFILLMENT OF ISAIAH XXIX. 11, 12:—"THE VISION OF ALL IS BECOME UNTO YOU AS THE WORDS OF A BOOK THAT IS SEALED, WHICH MEN DELIVER TO ONE THAT IS LEARNED, SAYING, READ THIS I PRAY THEE; AND HE SAITH, I CANNOT, FOR IT IS SEALED: AND THE BOOK IS DELIVERED TO ONE THAT IS NOT LEARNED, SAYING, READ THIS I PRAY THEE, AND HE SAITH I AM NOT LEARNED."

1.                      

HISTORY OF JOSEPH SMITH.

(Continued from page 521.)

This day, received the following letter from brother William Smith—

Brother Joseph—Though I do not know but I have forfeited all right and title to the word brother, in consequence of what I have done, (for I consider, myself, that I am unworthy to be called one,) after coming to myself, and considering what I have done, I feel as though it was a duty to make an humble confession to you, for what I have done, or what took place the other evening; but leave this part of the subject at present. I was called to an account, by the Twelve, yesterday, for my conduct; or they desired to know my mind or determination, and what I was going to do. I told them that on reflection upon the many difficulties that I had had with the Church, and the much disgrace I had brought upon myself in consequence of these things, and also that my health would not permit me to go to school to make any preparations for the endowment, and that my health was such that I was not able to travel, that it would be better for them to appoint one, in the office, that would be better able to fill it, and by doing this they would throw me into the hands of the Church, and leave me where I was before I was chosen; then I would not be in a situation to bring so much disgrace upon the cause, when I fell into temptation; and perhaps, by this I might obtain salvation. You know my passions, and the danger of falling from so high a station; and thus by withdrawing from the office of the Apostleship, while there is salvation for me, and remaining a member in the Church—I feel afraid, if I don't do this, it will be worse for me some other day.

And again, my health is poor, and I am not able to travel, and it is necessary the office should not be idle. And again, I say you know my passions, and I am afraid it will be the worse for me by and by. Do so, if the Lord will have mercy on me, and let me remain as a member in the Church, and then I can travel and preach when I am able. Do not think I am your enemy for what I have done. Perhaps you may say or ask why I have not remembered the good that you have done to me. When I reflect upon the injury I have done you, I must confess that I do not know what I have been about. I feel sorry for what I have done, and humbly ask your forgiveness. I have not confidence as yet to come and see you, for I feel ashamed of what I have done; and as I feel

now, I feel as though all the confessions that I could make, verbally or by writing, would not be sufficient to atone for the transgression. Be this as it may, I am willing to make all the restitution you shall require. If I can stay in the Church as a member, I will try to make all the satisfaction possible.

Yours with respect,

WILLIAM SMITH.

Do not cast me off for what I have done, but strive to save me in the Church as a member. I do repent of what I have done to you, and ask your forgiveness. I consider the transgression, the other evening, of no small magnitude; but it is done, and I cannot help it now. I know, brother Joseph, you are always willing to forgive; but I sometimes think, when I reflect upon the many injuries I have done you, I feel as though confession was hardly sufficient. But have mercy on me this once, and I will try to do so no more.

The Twelve called a Council yesterday, and sent over after me, and I went over. This Council, remember, was called together by themselves, and not by me.

W. S.

To the foregoing I gave the following answer the same day—

Brother William—Having received your letter, I now proceed to answer it, and shall first proceed to give a brief narration of my feelings and motives since the night I first came to the knowledge of your having a debating school, which was at the time I happened in with Bishop Whitney, his father and mother, &c.; and from that time I took an interest in them, and was delighted with it, and formed a determination to attend the school, for the purpose of obtaining information, and with the idea of imparting the same, through the assistance of the Spirit of the Lord, if by any means I should have faith to do so. And with this intent, I went to the school on last Wednesday night, not with the idea of breaking up the school, neither did it enter into my heart that there was any wrangling or jealousies in your heart against me. Notwithstanding, previous to my leaving home, there were feelings of solemnity rolling across my breast, which were unaccountable to me; and also these feelings continued by spells to depress my spirits, and seemed to manifest that all was not right, even after the school commenced,

and during the debate, yet I strove to believe that all would work together for good. I was pleased with the power of the arguments that were used, and did not feel to cast any reflections upon any one that had spoken; but I felt it was the duty of old men that sat as Presidents, to be as grave, at least, as young men, and that it was our duty to smile [not] at solid arguments and sound reasonings; and be impressed with solemnity, which should be manifest in our countenances, when folly and that which militates against truth and righteousness, rear their head.

Therefore, in the spirit of my calling, and in view of the authority of the Priesthood that has been conferred upon me, it would be my duty to reprove whatever I esteemed to be wrong, fondly hoping in my heart, that all parties would consider it right, and therefore humble themselves, that Satan might not take the advantage of us, and hinder the progress of our school.

Now, brother William, I want you should bear with me, notwithstanding my plainness. I would say to you that my feelings were grieved at the interruption you made upon Elder McLellin. I thought you should have considered your relation with him in your Apostleship, and not manifest any division of sentiment between you and him, for a surrounding multitude to take the advantage of you; therefore, by way of entreaty, on the account of the anxiety I had for your influence and welfare, I said unto you, Do not have any feelings; or something to that amount. Why I am thus particular is that if you have misconstrued my feelings towards you, you may be corrected. But to proceed. After the school was closed, brother Hyrum requested the privilege of speaking; you objected; however, you said if he would not abuse the school he might speak, and that you would not allow any man to abuse the school in your house. Now you had no reason to suspect that Hyrum would abuse the school; therefore my feelings were mortified at these unnecessary observations. I undertook to reason with you, but you manifested an inconsiderate and stubborn spirit. I then despaired of benefitting you, on account of the spirit you manifested, which drew from me the expression that you was as ugly as the devil. Father then commanded silence, and I formed a determination to obey his mandate, and was about to leave the house, with the impression that you was under the influence of a wicked spirit; you replied that you would say what you pleased in your own house. Father said, Say what you please, but let the rest hold their tongues. Then a reflection rushed through my mind, of the anxiety and care I have had for you and your family, in doing what I did in

finishing your house, and providing flour for your family, &c.; and also, father had possession in the house, as well as yourself; and when at any time have I transgressed the commandments of my father, or sold my birthright, that I should not have the privilege of speaking in my father's house, or in other words, in my father's family, or in your house, (for so we will call it, and so it shall be,) that I should not have the privilege of reproving a younger brother? Therefore I said, I will speak, for I built the house, and it is as much mine as yours; or something to that effect. I should have said, that I helped to finish the house. I said it merely to show that it could not be the right spirit that would rise up for trifling matters, and undertake to put me to silence. I saw that your indignation was kindled against me, and you made towards me. I was not then to be moved, and I thought to pull off my loose coat, lest it should tangle me, and you be left to hurt me, but not with the intention of hurting you. But you were too soon for me, and having once fallen into the hands of a mob, and been wounded in my side, and now into the hands of a brother, my side gave way. And after having been rescued from your grasp, I left your house with feelings indescribable—the scenery had changed, and all those expectations that I had cherished, when going to your house, and brotherly kindness, charity, forbearance, and natural affection, that in duty binds us not to make each other offenders for a word. But alas! abuse, anger, malice, hatred, and rage, with a lame side, with marks of violence heaped upon me by a brother, were the reflections of my disappointment; and with these I returned home, not able to sit down or rise up without help; but, through the blessing of God, I am now better.

I received your letter, and perused it with care. I have not entertained a feeling of malice against you. I am older than you, and have endured more suffering, having been marred by mobs. The labours of my calling, a series of persecutions and injuries continually heaped upon me—all serve to debilitate my body; and it may be that I cannot boast of being stronger than you. If I could or could not, would this be an honour or dishonour to me? If I could boast, like David, of slaying a Goliath, who defied the armies of the living God; or, like Paul, of contending with Peter, face to face, with sound arguments, it might be an honour; but to mangle the flesh, or seek revenge upon one who never did you any wrong, cannot be a source of sweet reflection to you nor to me, neither to an honourable father and mother, brothers and sisters. And when we reflect with what care, and with

what unremitting diligence our parents have striven to watch over us, and how many hours of sorrow and anxiety they have spent over our cradles and bed-sides, in times of sickness, how careful we ought to be of their feelings in their old age. It cannot be a source of sweet reflection to us, to say or do anything that will bring their grey hairs down with sorrow to the grave.

In your letter you ask my forgiveness, which I readily grant. But it seems to me, that you still retain an idea that I have given you reasons to be angry or disaffected with me. Grant me the privilege of saying then, that however hasty and harsh I may have spoken at any time to you, it has been done for the express purpose of endeavouring to warn, exhort, admonish, and rescue you from falling into difficulties and sorrows, which I foresaw you plunging into, by giving way to that wicked spirit, which you call your passions, which you should curb and break down, and put under your feet; which if you do not, you never can be saved, in my view, in the Kingdom of God. God requires the will of His creatures to be swallowed up in His will.

You desire to remain in the Church, but forsake your Apostleship. This is the stratagem of the evil one; when he has gained one advantage, he lays a plan for another. But by maintaining your Apostleship, in rising up and making one tremendous effort, you may overcome your passions, and please God. And by forsaking your Apostleship, is not to be willing to make that sacrifice that God requires at your hands, and is to incur His displeasure; and without pleasing God, we do not think it will be any better for you. When a man falls one step, he must regain that step again, or fall another; he has still more to gain, or eventually all is lost.

I desire, brother William, that you will humble yourself. I freely forgive you, and you know my unshaken and unchangeable disposition; I know in whom I trust; I stand upon the rock; the floods cannot, no, they shall not, overthrow me. You know the doctrine I teach is true, and you know that God has blessed me. I brought salva-

tion to my father's house, as an instrument in the hand of God, when they were in a miserable situation. You know that it is my duty to admonish you, when you do wrong. This liberty I shall always take, and you shall have the same privilege. I take the liberty to admonish you, because of my birth-right; and I grant you the privilege, because it is my duty to be humble, and receive rebuke and instruction from a brother, or a friend.

As it regards what course you shall pursue hereafter, I do not pretend to say; I leave you in the hands of God and His Church. Make your own decision; I will do you good, although you mar me, or slay me. By so doing, my garments shall be clear of your sins. And if at any time you should consider me to be an impostor, for heaven's sake leave me in the hands of God, and not think to take vengeance on me yourself. Tyranny, usurpation, and to take men's rights, ever has [been] and ever shall be banished from my heart. David sought not to kill Saul, although he was guilty of crimes that never entered my heart.

And now may God have mercy upon my father's house; may God take away enmity from between me and thee; and may all blessings be restored, and the past be forgotten forever. May humble repentance bring us both to thee, O God, and to Thy power and protection, and a crown, to enjoy the society of father, mother, Alvin, Hyrum, Sophronia, Samuel, Catherine, Carlos, Lucy, the Saints, and all the sanctified in peace, for ever, is the prayer of your brother

JOSEPH SMITH, jun.

To William Smith.

Saturday morning, 19th. At home. Sent the above letter to brother William Smith. I have had many solemn feelings this day concerning my brother William, and have prayed in my heart fervently, that the Lord will not cast him off, but that he may return to the God of Jacob, and magnify his Apostleship and calling. May this be his happy lot, for the Lord of glory's sake. Amen.

(To be continued.)

VARIETIES.

NEW APPLICATION OF MESMERISM.—In a letter to the Archbishop of Dublin, on Miss Sellon's establishment, by the Rev. Mr. Cooksley, it is stated that one of the most remarkable, if not the most formidable, agents made use of, in subduing the understandings and whole being of the "sisters" to the will of the "lady superior," is mesmerism. Miss Sellon has credit for singular skill in the mesmeric art.—*Glasgow Saturday Post*, July 9.

SILENCE.—A thing which is often difficult to keep in exact proportion to the necessity of doing so.

"My dear sir," said an election acquaintance, accosting a sturdy wag on the day of election, "I'm glad to see you." "You needn't be—I've voted."

DANCING.—A writer in an American paper says that the Methodists of Virginia have so preached to the slaves about the immorality of dancing, that nearly the whole of them have forsaken "the fiddle and the bow," and taken to gambling. This is just what common sense would have prophesied as likely to happen. Wage war against amusements, and you open the door to vice.

STANZAS.

We believe in the Father,
And Jesus the Son,
And the Spirit most Holy, united in one;
In our Prophet and Seer,
Whose name we'll revere,
And his virtues remember for ages to come.
With peace and goodwill,
Every nation to fill,
And to banish all hatred and strife;
To love one another,
As sister and brother,
Are the feelings we'll cherish through life.
Let not prejudice sway
Your minds, but to-day
Come and hear what our Elders will say;
With truth for their guide,
No harm can betide
Those who will their precepts obey.
O! who that has read
Of our Prophet now dead,
Can doubt for a moment his mission!
Liverpool.

Or who dare deny
He was sent from on high,
To warn men to flee from perdition!
Then do not delay,
But the Gospel obey,
And your sins they shall all be forgiven;
Repent, and believe,
And the Spirit receive,
It will shew you the pathway to Heaven.
For the time will arrive
When the wicked will strive,
And nation will war against nation;
Men will tremble and fear,
When God's judgments appear,
Yet must own it's a just dispensation.
Then come, and be blest,
And enjoy the Saints' rest,
In the land which our Lord will prepare,
Where none will annoy,
Neither hurt nor destroy,
But the faithful His blessings will share.
MARY DUNGEE.

LIST OF MONIES RECEIVED FROM THE 21ST TO THE 28TH JULY.

James Walker.....	£10 0 0	Brought forward.....	£29 12 5
Millen Atwood.....	3 12 5	John Hyde	5 0 0
Samuel Gentle	2 0 0	Thomas Kempin	5 0 0
Samuel Johnson	4 0 0	John Kissell	1 10 0
Henry Savage	5 0 0	A. N. McFarlane	4 0 0
John B. Pears	5 0 0		
Carried forward ...	£29 12 5		£45 2 5

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

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NECESSITY OF A LIVING PROPHET.

(Continued from page 532.)

One of the greatest tactics of the Devil is to induce men to disbelieve in and reject a living Prophet. This has ever been a grand move with Satan. He has ruined thousands of souls by it, and yet mankind will not learn to reject his sophistry. Said the martyr Stephen to his persecutors—"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the Prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." Satan knows well enough that a disbelief in a living Prophet is virtually a disbelief in all Prophets. If a people reject a living Prophet, and profess to believe in dead Prophets, how will that people meet those Prophets in the resurrection morn, when they all stand forth clad with immortal life? All will be living Prophets—living members of the Holy Priesthood, then! How will they be greeted by those persons who in their mortality scorned and rejected living Prophets. Ye Jews and Gentiles who lived in the days of Jesus and his first Apostles, and rejected them, though you professed to follow most rigidly the law of Moses, how will you meet Moses, Jesus, and the Apostles in the resurrection, and hear them declare that they all held the same Priesthood on the earth? Ye Gentiles who

have rejected Joseph Smith, and who now reject Brigham Young, yet profess a conscientious regard for Jesus, Peter, and Paul, how will you meet these worthies in a few years' time, and hear them all declare their divine appointment to hold the same Apostleship on earth? How will the Christian who rejects living Prophets, and reveres dead ones, act when he finds that all the Prophets are living ones? To be consistent, he must then reject all Prophets without exception. Moses, Isaiah, Jesus, Peter, Paul, Joseph, and Brigham, all being living Prophets then, must be rejected by the Christian, for he does not believe in living Prophets. Then where are his hopes of salvation? They will prove illusions, because they are not founded on the rock. He will discover that Satan blinded him whilst upon the earth, and led him by a skilful bait to reject the means appointed of God for man's salvation.

People allow themselves to be very readily deceived by the suggestions of Satan. If men would reflect a moment, they would surely discover that that friendship which esteems its object best at a distance, is a very equivocal and a very suspicious kind of friendship; they must see at once that it is tantamount to no friendship at all, that it is only a subtle apology for the entire absence of friendship, and congeniality of disposition. What should you think, reader, of the

man who calumniated and stoned you when present, but adored you when absent? Should you not have substantial reasons for concluding that that man's friendship was all profession—all a hoax? Would you rate that man in your list of friends? Now, Christian, imagine yourself a rejected Prophet of the Lord, and answer these questions to your own satisfaction.

Satan knows very well that, if he can always persuade people to reject living Prophets, *all* Prophets will be rejected of men. He knows very well that, if all generations reject the Prophets respectively sent to them, *all* generations will reject salvation, and will be under condemnation. He acts religiously to induce all generations of men to follow this principle, for he is well aware that if he can persuade people to believe that the writings of dead Prophets are sufficient for salvation, the idea of living Prophets would fall into disrepute, they would be deemed superfluous, and, therefore, *false* Prophets, impostors, the deceivers foretold by the dead Prophets, and would be despised and rejected of men, for the despisers would say, how could it be possible for the Almighty to incorporate in the plan of salvation anything superfluous? O, no! we dare not harbour a thought so derogatory to the wisdom of our Father in heaven! So you see, reader, how the poor living Prophet would be received, and that all this kind of reasoning would be the infallible precursor of stripes, imprisonment, stoning, and even crucifixion.

Now it would be too bold and ill-advised a stroke for Satan to come out in his true colours, and declare at once that *all* Prophets were unnecessary—were impostors. That is not the way he fishes for the souls of men. He is too expert an angler to expose his well-barbed hook after that fashion, you may depend upon it. Men almost universally would refuse to be caught in that style. Therefore does Satan carefully disguise his hook, with the savoury bait of faith in dead Prophets, and thus are thousands unwittingly led down to destruction, and God's Prophets successively contemned.

It is really surprising that men learn so little from the experience of those who have gone before them. Turn where we will in the sacred records of the past, and we are invariably led to the conclusion that the greatest condemnation that can

fall upon any people, is caused by the rejection of living Prophets. Hear the parable of the vineyard—"A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty. And again, he sent another servant, and they beat him also, and entreated him shamefully, and sent him away empty. And again, he sent a third; and they wounded him also, and cast him out. Then said the Lord of the vineyard, What shall I do? I will send my beloved son; it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir; come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What, therefore, shall the Lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others." Now, condemnation rested upon these husbandmen because they rejected the messengers that were sent unto them, not for disbelief in messengers sent to others. Jesus intended this parable to apply to the people to whom he was sent. But many who heard it, said "God forbid," no doubt thinking, as many now do, that rejecting living messengers was not worthy of so great condemnation, especially if the rejecters had faith in former messengers.

Instead of men's learning from the experience of their predecessors, we find men now filling up the measure of their fathers; as the fathers did, so do the sons. And if the sons fill up the measure of the fathers, will not the condemnation of the fathers rest upon the sons? Assuredly, how can it be otherwise?

How often we hear men now say—"Prophets are done away, we have no further need of them." And when the Prophet Joseph came forth in this last dispensation, and translated the Book of Mormon, by the gift and power of God, the people rejected Joseph, and cried out, as foretold in the Book of Mormon—"A Bible! a Bible! we have got a Bible!" Now it is not the Book of Mormon, or the Prophets who wrote the Book of Mormon, that the people dislike so extremely. If the Book of Mormon had

been handed down from remote antiquity among the learned and worldly wise, as the writings of certain ancient Prophets, all would have been right, the Book of Mormon would have been well received, and widely believed in, and read and expounded every Sabbath day in the synagogues. The Prophets who wrote the Book of Mormon would have received credit as men of God, and many of them would have been canonized. Nephi Church, and St. Alma's Church, and Mormon Chapel, would have figured conspicuously in every large city. But here was the corn—the Book of Mormon came forth in the present day, and was translated by the power of God, through a living Prophet, and to have believed in the Book of Mormon would have required a belief in the living Prophet. Ah! that altered the features of the case most materially, that would never have done, that would have been a death-blow to many of our beautiful systems of religion. Satan's old bait took most surprisingly. Men seized upon it right greedily. The dead Prophets of Judea were paragons, the living Prophet Joseph was a monster. Priest and people, learned and unlearned, joined in the cry—"We have got a Bible! we want no more Prophets, we want no more revelations, the canon of Scripture is full, all that is necessary for salvation was revealed by the Holy Prophets and Apostles of old, we need neither Prophets nor Apostles any more, they could not teach us more than is left on record, that is sufficient to save us, therefore we are assured that Joe Smith is a wicked, false Prophet, a heartless impostor, and the Book of Mormon an impudent and vile forgery." So the living Prophet and his few followers were and are scorned, and everywhere spoken against, and the Devil has a majority of the people safely hooked, like as he had their ancestors, and he is fast leading his deceived captives down to the horrible pit, where there is no water. By and bye they will wake up in torment, and peradventure they will see father Abraham a great way off, and will call upon him for a cup of cold water with which to cool their parched tongues. But they will discover a great gulf between him and them. And Abraham, having once lived on the earth, will recollect that however they may esteem and venerate him at a distance, their esteem and veneration would grow "smaller by degrees, and beautifully

less" as he approached, and no doubt he will prudently maintain a respectful distance, including the gulph, from them, lest he should be stoned, or shot, or beheaded, or crucified by them. Besides, it would be inconsistent with their principles to be ministered to by a living Prophet. Abraham might readily imagine that their contrition was feigned, because on the earth they believed—

"There's no repentance in the grave,
Nor pardon offered to the dead."

And he might suspect some ambush was laid to entrap him. But having on the earth resisted the baits of Satan, which these characters had so voraciously seized, Abraham would not be likely to venture amongst them to accede to their request.

Now, good reader, do not imagine that I am trifling with you, by the above remarks. I wish to enlighten your mind, if possible, and to show you the folly of men's imagining that faith in dead Prophets will avail, when the question of faith in living Prophets is thrown overboard as untenable. Recollect that disbelief in a living Prophet is a sure sign of apostacy. None but apostates, or those who have been brought up in the traditions of uninspired men, will ever maintain such a belief. It is contrary to Scripture, reason, and common sense. Nowhere in the Scriptures can a particle of fellowship be found for those who reject living Prophets. Not a word has been uttered in favour of their exemption from condemnation, by any Prophet who ever lived. How could a Prophet declare that those who rejected him, or any of his brethren, could be looked upon with favour by the Almighty. Such rebellious characters are ever the especial subjects of God's fierce indignation, and upon them He pours out His wrath in plagues, pestilences, famines, and terrible judgments. If God does not send a Prophet to a people, the sins of that people will be "winked at," because there is no one to teach them better, and God knows the dangers which written messages are liable to, when not confided to the care of inspired men—misinterpretations, spiritualizings, mistranslations, garblings, interpolations, and a whole host of contingencies. And is it likely that a just God would visit a people labouring under such disadvantages, with the same strictness as He would visit a people who had a living oracle amongst

them? We cannot judge that the Almighty is so partial a Being. The people who had no Prophets in their midst could plead a degree of uncertainty as to the truth of the writings of old Prophets.

But where a living Prophet existed, this plea could not be urged, the Prophet and the power of God would be there amongst the people, and the people could prove the same by obedience.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 543.)

Sunday, 20th. At home all day. Took solid comfort with my family. Had many serious reflections. Brothers Palmer and Taylor called to see me. I showed them the sacred records, to their joy and satisfaction. O! may God have mercy upon these men, and keep them in the way of everlasting life, in the name of Jesus. Amen.

Monday, 21st. Spent this day at home, endeavouring to treasure up knowledge for the benefit of my calling. The day passed off very pleasantly. I thank the Lord for His blessings to my soul, His great mercy over my family in sparing our lives. O continue thy care over me and mine, for Christ's sake.

Tuesday, 22nd. At home. Continued my studies. O may God give me learning, even language; and endue me with qualifications to magnify His name while I live.

I also delivered an address to the Church this evening. The Lord blessed my soul. My scribe is unwell. O my God, heal him. And for his kindness to me, O my soul, be thou grateful to him, and bless him. And he shall be blessed of God forever, for I believe him to be a faithful friend to me, therefore my soul delighteth in him. Amen.

JOSEPH SMITH, jun.

Wednesday, 23rd. In the forenoon, at home, studying the Greek language. And also waited upon the brethren who came in, and exhibited to them the papyrus. Afternoon, visited brother Leonard Rich, with the relations of brother Oliver Cowdery. Had not a very agreeable visit, for I found them filled with prejudice against the work of the Lord, and their minds blinded with superstition, ignorance, &c.

Thursday, 24th. The forenoon at home. In the afternoon I assisted the

commissioner appointed by the court, in surveying a road across my farm.

Friday, 25th. Enjoyed myself at home with my family all day, it being Christmas, the only time I have had this privilege so satisfactorily for a long period. Brother Jonathan Crosby called this eve.

Saturday, 26th. Commenced studying the Hebrew language in company with brothers Parish and Williams. In the mean time, brother Lyman Sherman came in, and requested to have the word of the Lord through me; "for," said he, "I have been wrought upon to make known to you my feelings and desires, and was promised that I should have a revelation which should make known my duty."

Revelation given to Lyman Sherman, December 26, 1835.

Verily thus saith the Lord unto you, my servant Lyman, your sins are forgiven you, because you have obeyed my voice in coming up hither this morning to receive counsel of him whom I have appointed. Therefore, let your soul be at rest concerning your spiritual standing, and resist no more my voice; and arise up and be more careful henceforth, in observing your vows which you have made, and do make, and you shall be blessed with exceeding great blessings. Wait patiently until the solemn assembly shall be called of my servants, then you shall be remembered with the first of mine Elders, and receive right by ordination with the rest of mine Elders, whom I have chosen. Behold, this is the promise of the Father unto you if you continue faithful; and it shall be fulfilled upon you in that day that you shall have right to preach my Gospel wheresoever I shall send you, from henceforth from that time. Therefore, strengthen your brethren in all your conversation, in all your prayers, and in all your exhortations, and in all your doings; and behold! and lo! I am with you to bless you, and deliver you for ever. Amen.

Sunday morning, 27th. At the usual hour attended meeting at the school house. President Cowdery delivered a very able and interesting discourse.

In the afternoon, brother Hyrum Smith and Bishop Partridge delivered each a short and interesting lecture, after which Sacrament was administered.

While chopping wood at my door on the 25th instant, two gentlemen called, and requested an interview with the heads of the Church, which I agreed to grant them this morning, but they did not come, and I consider they were trifling characters.

Monday, 28th. Having previously preferred a charge against Almon W. Babbit, for traducing my character, he was this morning called before the High Council, and I attended with my witnesses, and substantiated my charge against him; and he in part acknowledged his fault, but not satisfactorily to the Council; and after parleying with him a long time, and granting him every indulgence that righteousness required, the Council adjourned without obtaining a full confession from him.

This day the Council of the Seventy met to render an account of their travels and ministry, since they were ordained to that Apostleship. The meeting was interesting indeed, and my heart was made glad while listening to the relation of those that had been labouring in the vineyard of the Lord, with such marvellous success. And I pray God to bless them with an increase of faith and power, and keep them all, with the endurance of faith in the name of Jesus Christ to the end.

Tuesday, 29th. The following charges were preferred—

To the Honourable Presidency of the Church of Christ of Latter-day Saints, against Elder William Smith.

1st. Unchristianlike conduct in speaking disrespectfully of President Joseph Smith, jun., and the revelations and commandments given through him.

2nd. For attempting to inflict personal violence on President Joseph Smith, jun.

At home until about ten o'clock. I then attended a blessing meeting at Oliver Olney's, in company with my wife, and father and mother, who had come to live with me. Also my scribe went with us. A large company assembled, when father Smith made some appropriate remarks. A hymn was sung, and he opened the

meeting by prayer. About fifteen persons then received a Patriarchal blessing under his hands. The services were then concluded as they commenced. A table was then crowned with the bounties of nature; and after invoking the benediction of heaven upon the rich repast, we fared sumptuously; and suffice it to say that we had a glorious meeting throughout, and I was much pleased with the harmony and decorum that existed among the brethren and sisters. We returned home, and at early candle-light, I preached at the school house to a crowded congregation, who listened with attention about three hours. I had liberty in speaking. Some Presbyterians were present, as I afterwards learned; and I expect that some of my sayings sat like a garment that was well fitted, as I exposed their abominations in the language of the Scriptures; and I pray God that it may be like a nail in a sure place, driven by the master of assemblies.

Wednesday, 30th. Spent the day reading Hebrew at the Council room, in company with my scribe, which gave me much satisfaction, on account of his recovering health, for I delight in his company.

Thursday, 31st. At home. After attending to the duties of my family, retired to the Council room to pursue my studies. The Council of the Twelve convened in the upper room in the printing-office, directly over the room where we were assembled in our studies. They sent for me, and the Presidency, or a part of them, to receive counsel from us on the subject of the Council which is to be held on Saturday next.

In the afternoon, I attended at the chapel to give directions concerning the upper rooms, and more especially the west room, which I intend occupying for a translating room, which will be prepared this week.

The public mind has been excited of late, by reports which have been circulated concerning certain Egyptian mummies and ancient records which were purchased by certain gentlemen of Kirtland, last July. It has been said that the purchasers of these antiquities pretend they have the bodies of Abraham, Abimelech the king of the Philistines, Joseph who was sold into Egypt, &c., &c., for the purpose of attracting the attention of the multitude, and gulling the unwary; which is utterly false. Who these ancient in-

habitants of Egypt were, I do not at present say. Abraham was buried on his own possession "in the cave of Machpelah, in the field of Ephron, the son of Zohah, the Hittite, which is before Mamre," which he purchased of the sons of Heth. Abimelech lived in the same country, and for aught we know, died there; and the children of Israel carried Joseph's bones from Egypt, when they went out under Moses; consequently these could not have been found in Egypt in the nineteenth century. The record of Abraham and Joseph, found with the mummies, is beautifully written on papyrus, with black, and a small part red, ink or paint, in perfect preservation. The characters are such as you find upon the coffins of mummies—hieroglyphics, &c., with many characters or letters like the present (though probably not quite so square) form of the Hebrew without points. The records were obtained from one of the catacombs in Egypt, near the place where once stood the renowned city of Thebes, by the celebrated French traveller, Antonio Sebolo, in the year 1831. He procured license from Mehemet Ali, then Viceroy of Egypt, under the protection of Chevalier Drovetti, the French Consul, in the year 1828, and employed four hundred and thirty-three men, four months and two days (if I understand correctly)—Egyptian or Turkish soldiers, at from four to six cents per diem, each man; entered the catacomb June 7th, 1831, and obtained eleven mummies. There were several hundred mummies in the same catacomb; about one hundred embalmed after the first order, and placed in niches, and two or three hundred after the second and third orders, and laid upon the floor or bottom of the grand cavity. The two last orders of embalmed were so decayed, that they could not be removed, and only eleven of the first found in the niches. On his way from Alexandria to Paris, he put in at Trieste, and, after ten days' illness, expired. This was in the year 1832. Previous to his decease, he made a will of the whole to Mr. Michael H. Chandler, (then in Philadelphia, Pa.,) his nephew, whom he supposed to have been in Ireland. Accordingly the whole were sent to Dublin, and Mr. Chandler's friends ordered them to New York, where they were received at the custom-house in the winter or spring of 1833. In April of the same year, Mr. Chandler paid the duties, and took possession of his mummies. Up to

this time, they had not been taken out of the coffins, nor the coffins opened. On opening the coffins, he discovered that in connexion with two of the bodies, was something rolled up with the same kind of linen, saturated with the same bitumen, which, when examined, proved to be two rolls of papyrus previously mentioned. Two or three other small pieces of papyrus with astronomical calculations, epitaphs, &c., were found with others of the mummies. When Mr. Chandler discovered that there was something with the mummies, he supposed or hoped it might be some diamonds or valuable metal, and was no little chagrined when he saw his disappointment. "He was immediately told, while yet in the custom-house, that there was no man in that city who could translate his roll; but was referred, by the same gentleman, (a stranger,) to Mr. Joseph Smith, junior, who, continued he, possesses some kind of power or gifts, by which he had previously translated similar characters." I was then unknown to Mr. Chandler, neither did he know that such a book or work as the record of the Nephites had been brought before the public. From New York he took his collection on to Philadelphia, where he obtained the certificate of the learned, (see *Messenger and Advocate*, page 235,) and from thence came on to Kirtland, as before related, in July. Thus I have given a brief history of the manner in which the writings of the fathers Abraham and Joseph, have been preserved, and how I came in possession of the same—a correct translation of which I shall give in its proper place.

To show the spirit of the public journals, such as the *Philadelphia Saturday Courier*, *New York Daily Advertiser*, *Sunday Morning News*, and the press generally, the past year, towards me and the cause of God, which I have fearlessly espoused, I quote the following, as a specimen of the whole, from M. M. Noah's *New York Evening Star*.

HEATHEN TEMPLE ON LAKE ERIE.

That bold-faced impostor, Joe Smith, of Gold Bible, and Mormon memory, has caused his poor fanatic followers to erect on the shores of Lake Erie, near Painesville, Ohio, a stone building, 58 by 78 feet, with dormer windows, denominating the same "The Temple of the Lord." We should think this work of iniquity extorted out of the pockets of his dupes, as it reflects its shadows over

the blue lake, would make the waters crimson with shame at the prostitution of its beautiful banks, to such unhallowed purposes.

Thus much from M. M. Noah, a Jew, who had used all the influence in his power to dupe his fellow Jews, and make them believe that the New Jerusalem for them was to be built on Grand Island, whose banks are surrounded by the waters of the same Lake Erie. The Lord reward him according to his deeds.

1836. Friday morning, January 1st. This being the beginning of a New Year, my heart is filled with gratitude to God, that He has preserved my life, and the lives of my family, while another year has rolled away. We have been sustained and upheld in the midst of a wicked and perverse generation, and exposed to all the afflictions, temptations, and misery that are incident to human life, for which I feel to humble myself in dust and ashes, as it were, before the Lord. But notwithstanding the gratitude that fills my heart on retrospecting the past year, and the multiplied blessings that have crowned our heads, my heart is pained within me, because of the difficulty that exists in my father's family. The devil has made a violent attack on my brother William, and Calvin Stoddard, and the powers of darkness seem to lower over their minds, and not only theirs, but casts a gloomy shade over the minds of my brothers and sisters, which prevents them from seeing things as they really are; and the powers of earth and hell seem combined to overthrow us and the Church, by causing a division in the family; and indeed the adversary is bringing into requisition all his subtlety, to prevent the Saints from being endowed, by causing a division among the Twelve, also among the Seventy, and bickerings and jealousies among the Elders and official members of the Church; and so the leaven of iniquity ferments and spreads among the members of the Church. But I am determined that nothing on my part shall be lacking to adjust, and amicably dispose of, and settle, all family difficulties on this day, that the ensuing year, and years, be they few or many, may be spent in righteousness before God. And I know that the cloud will burst, and Satan's kingdom be laid in ruins, with all his black designs; and the Saints come forth like gold seven times tried in the fire, being made perfect through sufferings and temptations, and the bless-

ings of heaven and earth multiplied upon our heads, which may God grant for Christ's sake. Amen.

Brothers William and Hyrum, and uncle John Smith, came to my house, and we went into a room by ourselves, in company with father, and Elder Martin Harris. Father Smith then opened our interview by prayer; after which he expressed his feelings on the occasion, in a very feeling and pathetic manner, even with all the sympathy of a father, whose feelings were deeply wounded on the account of the difficulty that was existing in the family; and while he addressed us, the Spirit of God rested down upon us in mighty power, and our hearts were melted. Brother William made an humble confession, and asked my forgiveness for the abuse he had offered me. And wherein I had been out of the way, I asked his forgiveness. And the spirit of confession and forgiveness was mutual among us all, and we covenanted with each other, in the sight of God, and the holy angels, and the brethren, to strive thenceforward to build each other up in righteousness, in all things, and not listen to evil reports concerning each other, but, like brethren indeed, go to each other, with our grievances, in the spirit of meekness, and be reconciled, and thereby promote our happiness, and the happiness of the family, and in short, the happiness and well-being of all. My wife and mother, and my scribe were then called in, and we repeated the covenant to them that we had entered into; and while gratitude swelled our bosoms, tears flowed from our eyes. I was then requested to close our interview, which I did with prayer; and it was truly a jubilee, and time of rejoicing; after which we all unitedly administered by laying on of hands to my cousin George A. Smith, who was immediately healed of a severe rheumatic affection all over the body, which caused excruciating pain.

Saturday morning, 2nd. According to previous arrangement, I went to the Council at 9 o'clock. This Council was called to sit in judgment on a complaint preferred against brother William Smith, by Orson Johnson, on the 29th December.

The Council organized, and proceeded to business, but before entering on the trial, brother William arose, and humbly confessed the charges preferred against him, and asked the forgiveness of the Council and the whole congregation.

A vote was then called to know whether his confession was satisfactory, and whether the brethren would extend the hand of fellowship again. With cheerfulness the whole congregation raised their hands to receive him.

Elder Almon W. Babbitt also confessed the charges which I preferred against him in a previous Council; and was received into fellowship.

Council voted that Vinson Knight and Thomas Grover should be ordained El-

ders. And some other business was transacted in union and fellowship, and the best of feeling seemed to prevail among the brethren, and our hearts were made glad on the occasion, and there was joy in heaven, and my soul doth magnify the Lord, for His goodness and mercy endure forever.

Elijah Fordham, Hiram Dayton, Samuel James, and John Herrot were also appointed by Council to be ordained Elders under my hands.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 20, 1853.

UPHOLD YOUR BRETHREN.—Occasionally a weak Saint gets the idea into his head that those over him in the Lord are going a little wrong, and that Saint feels fearful of placing too much confidence in them, and of obeying too implicitly their instructions. When a Saint gets such a notion into his mind, he becomes more unstable than ever he might have been previously, his feelings become rather sore, and perhaps he meets with an apostate who is not slow in pouring the subtle poison in the sore, which quickly inflames, festers, and, if not soon checked by some soothing application, mortifies, and turns the whole frame into one mass of corruption. For the benefit of such persons we pen a few lines.

Men are dependent upon one another, as well as upon God. Some there must be to hold authority to administer in the ordinances, and to build up the Kingdom of God. God has the right to dictate who these individuals shall be. He can and does also empower His servants to choose and ordain men to hold certain offices in His Kingdom. Such choosings and ordinations are as valid as though He had done them Himself, and they are recognized and acknowledged of Him, being done by His authority, and by the dictation of His Spirit. Generally speaking, the aim is to choose the best of those men who profess to be willing to serve the Lord. Sometimes a wicked person is chosen to accomplish a particular purpose, as in the case of Judas, who was chosen by the Lord, though he knew the heart of Judas. Instances of a wicked person's being designedly chosen to hold the Priesthood are rare. The pure and upright are the men that are sought for. However, men are weak, and, if not watchful and prayerful, are liable to be led astray by their passions, or the seducing influences of Satan. And the enemy aims his principal darts at those in authority in the Church of Christ, therefore this remark applies particularly to them. Though no Saint has a right to call to account those set over him in the Lord, yet tribunals exist in the Church, whereby any transgressor, whatever his authority, may have justice meted out according to his deserts. We need not name instances where men, high in the Priesthood, have been summoned to give an account of their stewardship, have received righteous judgment, and have reaped the reward of their transgression. Such instances will readily recur to the minds of the Saints.

What is the duty of the Saints to those over them? To support them by their faith, prayers, and energies, and to hold up their hands by all honourable means. When

a people are filled with integrity towards God, and they support with all their heart those over them, it seems to us that wilful wickedness must be a predominant trait in the character of that member of the Priesthood who falls. The more the Saints hold an officer up, the greater will be his fall, if he do fall, because the more evident will be his wickedness.

But let the Saints be very careful how they withdraw confidence from the Priesthood. Let the Saints be mindful of their own integrity, and not over anxious about the integrity of those over them. The Priesthood are the brethren of the Saints, and their ever-ready servants; and the higher the office, the greater the service. The Saints know not all that those over them have to endure, although it may be reasonable to suppose, that the grace and favour of God are bestowed in proportion to the responsibilities and trials which men have to bear. Let the Saints remember that God has an eye to His Church, and, should any of the Priesthood transgress, He will see that they are brought to account. While the people of God maintain their walk upright before Him, to the best of their ability, God will look after the Priesthood, and see that transgressors are handed over, in due time, to the buffeting of Satan.

BOOK DEBTS.—We are pleased to notice, and express our approbation of, the exertions which are being made in some of the Conferences, to liquidate the debts they have contracted with our office, for Books, Stars, &c. Those Conferences who have not entered into arrangements to greatly reduce their amount of debt this present year, we hope will give this subject their early attention. And the Saints are hereby requested to unite with their Presidents in carrying out such measures as they may adopt for the accomplishment of this desirable object.

“There is a time for all things,” says a wise man, and we know of no time in the year more suited to the liquidation of these debts, than the present. Soon the time of emigration will be upon the Saints, and we fully anticipate that it will be a time of greater interest than any preceding emigration season. The present quarter, before the Saints are absorbed in their emigrating arrangements, is one in which we hope the debts of all the Conferences will be materially reduced. Pastors and Presidents will readily see the importance of active and efficient measures being taken in the matter.

TANNING.—Can any of the Presidents of Conferences inform us of some faithful brother, who is a tanner and finisher of wash, glove, and all kinds of fine leather—an adept at the business, and who wishes to emigrate?

MORALITY AND JEALOUSY.

(Extract from the Seer.)

Another objection is urged against plurality by pretending that it corrupts the morals of society, and, therefore, it is argued that it should be considered a crime, and be prohibited by law. But we ask, what morals of society does it corrupt? Morality is only another name for virtue, goodness, righteousness. Immorality is its opposite—that is, viciousness, evil, unrighteousness. To be moral is to be innocent of crime; to be immoral is to be guilty of crime. It can neither be shown from reason nor the word of God, that plurality is criminal, and hence it cannot be immoral, and therefore the morals of society are not in the least endangered by its practice. On the contrary, plurality is a great and powerful antidote against immorality. How many hundreds of thousands of women there are, who, in consequence of having no opportunities of marriage, yield themselves up to a life of

profligacy, and become notoriously immoral and unvirtuous. If these same females had not been deprived of the rights which all should enjoy under our glorious Constitution, they might have united themselves to some virtuous, good men, and been happy as their second or third wives, and thus been saved from the temptations and evils into which they have fallen. Look at the misery and wretchedness of thousands of females in almost every city in America and Europe, inquire into the causes of their shameful and criminal course of life, and it will be found that, in nine cases out of ten, they were driven to that state of degradation for the want of a protector—a husband in whom they could centre their affections, and on whom they could rely for a support. Would it not have been far better for these females to have been honourably connected in marriage according to the plurality system, than to have plunged themselves into the vortex of irretrievable ruin? What an immense amount of immorality and consequent suffering would have been prevented, had the state governments not been influenced by the corrupt traditions of Apostate Christianity in prohibiting plurality, and denouncing it criminal! But this order of things would not only prevent females from becoming public prostitutes, but would promote virtue among the males. Because of the vast numbers of unvirtuous females with which the nations are cursed, many young men neglect marriage, and seek to gratify their sexual propensities by unlawful and sinful connexions. If no public female prostitutes existed, or if they rarely could be found, the natural consequences would be, that young men, instead of abandoning themselves to prostitution, would seek to unite themselves in honourable marriage with the partners of their choice. Plurality, therefore, not only would be a preventative against female prostitution, but would diminish the causes or means of prostitution on the part of the males. Young men abandon themselves to vice and immorality in proportion to the amount of temptation and evil influences with which they are surrounded. Diminish the causes, and the effects are diminished also; and if the cause be destroyed the effect ceases. Let our state laws permit plurality, and it will seldom be the case that a female will yield to prostitution, preferring lawful marriage

to a life of degradation and suffering. The army of degraded females, receiving little or no accession to their numbers, would soon be diminished and eventually destroyed by their own folly and wickedness, and thus, the causes of temptation having, in a great degree, ceased, young men would walk in a more healthy atmosphere, and not be constantly allured, as they are now, from the paths of virtue. Plurality would also diminish greatly the temptations which beset the paths of married men, as well as those who are young; they would no longer be under the temptation to keep a mistress secretly, and to break the marriage covenant, and thus sin against their wives and against God. How many thousands there are who practise this great abomination. And why do they do it? Because they are compelled by our bigoted state laws to confine themselves to one wife. Had they the liberty which four-fifths of the other nations have, and which the Bible and our National Constitution guarantee, they could marry a plurality of wives, and be compelled to support them and their children, instead of having their secret mistresses, and turning them away when they get tired of them. Which, think you, a woman would prefer? Would she rather live in adultery with a man, subject, at any moment, to be turned away penniless and unprotected, or to be lawfully united with him in honourable wedlock? Would she not infinitely prefer the latter to the former? If plurality existed, it would be very seldom that women would consent to be mistresses. Plurality, therefore, instead of injuring the morals of society, would have an effect directly the reverse; it would greatly purify society from the immoralities which now exist.

Another objection to plurality is made by pretending that it is calculated to excite jealousies in families, and, therefore, it is argued to be criminal, and should be prohibited by law. If several women mutually agree to be the wives of the same man, and he treats them with impartiality, we see no cause existing for jealousy. Each receives all the attention which she expected to receive, when she entered into the matrimonial contract. If jealousies should arise, they would be of an entirely different nature from those occasioned by unlawful steps taken by a husband. If a husband violate the laws of virtue, by unlawful connexions, the wife loses confidence

in him; and when confidence is gone, peace and quietness are gone, and the foundation of happiness is destroyed in the family. Not so, when jealousies arise between members of the same family. Each wife knows that the other wives are as much entitled to the attention of the husband as she herself; she knows that such attentions are not criminal, therefore, she does not lose confidence in him; though she may consider him partial, in some respects, yet she has the consolation to know that his attentions towards them are strictly virtuous. Confidence being retained, the elements of happiness are retained. Jealousies, arising from unvirtuous conduct, are mingled with a consciousness of the guilt of the individual; while those arising from the other cause have no such distressing reflections; the first is cruel as the grave, gnawing, like the worm that never dies, at the very heart-strings of enjoyment and peace, while the latter is only a partial, transitory evil which is speedily dissipated by the kindness and attention of the husband. Plurality, as we have already stated, is a great preventative of unvirtuous connexions, and therefore is a remedy against the jealousies arising from such causes. And as for the other kind of jealousy, if it should be stigmatized by that name, it is of trivial importance; like the jealousies which fre-

quently arise between children, it is soon gone. This kind of jealousy is not the result of plurality, but a result of partiality, or supposed partiality. If plurality should be prohibited on account of jealousies which may arise, monogamy, or the one wife system, should be prohibited on account of the still greater jealousies which may arise for fear the husband may keep his secret mistresses, as many thousands do. This kind of jealousies works far greater evils in society, than what the other kind can possibly do. If the great object be to put a stop by law to the evils arising from jealousies, let laws be enacted, requiring men to have a plurality of wives, or else none at all; prohibit the one wife practice, and you will accomplish much more than you do by prohibiting plurality. But we say, let no prohibitory laws be passed in regard to how many wives a man may or may not have; leave every man free in this respect, and, in a very few years, you would see a great reformation in the morals of the country; you would see not one tenth part of the prostitution that is seen now; you would see females fulfilling the noble purpose of their creation, instead of being abandoned prostitutes, houseless, homeless, and childless, going down to their graves in wretchedness and misery, uncared for and unlamented.

THE ITALIAN MISSION.

NARRATIVE OF ELDER THOMAS MARGETTS.

July 23, 1853.

President S. W. Richards—Dear Sir—I have now an opportunity of penning a few lines, in order to make you more fully acquainted with that part of the Italian mission where I have been labouring. I will do so by giving you a brief account of my travels to and in Italy. You will remember that I left Southampton in December last, for Havre, in France. I then travelled through Paris, to Switzerland, where I met with Elders Stenhouse and Woodard. I remained in Lausanne, with them, for a few days, here I had an opportunity of meeting with the Saints raised up by Elder Stenhouse; I must say that it gave me very great pleasure to see their faith, love, and obedience in the great Work of God.

After spending a few days very happily with the Saints, Elder Woodard and myself left for the vallies of Piedmont, crossing, en route, the Alps, at a very great altitude, which, of course, at that season, were covered with snow, and could only be crossed by sleighs. This part of the journey being performed by night, that grandeur of scenery, and romantic appearance, which are so beautifully characteristic of an Alpine country, could not be seen to advantage.

The next morning, having crossed the snow, we again mounted the diligence, and travelled down the mountain steeps at a pace that would cause some of our coach drivers to wonder. After a few hours we arrived at the town of Turin,

which is very truly called "la città dei palazzi" (the city of palaces). Here my heart warmed within me to see a lovely city filled with thousands of the most intelligent-looking men and women, and a beautiful country warmed, as it is, with almost a continual sun. All these things combined, made me nearly forget myself, so much so, that for a moment I felt an involuntary something propelling me on to a splendid square, for the purpose of telling the people publicly the Word of the Lord. But a moment's reflection shewed me at once that such a thing could not be done in that country. I asked myself the question—"Has the Lord any people in this place?" The answer to my spirit was, "Yes, and though you cannot preach to them now, the day will come when the barriers which are now raised against the truth shall be broken down, and the servants of God shall have an opportunity of preaching the Word of Life to this people." I said, "Amen; and God grant that I may live to see and help to accomplish the work."

I then passed on (Elder Woodard having left me) to a small town on the plain, called Pinerolo, rather a pretty town, and one of interest, because here have many hard struggles been witnessed and passed through by the Waldenses, who were fighting for their liberty in religious matters.

I remained in this town one night. On the following morning, Elder Woodard met me, he having crossed over the country to make some visits. We then walked up to the mountain, and called upon a family of Saints, who were most happy to see us. Here, as in all other places, I found that never-failing proof of the Spirit of God's being with His people, the Saints—though this family was entirely strange to me, and I had never before seen them, yet they were as free, as kind, and as full of blessings, as if they had been my own parents, and brothers, and sisters.

The following day we walked some few miles along the side of the mountains, to Elder Malan's, the President of the Branch in Angrogna. This brother and his family are all good Saints, and are well grounded in the principles of the Gospel, being always ready with their means, what little they have, to help to roll on the work of God. But they, like the majority of the people in those vallies, or rather mountain sides, are poor.

To be brief, I remained in Angrogna till the latter part of January, studying the Italian language from ten to twelve hours a day. My health was now beginning to grow weak. After a consultation with Elder Woodard, we concluded that it would be well to visit Genoa, distant a little more than a hundred miles. Genoa being a seaport, we thought we should have more liberty for telling the people our message, and also that it would be more conducive to my health.

Having arrived in Genoa, which is called "la bella città" (the beautiful city), because of its ancient buildings, we began to look around, and found that, with all their talk of liberty, there was no liberty for us, and that we could do nothing there, unless we could do it privately. We consequently commenced talking to individuals. To all appearance things were going on well, and we had a good prospect of baptizing some persons very soon. Things moved on in this way, without any material alteration, for nearly a month, when Elder Woodard thought it wise to leave me, and return to the vallies of Piedmont.

Prior to his leaving me, all things appeared quiet, from the fact, that we heard nothing from any person against us. Soon after Elder Woodard left me, Satan commenced an attack by bringing upon me a most severe illness, which some times so much affected me that I could not walk the streets, without falling; also, the priests began to know me in the streets, and, as I passed along, I frequently found that I was the subject of conversation. The persons whom we expected to baptize, also turned, as it were, their backs upon me, and the whole face of affairs became changed. I was at a loss to know the cause of this sudden change, or how to account for it. However, after meditating upon it for some time, I was one day conversing with a young man, who, a short time after, was baptized, and I understood from him that the annual time of confession had come. This is a general confession in which all are expected to confess. It occurred to my mind, that through this medium the priests had discovered who I was, and all I had said and done there.

I felt determined to find out this matter if possible. Accordingly, I returned home to my place of abode, and began to question the people of the house about their

confessions, and their *belief* in confession. They told me that they firmly believed it to be their duty to confess all they heard from any one opposed to their religion, or contrary to the Catholic church. "Then," said I, "you have confessed all that I have said to you about my religion." "Certainly," they replied, "we have told all to the priests, because we have been taught that we shall *suffer* if we do not tell all, and the priests have warned us against you, and we now believe you to be an impostor, and from this time you will be closely watched."

This information, of course, caused me to think, but I felt in my heart to do all I possibly could in order to warn the people, and leave with satisfaction to myself. But having all the time a severe illness for a companion, it was with great difficulty that I was enabled to do anything. However, I found it impossible to make converts to our holy religion, in all cases except one. This was the young man I have before spoken of. All others that I had any conversation with were either bound down in the strong bonds of superstition, or were so far gone in infidelity that they would scarcely believe their own existence.

I now began to see that unless the Lord raised me up a friend to give me money, I could not remain there long. But no friend could I find, and consequently I had to live several weeks on one meal a day. This, in connection with my illness, made me very weak and low in body; but I felt determined to do all I could, for Genoa is a most important point, as from that town vessels sail to all the ports in the Mediterranean sea.

I still feel in my heart, that God has a people there, and in a day not far distant the Gospel standard will be raised above the dark superstition of that country.

Having remained there a little more than three months, and finding it quite impossible to stay any longer, I left with a hope that I would meet with better success in Turin.

On my arrival in Turin, I found that I was well known. I presume some important *despatches* had been sent from Genoa about me, with as much fear about "Mormonism" as if a crusade had landed for the purpose of taking the whole country. Finding I could not remain there more than a few days, I was compelled to return to the vallies of the Waldenses.

On my arrival amongst the Saints, though weak in body, I felt greatly refreshed in spirit. I was very happy to find the people were keeping up an inquiry about the work of God. Some were being baptized, others were promising to obey soon. This work was going on under the labours of Elders Keaton and Malan.

As many of the Saints cannot understand how it is that, in some parts of Italy, we meet with a little success, and in others none at all, I will here explain why it is so. In the vallies of Piedmont the people are nearly all of them Protestants, they do not believe in the doctrine of confession, and they have suffered much for their religion. From these sufferings, many of these people have learned to be kind to the stranger that may call upon them. They will invite you into their houses, and not being under any obligations to confess to the priests what they hear, they will give their ears to your words, and, where they are honest in heart, they will acknowledge the truth of the Gospel, and prove they believe it by being baptized.

Though it is a hard country to live in, and the people are poor, yet there is a good prospect of doing a work in those small vallies. The Catholics believing in the doctrine of confession, and *not being allowed to read the Bible, without special permission from the Priests*, they believe it their duty to confess all you say to them, and are so ignorant that they do not know whether you tell them the truth or not, when you quote Scripture to them; in this way they are led along by men whose delight it is to keep the people in ignorance. Here we see the difference—in one case we have the liberty of speaking to the people, and they know what we say is true, because they read the *Bible*; in the other case we have no chance of talking, and, if we now and then should get an opportunity, the people cannot understand us, because of their superstition and ignorance.

Having remained in the vallies a few weeks, in which time I received counsel from Elder Woodard to leave for England, because of my long illness, and weak state of body, I left on the 8th of June, with mingled feelings of sorrow and joy. I felt sorrow, because I could not succeed in releasing some from the darkness of error, and the power of Satan, their day appearing to be in the future, and not now.

But when the voice of thunders and of lightnings, and the signs in heaven and on earth—blood, smoke, and fire, bespeak the fierce wrath of an offended God; and the volcanic eruption of political feeling, the flame of which is only smothered for a time, shall burst as a bellowing earthquake, shaking the mighty barriers of superstition to their very foundation, causing them to fall to rise no more, and revealing the shame and ignorance of all who know not the Lord—then shall we be enabled to preach to the honest, for in this way God will make them willing in the day of His power. I felt joy, because I looked forward to my arrival in England, with

faith that I would be restored to health. And I am truly happy in saying, thank God, in a great measure it is so.

On my return, I travelled through Switzerland, and found that the work of God was onward in many of the cantons. Elder Stenhouse, with his experience, and "Le Réflecteur," bids fair to accomplish a great work in that country.

Praying that it may be so, and looking forward for the time to come when Italy shall not be behind any of the foreign missions, I am, dear brother, your most humble and obedient servant in Christ,

THOMAS MARGETTS.

THE EAST INDIA MISSION.

ELDERS DESTINED FOR MADRAS, DINAPORE, CHINSURAH, CEYLON, BIRMAH.—BAPTISMS.

(*Extract of a Letter from Elder N. V. Jones.*)

2, Jaun Bazaar Street, Calcutta, June 14th, 1853.

Dear Brother S. W. Richards—Elder Joseph Richards is now with us. Elder Willes is still up the country, doing all he can towards reclaiming the honest in heart.

On the 29th of April, we held a Conference. The nine Elders were distributed as follows—R. Ballantyne, R. Skelton, and R. Owens, for Madras; W. F. Carter, and Wm. Fotheringham, for Dinapore; T. Leonard, and S. A. Woolley, for Chinsurah, there to stay until we could hear from Elder Findlay, of Bombay; if the field there is sufficiently large, Elders Leonard and Woolley will go and assist Elder Findlay in that part of the vineyard; A. M. Musser, and myself, were appointed to tarry at this place. I have written a proclamation directed to the citizens of Calcutta and vicinity. The proclamation was gratuitously published in the *Citizen*, a paper printed here. The Editor made some very unbecoming remarks.

There has been a pamphlet, entitled "Mormonism Unveiled," very widely circulated throughout the city and country. The production was so vile that the author was ashamed to attach his name to it. We have, however, found him out, and I am answering it. It is like all other pretended "expositions of Mormonism," without the least foundation or argument, a mere collection of

newspaper trash, Bennett's lies, &c., &c.; and yet it is sent to the world with the approbation of all the pious, long-faced Christians.

Our regular meeting appointments are on Thursdays and Sundays, but we have a limited turn out. Few strangers attend. The white people in this country are very aristocratic, they live in the best style, and think it too much a condescension to hear the humble servants of God. There are very few poor amongst these people. The natives perfectly monopolize the labour. They will toil all day long for a few pice ($\frac{1}{2}$ cent piece), and board themselves in the bargain.

Elders Carter, Fotheringham, Leonard, and Woolley have been in their fields of labour some time. Elders Ballantyne, Skelton, and Owens, will get off in a few days. Two of the Elders for Siam, that came with us from San Francisco—Ludington and Savage, are here yet, but expect to leave for Birma to-morrow; the other two—West and Dewey, have gone to Ceylon.

On the 22nd of May I baptized four persons, viz., Arthur McMahon, his wife, and two daughters. Brother McMahon has been some time investigating the truth. He and family belonged to the Baptist Church, and made many cool friends in the change. The powers of darkness are very thick in this land, priest

and teacher are on the look out for "Mormonism." Notwithstanding all this, we expect to do a good work in this country. I am glad to hear of the prosperity of the Elders and Saints in other parts of the vineyard.

Elder J. P. Meik, and sister Meik, have done all in their power to make the Elders comfortable. He has been the stay of the Branch, and is worthy of the blessings of all good Saints. The Saints all feel well and happy, and have a great desire to get to the valley.

Sickness (cholera) is very bad here at this time, from reports. Several American captains of vessels have died of it, within a short time.

We desire the prayers of all the Saints, and in return we remember you all. May the Lord bless you and yours, and save us all in His Kingdom, is my prayer. I subscribe myself your brother in the Covenant of the Gospel,

N. V. JONES, { President of Calcutta
Mission.

VARIETIES.

It is observed by Hufeland that the more a man follows nature, and is obedient to her laws, the longer he will live; the farther he deviates from these, the shorter will be his existence.

BAER, a German astronomer, calculates that when we shall have an instrument nine times more powerful than Lord Rosse's, it will bring the moon within a German mile of us, so as to show an object as small as a man.—*Tablet*.

JAMES J. STRANG, and his followers, located on Beaver Island, Lake Michigan, U. S., are embroiled in difficulties with the other portions of the community. On the 13th of July, the captain of the barque *Morgan*, from Saginaw for Chicago, saw two small boats filled with Strang's followers, pursued by a large fishing boat, with men from the main shore. The men in the fishing boat were firing into the other boats. The captain of the *Morgan* took on board the men from the small boats. Six of the fifteen taken on board were severely wounded. Politics are said to be the cause of the differences, certain parties refusing to submit to the jurisdiction of Strangite county officers.

RUSSIAN RELIGIOUS STATISTICS.—There are in Russia 2,874,004 Catholics; 1,766,389 Protestants; 367,176 Schismatic Armenians; 18,461 Catholic Armenians; 1,189,801 Jews; 3,320,810 Mahometans; 190,092 Buddhists; 163,130 Idolators; thus making a total of 8,872,778 not belonging to the Church of the State. Besides the 1,473 Catholic Schismatics, there have joined the Russian Church 2,703 Protestants; 1,888 Jews; 1,787 Mahometans; 1,150 Pagans; and 11 Schismatic Armenians. Of those who have embraced Catholicity there are 66 Jews, one Mahometan, and three Protestants. The official journal does not give the number of the members of the Russian Church that have been converted to the Catholic Faith.—*Tablet*.

DOCTOR OF PHILOSOPHY.—Although as a rule a man has a right to whatever he buys and pays for, yet this rule like all others has exceptions. A by no means literate person can, for example, purchase the privilege of placing after his name the letters "Ph. D.," or before it the title of "Doctor," and thus patent himself in society as one of the learned; but, as no one can buy brains with bank-notes, or learning with small change, so an ignoramus has no right whatever to the distinction, although he may be able to show a receipt for the value in cash of his diploma. A gentleman advertised his services in the literary papers regularly some time ago, to retail, to any one who could pay, certain learned degrees, at per diploma. The wholesale houses with which he dealt were understood to be the Universities of Jena and Giessen. Ben Johnson wrote in his day, "Hood an ass in reverend purple, and he will pass for a cathedral doctor;" and now, in our day, society is often hood-winked by the agency of the much-revered yellow of twenty sovereigns (more or less), into believing in the erudition of any person who chooses to disburse that sum to some German University for the privilege of being addressed as "Doctor." Of all titles none ought to be more respected; consequently, when improperly borne, the false pretence demands exposure.—*Household Words*.

A WONDER IN THE GATHERING.

The world beholds a wonder it never saw before,
In thousands homeward gath'ring to Zion's peaceful shore!
From ev'ry tribe and nation the wand'ring pilgrims come,
With joyful acclamation their myriad armies hum;
Cheered e'er by God's good Spirit, straightforward on they go,
Preparing for Messiah's reign, and Bab'lon's o'erthrow.

The world, now wond'ring, gazes to see a nation rise
To rear a Temple to their God—they're filled with keen surprise!
It will outshine famed Solomon's—here, Jesus will restore
The Royal Priesthood's matchless power that shall decline no more.
Here kings shall be anointed, and Priests ordained likewise,
The law from Zion shall go forth—Jerusalem arise!

The Priesthood's power shall then extend this spacious world around,
In very deed, not words alone, which oft are empty sound;
The scattered race of Israel to their home shall gathered be,
And outcast tribes be all restored from ev'ry land and sea.
No wonder that amazement doth seize the nations round—
No wonder that crowned monarchs are now inquiring found.

The Gospel Saints are preaching, doth cause them doubts and fears,
The reign of terror soon must end, when Freedom's star appears.
Then let the humble poor rejoice, and bless the Saviour's name,
Who made them his peculiar choice, although unknown to fame;
Who made them Kings and Priests to God, and set their feet on high,
Lest in temptation's vale they fall, the scorn of ev'ry eye.

O may the humble Saints of God be each and all prepared
To buckle on the shield of faith, when vengeance is declared;
Our God hath said, "By land, by sea, and even through the air,
My angel bands I will send forth my people to prepare;
From tribulation's direful slough, I've sworn to bring them through,
And what my Prophets have declared, I've ample power to do."
Rejoice—rejoice, ye feeble ones! the time is near at hand,
My arm is nerved to guide you safe where Zion's temples stand.

Hall.

HENRY GREENSIDES.

LIST OF MONIES RECEIVED FROM THE 28TH JULY TO THE 4TH AUGUST, 1853.

Charles Peat	£4 13 0	Brought forward.....	£47 13 0
T. C. Armstrong	25 0 0	Thomas Ord	1 2 0
George Simpson.....	5 0 0	Henry McCreery	50 10 0
John Memmott	10 0 0	Joseph Akers	2 0 0
A. L. Jones.....	3 0 0	James Robson	5 0 0
Carried forward.....	£47 13 0		£106 5 0

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 35.—Vol. XV. Saturday, August 27, 1853. Price One Penny.

HAS THERE BEEN AN APOSTACY?

BY ELDER ELIAS L. T. HARRISON.

The necessity for the establishment and existence of the Church of Jesus Christ of Latter-day Saints upon the earth, is to be found in the fact, that previous to its organization in 1830, no true Church of Christ was existing upon the earth, a universal apostacy from that system having prevailed. This I will proceed to prove.

The word Apostacy, means a departure from anything that may have been believed or practised, therefore in order to prove an apostacy from the Church of Christ, we must first establish clearly what order of organization or practice constituted that Church. Then, if there has been a universal departure, or apostacy, from that system, it will be self-evident, and will require but little comment.

The Church established by Jesus Christ was chiefly distinguished by the following characteristics — its *organization*; its *claims*; and its *proceedings*, including its government, and some peculiar internal evidences which flowed as results of the system.

Its *organization* was not an accidental arrangement of its parts, but consisted of a beautiful and orderly distribution of powers and authorities. Apostles stood at the helm, and steered its course over nations and countries. Under these came Seventies, Evangelists, Bishops, Elders, Teachers, and Deacons. These officers were not merely nominal, but their appointment is stated, by Paul, to have

been "for the perfecting of the Saints, for the work of the ministry," and for "helps and governments."

These authorities sustained the same relative importance and use to each other and the members of the Church, that the members of the human body so gloriously combined are found to sustain. As the human tabernacle, when tenanted, presents a splendid amalgamation of powers, senses, and energies, all subservient to one will, so did the above organization exhibit a union as perfect, a combination of parts as essential for the existence of the whole, and a subserviency to the will of the Head, as complete as those manifested in the human system, and this sufficiently to entitle the Church to call itself the "body of Christ."

The above is indisputable, all the organization quoted is on record in the New Testament.

I will now produce its *claims*. These were—that its authorities were the representatives of God upon the earth, and to reject or receive them was to reject or receive the Almighty.—Matt. x. 40; that it held power to open the Kingdom of God, and admit believers, and, in certain cases of transgression, to reject the transgressors from the Kingdom of God, and deliver them over to Satan.—1 Cor. v. 5; 1 Tim. i. 20. It claimed power to bind on earth, and to have the same bound in heaven; to loose, with the same effect—Matt. xvi. 19; to *remit sins*, or *retain them*—John xx. 23; to impart the Holy

Ghost to believers, by the laying on of hands—Acts viii. 17; 1 Tim. iv. 14; and to cast out devils—Mark xvi. 17; in a few words, it spoke and acted like Jehovah upon the earth, and asserted for itself that it was the “pillar and ground of the truth”—1 Tim. iii. 15. Here were claims and authority worthy of its organization, and stated in so many words in the Scriptures referred to.

It is usual to oppose these truths, by stating that the Scriptures from which the inferences are drawn, are ambiguous texts. But these are false statements, made to diminish the force of Scriptures too plainly proving the apostacy of the opposers, to be palatable. What more ambiguity is there in the words “Whosoever sins you remit they are remitted, whosoever sins you retain they are retained,” than in the words, “He that believeth and is baptized shall be saved?” The fact of the matter is, men have found it impossible to apply such words to themselves, or the miserable imitations called churches, to which they have belonged, and consequently they have been driven to the choice of either acknowledging the existence of Scriptures that confounded themselves, or of hiding up the passages from view or consideration altogether, by dubbing them “ambiguous.”

Having briefly examined the organization and claims of the ancient Church, I will now draw attention to its *government* and *procedures*.

Its government was by the officers before-mentioned, acting directly under the counsel of the Almighty. Continual revelation was its constant guide, in fact such wondrous powers and authority could not be managed by any men without continual revelation to guide them, for it is easy to see, that to invest men with such powers, and then to leave those men to themselves, and to shut up the fountain of revelation, would be to give the world over to priestcraft and damnation. This view of the case upsets the pretensions of the revelation-denying Church of Rome, who, while she claims infallibility, denies the very means by which alone she could be instructed and controlled in the use of power and authority; about as reasonable an idea as that of giving a gun into the hands of a blind man, and allowing him to shoot with it!

Here, then, dear reader, I have laid before you three prominent features

of the Church established by the Son of God, the case has been fairly stated without any exaggeration for the purpose of effect. And now I ask, did such a Church, with such an organization, such claims and authority, such a mode of procedure or government, exist on the earth previous to the rise of the Church of Latter-day Saints? The answer *must* be, from Roman Catholics, No! from members of the Church of England, No! most emphatically, No! and as the Dissenting sects bear even less resemblance, on the points named, to the ancient Church, their answer must be even a louder no! than the others'!!

Should this be disputed, I will compare, and take the first particular, that of “Organization.” Where, I ask, can the counterpart of this be found? Will it be amongst either of the three above-mentioned systems? It is an indisputable fact that they cannot exhibit it.

How little these churches look like the Church of Christ, when placed by its side! Hear one and then the other on the subject of organization.

Church of Christ. “God hath set some in the Church, first, Apostles; secondly, Prophets; thirdly, Pastors and Teachers, helps and governments,” &c.

Church of Rome. “God hath set some in the Church, firstly, Popes; secondly, Cardinals; thirdly, Bishops,” &c.

Church of England. “God hath set some in the Church, firstly, Archbishops; secondly, Bishops; thirdly, Deans,” &c. &c.

Dissenting Sects. “God hath set some in the Church, firstly, Travelling Preachers; secondly, Local Preachers; thirdly, Class Leaders, Deacons,” &c.

Much alike, dear reader, are they not? Is it not a curious thing that all people, especially Latter-day Saints, should be so blind as not to see the *similarity* between ancient and modern churches!

Supposing, to help the Protestant Churches out of the difficulty, we adopt their oft-repeated dogma, that “not singly, but together, they constitute the Church of Christ;” then, as neither party acknowledges the pre-eminence of either of the other, over its own peculiar head, it will read thus—“God hath set some in the Church, firstly, Popes, Archbishops, and Travelling Preachers; secondly, Cardinals, Bishops, and Local Preachers; and, thirdly, Bishops, Deans, and Class-leaders!

How the resemblance is increased! How beautifully they amalgamate together! If Paul were alive now, would not he have scope for his eloquence, in comparing the above systems, which by bands and joints are so *firmly* (?) knit together, to the human body which is thus united? Will not that man who resists the statement that modern churches are continuations of the one established by the Son of God, be under condemnation, when they are so evidently (?) alike?

It must be allowed, on all hands, that as far as organization goes, there has been a universal apostacy from the ancient system. Now if such an order or arrangement of authorities, endowed with such powers, was essential in the infancy of the Church, when its numbers were few, it must be so now that the Church is supposed to have increased its boundaries, swelled its numbers, and to be carrying on operations in all parts of the globe.

We must either allow the above, or believe the following absurdity—that God, after devising and instituting a well organized system of government in His Church, while small and limited in its operation, removed this orderly and effective system as soon as the Church became enlarged and complex, and left it to hit upon and follow any form of organization that might suit its fancy.

Now for the *claims* and authority of the ancient Church, the bare pretension to some of which, by the Church of Rome, has branded it with *infamy* in the eyes of Protestants. I need not ask whether a church possessed of the claims and authority of the ancient Church of Christ has an existence now, for did I want to conjure up a nightmare that would frighten all modern Christianity into fits, I should have only to portray the ancient Church with its assumptions and assertions of authority, and tell them that such a Church has been restored to the earth in these days. They would cry, Blasphemy! Blasphemy!

Compare the authority-denying and doctrine-speculating sects, in their decisions and pretensions, with the Apostolic Church, in its declarations—"It hath seemed good to the Holy Ghost and to us"—Acts xv. 28. "We deliver such a one over to Satan. Whosoever sins we remit, they are remitted; whosoever sins we retain, they are retained. Whatsoever we bind on earth, is

bound in heaven; whatsoever we loose on earth, is loosed in heaven. He that receiveth us, receiveth Jesus Christ; and he that receiveth not us, receiveth not Jesus Christ, nor the Almighty who sent him!"

On reviewing the claims and authority of the ancient Church, compared with modern systems professing to be identically the same, we are compelled to admit that the dissimilarity, in both organization and powers, is too great for any sane person to think there exists any connexion between the two! The modern bear evidence of being of the earth earthy, contemptible, puerile, and inefficient; while the other carries with it an air of majesty, divinity, completeness, and perfection, worthy of its designer and establisher—God!

With regard to the mode of procedure and government, I am saved the trouble of making a comparison here, for modern churches could not be insulted more than by charging them with being governed and conducted in the same way as the ancient Church—by inspired men, invested with the powers before-mentioned, guided, controlled, and directed by immediate and direct revelation.

Here, then, dear reader, to establish the point, that there has been a complete apostacy from the Church of Jesus Christ, I have laid before you three prominent features of that Church, and have shown an entire departure from that system on all three points. The Church of Rome alone can claim a resemblance on one point—that of declarations of authority, but I have shown that to reasonably possess this, she should be able to show that she possesses continual revelation to herself, for her guide; without the assistance of which she could not wield such tremendous powers.

The case, then, stands thus—if Jesus Christ's Church existed on the earth, it was with a different organization, bereft of all its sublime claims, and conducted in an entirely different manner to what it was anciently. Such a miserable apology for a Church, Jesus Christ could never expect any one to recognise as belonging to him! Therefore, should it turn out by any means to be the case, notwithstanding the vast difference existing, that Catholic or Protestant systems apart, or together, constitute the true Church, I say, no one could ever be condemned for rejecting them, for how could we be sup-

posed to know that churches so unlike Jesus Christ's, belonged to him, unless he had told us so! For if he has so frightfully altered his Church from the original pattern, that no one can recognise it, and has done it without giving even a hint that such an alteration might be expected, he alone is responsible for any ill effect, such as disobedience, that may occur in consequence.

But, perhaps, Jesus Christ authorized some one thus to transform his Church? Then who received the revelation by which it was done, and by what signs or wonders did God give evidence to the world that He approved of the alteration? Modern Christians teach us that all fresh revelation ought to be attested with miracles and wonders!

Jesus Christ ushered in the Church, delineated in the Scriptures. What mighty Prophet introduced the churches delineated in the creeds and formulas of modern Christianity? The answer must be—no Prophet introduced them. But an evident alteration does exist! Then it must have been done by men without Jesus Christ's sanction or recognition, and consequently all modern churches are apostate systems, the blighting, withering curse of confusion attends them; and, therefore, *a necessity did exist* for the establishment of such a Church as that professing to be the Church of Jesus Christ of Latter-day Saints, and an affirmative answer must be given to the question, "Has there been an apostacy?"

HISTORY OF JOSEPH SMITH.

(Continued from page 552.)

Sunday morning, 3rd. Went to meeting at the usual hour. President Rigdon delivered a fine lecture upon the subject of Revelation.

In the afternoon, I confirmed ten or twelve persons who had been baptized, among whom was Malcham C. Davis, who was baptized during intermission to-day. Brother William Smith made his confession to the Church to their satisfaction, and was cordially received into fellowship again. The Lord's Supper was administered, and brother William gave out an appointment to preach in the evening, at early candle-light, and preached a fine discourse; and this day has been a day of rejoicing to me. The cloud that has been hanging over us, has burst with blessings on our heads, and Satan has been foiled in his attempts to destroy me and the Church, by causing jealousies to arise in the hearts of some of the brethren. And I thank my heavenly Father for the union and harmony which now prevail in the Church.

Monday morning, 4th. Met and organized our Hebrew school according to the arrangements that were made on Saturday last, as we had engaged Doctor Piexotto to teach us in the Hebrew language, when we had our room prepared. We informed him that we were ready, and our room was prepared. And he agreed to

wait on us this day, and deliver his introductory lecture.

Yesterday he sent us word that he could not come until Wednesday next. A vote was then called to know whether we would submit to such treatment or not; and carried in the negative; and Elder Sylvester Smith appointed clerk to write him on the subject, and inform him that his services were not wanted; and Elders William E. McLellin and Orson Hyde despatched to Hudson Seminary to hire a teacher. They were appointed by the voice of the school to act in their behalf. However we concluded to go on with our school, and do the best we could until we obtained a teacher; and by the voice of the school I consented to render them all the assistance I was able to, for the time being.

We are occupying the translating room for the use of the school, until another room can be prepared. This is the first day we have occupied it, which is the west room in the upper part of the Temple, which was consecrated this morning by prayer, offered up by father Smith. This is a rainy time, and the roads are extremely muddy.

Met this evening at the Temple, to make arrangements for a singing school. After some altercation, a judicious arrangement was made, a committee of six

was chosen to take charge of the singing department.

Tuesday, 5th. Attended the Hebrew school, divided them into classes. Had some debate with Elder Orson Pratt, concerning the pronunciation of a Hebrew letter. He manifested a stubborn spirit, at which I was much grieved.

Wednesday, 6th. Attended school, and spent most of the forenoon in settling the unpleasant feelings that existed in the breast of Elder O. Pratt. And after much controversy, he confessed his fault for entering into any controversy concerning so small a matter as the sound of a Hebrew letter, and asked the forgiveness of the whole school, and was cheerfully forgiven by all.

Elder McLellin returned from Hudson, and reported to the school that he had hired a teacher to teach us the term of seven weeks, for three hundred and twenty dollars; that is, forty scholars for that amount; to commence in about fifteen days. He is highly celebrated as a Hebrew scholar, and proposes to give us sufficient knowledge during the above term, to read and translate the language.

A High Council assembled at Kirtland for the purpose of filling the vacancies of the High Council of Zion. Presidents David Whitmer, John Whitmer, and W. W. Phelps, and fifteen High Priests and Elders, present. President Phelps announced the death of Christian Whitmer on the 27th of November, 1835. Four Counsellors, namely, Parley P. Pratt, Orson Pratt, William E. McLellin, and Thomas B. Marsh, had been chosen Apostles, or special witnesses; and Elisha H. Groves was appointed to take the place of P. P. Pratt in the High Council of Zion; Jesse Hitchcock in the place of William E. McLellin; G. M. Hinkle for O. Pratt; Elias Higbee for T. B. Marsh; and Peter Whitmer, junior, for Christian Whitmer, deceased; who were ordered, at the time, to their office as Counsellors.

Much has been said and done, of late, by the United States government, in relation to the Indians (Lamanites) within her territorial limits. And one of the most important points in the faith of the Church of Latter-day Saints, is, through the fullness of the everlasting Gospel, the gathering of Israel (of whom the Lamanites constitute a part). The happy time when Jacob shall go up to the house of the Lord, to worship Him in spirit and in

truth, to live in holiness; when the Lord will restore His judges as at the first, and His counsellors as at the beginning; when every man may sit under his own vine and fig tree, and there will be none to molest or make afraid; when He will turn to them a pure language, and the earth will be filled with sacred knowledge, as the waters cover the great deep; when it shall no longer be said, the Lord lives that brought up the children of Israel out of the land of Egypt, but the Lord lives that brought up the children of Israel, from the land of the north, and from all the lands whither He had driven them; yea, that day is one, all-important to all men! and in view of it, with all the Prophets have said before us, we feel like dropping a few ideas in connexion with the official statements concerning the Indians, from the General government. In speaking of the gathering, we mean to be understood according to Scripture, the gathering of the elect of the Lord, out of every nation on earth, and bringing them to the place of the Lord of Hosts, when the city of righteousness shall be built, and where the people shall be of one heart and one mind, when the Saviour comes; yea, where the people shall walk with God like Enoch, and be free from sin. The word of the Lord is precious; and when we read that the vail spread over all nations will be destroyed, and the pure in heart see God, and live with him a thousand years on earth, we want all honest men should have a chance to gather and build up a city of righteousness, where even upon the bells of the horses shall be written HOLINESS TO THE LORD.

The Book of Mormon has made known who Israel is, upon this continent. And while we behold the government of the United States gathering the Indians, and locating them upon lands to be their own, how sweet it is to think that they may one day be gathered by the Gospel. Our venerable President of these United States (Andrew Jackson) speaks of the Indians as follows—

The plan of removing the aboriginal people who yet remain within the settled portions of the United States, to the country west of the Mississippi river, approaches its consummation. It was adopted on the most mature consideration of the condition of this race, and ought to be persisted in till the object is accomplished, and prosecuted with as much vigour as a just regard to their cir-

cumstances will permit, and as far as their consent can be obtained. All preceding experiments for the improvement of the Indians have failed. It seems now to be an established fact, that they cannot live in contact with a civilized community, and prosper. Ages of fruitless endeavours have at length brought us to a knowledge of this principle of intercommunication with them. The past we cannot recall, but the future we can provide for.

Independently of the treaty, stipulations into which we have entered with the various tribes, for the usufructuary rights ceded to us, no one can doubt the moral duty of the government of the United States to protect, and if possible, to preserve, and perpetuate the scattered remnants of this race, which are left within our borders. In the discharge of this duty, an extensive region in the west has been assigned for their permanent residence. It has been divided into districts, and allotted among them. Many have already removed, and others are preparing to go; and, with the exception of two small bands, living in Ohio and Indiana, not exceeding fifteen hundred persons, and of the Cherokees, all the tribes on the east side of the Mississippi, and extending from Lake Michigan to Florida, have entered into engagements which will lead to their transplantation.

The plan for their removal and re-establishment is founded upon the knowledge we have gained of their character and habits, and has been dictated by a spirit of enlarged liberality. A territory exceeding in extent that relinquished, has been granted to each tribe. Of its climate, fertility, and capacity to support an Indian population, the representations are highly favourable. To these districts the Indians are removed, at the expense of the United States, and with certain supplies of clothing, arms, ammunition, and other indispensable articles; they are also furnished gratuitously with provisions for the period of a year after their arrival at their new homes. In that time, from the nature of the country, and of the products raised by them, they can subsist themselves by agricultural labour, if they choose to resort to that mode of life. If they do not, they are on the skirts of the great prairies, where countless herds of buffalo roam, and a short time suffices to adapt their own habits to the changes which a change of the animals destined for their food may require.

Ample arrangements have also been made for the support of schools; in some instances, council-houses and churches are to be erected, dwellings to be constructed for the chiefs, and mills for cotton use. Funds have been set apart for the maintenance of the poor, the most necessary mechanical

arts have been introduced, and blacksmiths, gunsmiths, wheelwrights, millwrights, &c., are supported among them. Steel and iron, and sometimes salt are purchased for them; and ploughs, and other farming utensils.

Domestic animals, looms, spinning-wheels, cards, &c., are presented to them; and besides these beneficial arrangements, annuities are in all cases paid, amounting in some instances, to more than thirty dollars for each individual of the tribe, and in all cases sufficiently great, if justly divided, and prudently expended, to enable them, in addition to their own exertions, to live comfortably. And as a stimulus for exertion, it is now provided by law, that in all cases of the appointment of interpreters, or other persons employed for the benefit of the Indians, a preference shall be given to persons of Indian descent, if such can be found, who are properly qualified for the discharge of the duties.

Such are the arrangements for the physical comfort, and for the moral improvement of the Indians. The necessary measures for their political advancement, and for their separation from our citizens, have not been neglected. The pledge of the United States has been given by Congress, that the country destined for the residence of this people, shall be forever "secured and guaranteed to them." A country west of Missouri and Arkansas, has been assigned to them, into which the white settlements are not to be pushed. No political communities can be formed in that extensive region, except those that are established by the Indians themselves, or by the United States for them, and with their concurrence. A barrier has thus been raised, for their protection against the encroachments of the citizens, and guarding the Indians, as far as possible, from those evils which have brought them to their present condition.

Summary authority has been given by law, to destroy all ardent spirits found in their country, without waiting the doubtful result and slow process of a legal seizure.

I consider the absolute and unconditional interdiction of this article, among these people, as the first and great step in their amelioration. Half-way measures will answer no purpose. These cannot successfully contend against the cupidity of the seller, and the overpowering appetite of the buyer; and the destructive effects of the traffic are marked in every page of the history of our Indian intercourse.

Some general legislation seems necessary for the regulation of the relations which will exist in this new state of things, between the government and people of the United States, and those transplanted Indian tribes, and for the establishment among

the latter, and with their own consent, some of the principles of intercommunication, which their juxta position will call for; that moral may be substituted for physical force; the authority of a few, and simple laws, for the tomahawk; and that an end may be put to those bloody wars, whose prosecution seems to have made a part of their social system.

After the further details of this arrangement are completed, with a very general supervision over them, they ought to be left to the progress of events. These, I indulge the hope, will secure their prosperity and improvement; and a large portion of the moral debt we owe them will be paid.

In addition to the above, we extract the following from the report on Indian affairs, made to Congress at the present session. We add and arrange according to circumstances, &c.

The United Nation, Chippewas, Ottowas, and Pottawatamies, about 1,000 in number, removed since September, 1834, possess 5,000,000 of acres of land on the east side of the Missouri, and lying north-west of the north-west corner of Missouri. [All these tribes may be rated at about 7,000.] 1,000

The Choctaws about 19,000 in number, have 15,000,000 of acres, lying between Red river and the Canadian 19,000

A small band of Quapaws, 200 or 300, perhaps near 95,000 acres, between the western boundary of the state of Missouri, and the eastern boundary of the Osages... 300

The Creeks, about 3,000 or 4,000, have 13,140,000 acres, on Arkansas and Canadian rivers 4,000

The Seminoles, and other Florida Indians, to the number of, say 25,000, included as the owners of the above 13,140,000 acres. 25,000

The Cherokees, amounting to say 16,000, have 13,000,000 of acres, near the 36th degree of north latitude. 16,000

The Kickapoos, something less than 1,000, have 160,000 acres north of Fort Leavenworth. 1,000

The Delawares, nearly 1,000, have 2,200,000 acres west and south of the Kickapoos..... 1,000

The Shawnees, 1,200 or 1,400, have 1,600,000 acres south side of Kansas river. 1,400

The Ottowas, about 200, have 30,000 acres south of the Shawnees. 200

The Weas, Pinkeshaws, Teoria, and Kashaskias, say 500 in all,

have 260,000 acres south of the Shawnees. 500

The Senecas and Shawnees, say 500, have 100,000 acres on the western boundaries of the state of Missouri. 500

Of the native tribes west of the Mississippi, the report is as follows—

Sioux	27,000
Ioways	1,200
Sacs of the Missouri	500
Omahas	1,400
Ottoes and Missourias	1,600
Pawnees	10,000
Camanches	7,000
Mandans	15,000
Minatares	15,000
Assinaboins	8,000
Crees	3,000
Gros Ventres	3,000
Crows	4,500
Quapaws	450
Caddoes.....	*2,000
Poncas	800
Arickarees.....	3,000
Cheyennes.....	2,000
Blackfeet	30,000
Foxes.....	1,600
Anepahas, Kioways, &c.	14,000
Osages	5,120
Kansas	1,471
Sacs	48,000

The joy that we shall feel, in common with every honest American, and the joy that will eventually fill their bosoms on account of nationalizing them, will be glory enough when it comes to show, that gathering them to themselves, and *for themselves*, to be associated with themselves, is a wise measure, and reflects the highest honour upon our government. May they all be gathered in peace, and form a happy union among themselves, to which thousands may shout, *Esto perpetua*.

Thursday, 7th. Attended a sumptuous feast at Bishop N. K. Whitney's. This feast was after the order of the Son of God—the lame, the halt, and blind were invited, according to the instruction of the Saviour. Our meeting was opened by singing, and prayer by father Smith; after which Bishop Whitney's father and mother, and a number of others, were blessed with a patriarchal blessing. We then received a bountiful refreshment, furnished by the liberality of the Bishop.

* The agent has reported these Indians at upwards of 2000.

The company was large, and before we partook, we had some of the songs of Zion sung; and our hearts were made glad while partaking of an antepast of those joys that will be poured upon the heads of the Saints, when they are gathered together on Mount Zion, to enjoy each other's society for evermore, even all the blessings of heaven, when there will be none to molest or make us afraid. Returned home, and spent the evening.

Friday, 8th. Spent the day in the Hebrew school, and made rapid progress in our studies.

The plastering and hard-finishing on the outside of the Lord's House was commenced on the 2nd November, 1835, and finished this day. The job was let to Artemas Millet and Lorenzo Young, at one thousand dollars. Jacob Bump took the job of plastering the inside of the house throughout, at fifteen hundred dollars, and commenced the same on the 9th of November last. He is still continuing the work, notwithstanding the inclemency of the weather.

Saturday, 9th. Attended school in the forenoon. About eleven o'clock, received the following note—

Thus saith the voice of the Spirit to me—
If thy brother, Joseph Smith, junior, will attend the feast at thy house this day (at twelve o'clock), the poor and the lame will rejoice at his presence, and also think themselves honoured.

Yours in friendship and love,

N. K. W. (WHITNEY.)

January 9, 1836.

I dismissed the school, in order to attend to this polite invitation, with my wife, father, and mother. A large con-

gregation assembled, a number were blessed under the hands of father Smith, and we had a good time. Spent the evening at home.

Sunday, 10th. Attended meeting at the usual hour. Elders Wilber Denton and J. Salisbury preached in the forenoon, and brothers Samuel and Carlos Smith in the afternoon. They all did well, considering their youth. Administered the Sacrament during intermission. Elder Martin Harris baptized three. Spent the evening at home.

Monday, 11th. There being no school, I spent the day at home. Many brethren called to see me, among whom was Alva Beaman, from Genesee county, New York, who had come to attend the solemn assembly. I delight in the society of my brethren and friends, and pray that the blessings of heaven and earth may be multiplied upon their heads.

Tuesday, 12th. I called on the Presidency of the Church, and made arrangements to meet to-morrow at ten o'clock, A.M., to take into consideration the subject of the solemn assembly. This afternoon, a young man called to see the Egyptian manuscripts, which I exhibited. Also brother Joseph Rose introduced to me, Russel Weaver, a Christian or Unitarian preacher, so called, from Cambray, New York. We had some little controversy on prejudice, but soon came to an understanding. He spoke of the Gospel, and said he believed it, adding that it was good tidings of great joy. I replied that it was one thing to proclaim good tidings, and another to tell what those tidings were. He waived the conversation and withdrew.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 27, 1853.

HOME CORRESPONDENCE.—*Bedfordshire Conference*—Hemel Hempstead, August 5th, Elder Job Smith writes. Near Peterborough, a good work was being done, in baptizing, &c. The Saints generally were in good spirits.

Worcestershire Conference—Worcester, August 9th, Elder Matthew Rowan writes. In partially new fields of labour, much interest was manifested in the work. In St. Johns, near Worcester, the Saints and Elders, in their out-door meetings, were treated to plentiful supplies of missiles; these, perhaps, being among the most effectual arguments which opponents had at their command.

Cambridgeshire Conference—Bishop's Stortford, August 9, Elder J. V. Long writes. In Soham, things were quiet. The brethren had attempted, a short time previously, to recommence public preaching there, but were prevented, by the mob, from doing any good. Elder Long mentions several cases of healing which had occurred in the latter town. One of a young sister who had been afflicted with St. Vitus' dance, from her childhood, and who had been completely healed. Another was of a sister who had suffered nine years with a tumour in her side, but who was also healed. A third, was of a sister named Hobbs, who was healed of a violent fever, through the administration of Elder John Brown.

FOREIGN CORRESPONDENCE.—*French Mission*—Elder A. L. Lamoreaux, President of the French Mission, has favoured us with an interesting report of a General Conference of the Church under his care, which was held at St. Heliers, Jersey, commencing July 23. The Mission consisted of four Conferences, containing 9 Branches, in which were represented 3 High Priests, 1 Seventy, 30 Elders, 12 Priests, 13 Teachers, 6 Deacons, 272 members, making a total of 337. Of these, 48 resided in France, and the remainder in the Channel Islands. The Presidents of Conferences, the Travelling Elders, &c., gave encouraging reports of the progress of the work. The translation of the *Voice of Warning* was nearly completed. Resolutions were passed, sustaining the general authorities of the whole Church, and the following authorities of the French mission—Elder A. L. Lamoreaux, President of the Mission; Elders James H. Hart, L. A. Bertrand, and William Taylor, his Counselors; Elder John Oakley, President of the Channel Islands Conference; John Parsons, President of the Paris Conference; Elder Thomas Lear, President of the Havre Conference; and Francis Kirby, President of the Department of the Sarthe Conference. Elder James Wilton was appointed to labour in Arras and Calais; Elder Henri Henriod, in Caen; Elder Alexander Ott, in Guernsey; and Elder John Harrival, in Alderney. On the 25th, was held a Festival in commemoration of the entrance of the Pioneers into the Valley of the Great Salt Lake. It appears that a good feeling pervaded the Conference, and that much good instruction was given by the Priesthood.

TESTIMONIES FOR THE TRUTH.—A new Work, entitled, "Testimonies for the Truth," by Elder Benjamin Brown, is now ready, and consists of thirty-two pages, same size as the *Star*. This interesting work gives an account of many miracles and manifestations, which have come under Elder Brown's experience during more than twenty years past, and a perusal of it will no doubt serve to strengthen the faith of many who know that the supernatural manifestation of divine power among the people of God in all ages of the world, is consistent with His character and attributes. Price 4d.

NECESSITY OF A LIVING PROPHET.

(Continued from page 548.)

Having shown the unreasonableness of disbelief in living Prophets, though faith in dead Prophets be substituted for it, and also having shown some of the dilemmas into which the rejecters of living Prophets are drawn, I will endeavour to

give a few good and solid reasons for the necessity of a living Prophet upon the earth.

Jesus Christ says—"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast

sent."—Matt. xvii. 3. To have eternal life is a desire that exists in every human heart. If all men were to tell the feelings of their hearts, it would be found that all men wish to enjoy life eternally. But in order to enjoy eternal life, they must know God, and Jesus Christ. How is this knowledge to be obtained? Now, reader, imagine to yourself a people who never heard of the name of God, that is, of the true God, how are that people to know God, and thus obtain their salvation? Can they find Him out by their own wisdom, by their own learning, by their own searching, merely? Alas no! Now I boldly aver that no people, however learned or refined they may be, or whatever worldly wisdom they may be in possession of, can come to a knowledge of God, by their own learning, refinement, or wisdom. The ancient Greeks were a very wise and polished people, but did they attain to a knowledge of God thereby? In the very refined city of Athens, Paul found an altar with this inscription—"To the unknown God." Hear what Paul says of such persons—"Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God," &c.—1 Cor. i. 20, 21. Now, here it is evident that men by their own wisdom cannot obtain that knowledge of God, which is eternal life. Again, Paul says—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."—1 Cor. ii. 8. Job says—"Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is high as heaven, what canst thou do? deeper than hell, what canst thou know?"—Job xi. 7, 8. And Jesus says—"Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him."—Matt. xi. 27. Here it is most positively declared that no man can obtain that knowledge which is eternal life, except by the revelations of Jesus Christ. What course has the Lord taken in former times to communicate this knowledge to men? Was it all given at once, or by degrees? Were any conditions required of men in order to obtain it? The knowledge was not all given at once, and many conditions were required of those who obtained it.

The Lord has made use of human instruments in communicating to man that knowledge which will save him, and in administering in certain ordinances which are necessary to salvation. This constitutes a necessity for a living Prophet, as Paul says—"How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"—Rom. x. 14, 15. Now, reader, if you will look back on the past, you will find that whenever God did a work upon the earth, He always had a Prophet to take charge of that work. Whenever God had a message of life to send to any people, He always sent it by a Prophet, for a Prophet is one who has been called of God to communicate His will to men, to reveal to them that knowledge which will save them, and to administer in those ordinances which every one has to attend to in order to come to a knowledge of God. So fixed a principle is this, that, according to Amos, it may be taken for granted that the Lord is not working upon the earth, if He has no Prophets. Says Amos—"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the Prophets."—Amos iii. 7. Malachi says—"For the Priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts."—Mal. ii. 7. And Paul says—"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God."—1 Cor. iv. 1. Again, "Now then we are ambassadors for Christ, as though God did beseech you by us."—2 Cor. v. 20. From the above Scriptures, it is very evident that where a people know nothing of the Lord or salvation, there is a necessity for a living Prophet's being sent unto them, if they are to gain salvation.

Many may be ready to admit that where a people are entirely destitute of the knowledge of God, it may be necessary for a Prophet's being sent to them to communicate the way of salvation to them. But, perhaps, some persons who admit this, may imagine that when the knowledge and will of God are once declared by a Prophet amongst a people, they have no further necessity of a Prophet, that his words can be written down, and the writings preserved for the instruction of

posterity. This brings us back to the old Bible-worshipping and Prophet-killing principle. Here is the grand delusion of Satan again. Now, reader, if you understand anything worth naming of what salvation and eternal life are, and you earnestly desire to gain them, there is no danger of your being led away by this delusion of Satan. There is a great deal of misunderstanding and of "learned ignorance" concerning the meaning of salvation and eternal life. Many people imagine that salvation consists in merely believing in God and the Scriptures. "Only believe, and then you are saved," cry some who are ever ready to run and preach before they are sent. Some men fancy that if a man goes to church or chapel regularly, and "gets pardoned," and feels persuaded that he has an "interest in the blood of Christ"—some men fancy that such an individual has safely insured eternal life. Now these notions are very simple and erroneous, and their extensive prevalence in our "Gospel age" only proves the great necessity that now exists for a living Prophet upon the earth. Have the people forgotten that eternal life consists in *knowing God*? If they have, of what use to them is their Bible? of what use to them are the writings of the dead Prophets?

To know God, is not the work of a moment or a year. Have we any record of a man's arriving at a perfect knowledge of God in so short a time as this? Has any man known any instance of the kind? I might challenge all men to bring forward testimony of such an occurrence, and would it not be in vain? What is it to know God? To know God, is to learn of His attributes—His faith, wisdom, knowledge, power, glory, &c., so that we may become like Him, be filled with His fulness, and be enabled to dwell everlastingly in the most intimate association with Him. This is "knowing God," this is salvation, this is eternal life. Ye who revere the dead Prophets, and profess to believe in them, hear what they have written. Paul declared to the Ephesians, that he prayed, "that ye, being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—Eph. iii. 17—19. Again—"Till we all come in the unity of the faith,

and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. iv. 13. The fulness of Christ was the fulness of God. Says Paul—"To the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. For in him [Christ] dwelleth all the fulness of the Godhead bodily."—Col. ii. 2, 3, 9. Jesus said to his disciples—"Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. v. 48. Again, in praying for them to his Father, he said—"That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me."—John xvii. 21—24. And John says—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like Him; for we shall see Him as he is."—1 John, iii. 2.

Probably the believer in dead Prophets will accept the testimony which I have quoted. If so, I say again, that it takes considerable time for any man to arrive at such a state of perfection as to know God, and be fully qualified to associate with Him, and share in His glory. A man must grow in grace and in the knowledge of God—a man must go on from strength to strength until he arrives at the goal, his path must shine brighter and brighter until the perfect day. It appears utterly impossible that he should come in possession of all knowledge at once. We cannot imagine that he could receive a fulness at once. He must require much time to educate himself sufficiently in the knowledge of God, to become a fit companion and associate of God. We know that men, naturally, are far from being in possession of the knowledge which will save them. The Scriptures say that "All have sinned, and come short of the glory of God." And if men have not attained to the glory of God, they cannot

endure it, for it is a consuming fire. Those who cannot endure the glory of God, cannot endure salvation and eternal life, for salvation and eternal life consist in becoming like unto God, in seeing Him as He really is, in beholding His glory, in partaking of it, and in dwelling in the midst of it worlds without end. Now, who, amongst all those who reject living Prophets, is prepared to enter upon a state like this? Who can say that he is sufficiently versed in heavenly intelligence as to be an acceptable companion to the Almighty? Who can endure the brightness of the glory that surrounds the throne of the Eternal? Who has approximated in any remarkable degree to the knowledge and glory of God? Have those who believe in dead Prophets, advanced many steps towards perfection? If such believers have not, how and when do they calculate upon arriving at perfection? Do they imagine that they will jump from imperfection to perfection in an instant? If so, why did the dead Prophets write of "growing in grace and knowledge," of "desiring the sincere milk of the Word, that ye may grow thereby," of the righteousness of God being "revealed from faith to faith," of the path of the righteous shining "more and more unto the perfect day," of men growing "up unto him [Christ] in all things," and sundry similar things? Did the dead Prophets become perfect in the knowledge of God at once? No. Says John—"It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him." Has any Prophet received a fulness at once? No. Enoch walked with God, and learned of Him, at least three hundred years, before God took him to Himself.—Gen. v. 22, 24. Jesus, when he took upon himself the form of man, had limited knowledge, like other men. "He received not of the fulness at first, but continued from grace to grace, until he received a fulness, and thus he was called the Son of God, because he received not the fulness at the first."—Doctrine and Covenants, sec. lxxxiii. par. 2. Luke writes of him, that "he grew, and waxed strong in spirit."—Luke, i. 80. And Jesus himself prayed to the Father to impart glory to him, which he would not have asked, providing he already had the fulness.

The reader will now, perhaps, be convinced that men cannot gain eternal life in a moment. I will now show him that a

living Prophet is necessary as an instrument in making men perfect. Paul says—"For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."—1 Cor. xiii. 9, 10. Here it is manifest that there must be Prophets among men until they become perfect, for how can there be prophecy unless there be Prophets? Again, Paul says—"And he [Christ] gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ."—Eph. iv. 11, 12. A Saint is one who believes in a living Prophet, and who has been baptized by him, and received the Gift of the Holy Ghost, by the laying on of his hands. The body of Christ is any number of Saints, organized according to the laws of God. The work of the ministry is teaching Saints and sinners the knowledge of God, administering in the ordinances of salvation, and promoting the welfare of the Saints. So, reader, you will see that a living Prophet is just as necessary after men have believed and obeyed the things he tells them first, as he was before men knew anything of God, or of His will. In fact, you will see that a living Prophet is necessary as long as there exists upon the earth any one who has not obtained to a perfect knowledge of God, which is eternal life. And Paul expressly declares this, for he says, in the verse following our last quotation, that the officers he names were gifts given unto men by Jesus Christ, that would be required "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." And in the two succeeding verses, he gives very good reasons why these officers should be with men so long—"that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Now, reader, you will see by the above, that Paul was very strenuous on the point that living Prophets were always necessary, and you will see that those who really believe in dead Prophets, must believe in living ones.

(To be continued.)

PROSPECTS OF THE WORK IN DUBLIN AND LIMERICK.

FIRE NEAR THE SAINTS' BOOK DEPÔT—STOCK DESTROYED—BAPTISMS AND HEALING IN THESE PLACES.

(Extract of a Letter from Elder Gilbert Clements.)

11, Charlemont Street, Dublin, August 11, 1853.

Dear President S. W. Richards—Since I last wrote, a sad misfortune happened to our Depôt. A fire broke out in the paperhanger's, next door, and burned the establishment to the ground. The crowd, as they are always officious on such an occasion, rushed into brother Bowring's, and threw out books, tracts, stationary, &c., &c. into the street. Many were stolen, and a great deal damaged, so as to be entirely unfit for use. The loss is considerable—a little over £6. Brother Bowring has removed, the place being so much racked by the fire.

I feel happy to say that every week the prospects grow brighter and brighter in favour of the work. Last week, we attended to Baptism, and some more are "almost persuaded" to become Saints. Our meetings are well attended, the numbers increasing every week, and I firmly believe that, by and bye, we shall reap a rich harvest of souls. I have felt much liberty in preaching, of late, and I know that our humble and faithful declaration of the great message of Eternal Life will not be unattended with success. I believe the Church in this city has seen its worst days—has passed the Rubicon!

A few days ago I had a long and very interesting letter from Elder Allen, of the 14th Regiment, stationed at Limerick. He is well, and rejoicing in the work, as

you may see from the following extract—
"I have the delightful intelligence to communicate to you, that I have been enabled to rear the Gospel standard in Limerick, and I trust I, through my Heavenly Father, have lit up such a fire in this city that will never be extinguished till every honest soul is gathered out. On the morning of the 20th, I was called upon to administer the ordinance of Baptism, which call I promptly obeyed. I baptized a real good, honest soul, and confirmed him by the water side. The Lord blessed him in a wonderful manner by manifesting His Almighty Power."

Elder Allen gives me a lengthy account of this man's being afflicted with pains for many years. On the morning of his baptism, he informed Elder Allen on the subject. Elder Allen says he told him "to have faith, and all would be right."
* * * "I feel happy to say he went into the water with his pains, and came out without them! He is now willing to give his testimony to all, concerning the healing power of God."

I feel happy that the Gospel is beginning to take root in Limerick. It is one of the most populous cities of Ireland, but alas! a great stronghold of Popery. I intend visiting it soon.

Faithfully yours,
GILBERT CLEMENTS.

THE GREAT EARTHQUAKE AT SHIRAZ.

A letter, dated the 14th May, from M. Fagergren, a Swedish physician in the service of Persia, gives the following details of the earthquake at Shiraz on the 21st of April—"You already know that the town of Shiraz no longer exists, having been completely destroyed by an earthquake. Up to this time the shocks have not completely finished, and God knows when we shall be relieved from our anxieties. It is impossible for me to describe the horror of the first shock,

which lasted for five minutes. All the inhabitants were asleep, from which they were awakened by a noise louder than that of thunder, and by a mass of stones falling into their room. This, at least, is what occurred to me. My first idea was to fly, and I was fortunate enough to reach the centre of the large court with those who resided in the house, when it fell to the ground. The immensity of this disaster was only visible when daylight appeared. On every side, the eye could see nothing

but a heap of ruins, streets blocked up with stones, and dead bodies being carried on litters without the walls of the town. It made the heart bleed to see the limbs of persons showing themselves from beneath piles of rubbish, and men, women, and children endeavouring to withdraw the mutilated bodies of their friends and relations from beneath the ruins, which, in their despair, they were tearing away with their teeth, their hands, and their nails. Out of several thousand victims, the lives of only a very small number were saved. These scenes were repeated for five days, during which it is calculated that 12,000 persons perished. On the fourth day, large bands of brigands made their appearance, and plundered the unfortunate in-

habitants, who were without defence and without asylum, of what little they had been able to save from the ruins. For three days, the town was delivered up to the pillage of these brigands, whose numbers were increased by a report that Begler Bey, the Pacha of Shiraz, was among the dead. Shocks are still felt three or four times in a day, and are so violent that the houses which have resisted former shocks, are falling to the ground one after the other. My life, and that of my wife, have been saved, but all that I had made since my arrival in this country is lost. I purchased a house three months ago, which is now nothing but a heap of ruins.—*News of the World, Aug. 7.*

THE UNFRUITFUL TREE.—A PARABLE.

FROM THE GERMAN OF KRUMMACHER.

A countryman had a brother who lived near the city, and was a gardener, and his orchard was full of the most beautiful trees, upon which he greatly prided himself, and his skill in rearing them. Now the countryman went to visit his brother, and admired the trees which stood in beautiful rows, tall and even like wax candles.

Then spake the gardener to him—"Here, my brother, I will give thee a tree, the best in my nursery, and thou shalt enjoy the fruits of it, thy children, and thy children's children."

Then he called his husbandmen, and dug up a choice tree, and the brother rejoiced greatly, and carried it straightway to his own field.

The next morning, great trouble filled his mind, where he should plant the tree, for he thought "If I plant it there on the hill, the wind will shake off the precious fruit before it is ripe; and if I plant it here near the road, the passer-by will see it and be tempted to rob me of the beautiful apples; and if I plant it near

the door of my house, it is not safe against the depredations of my children and servants."

Then he considered, and at last planted the tree at the north side of the barn. "Here," said he to himself, "the spying thief will never think of looking," and he rejoiced at his own cunning. But, lo, the tree bore no fruit the first year, nor the second. Then he hastened to his brother, the gardener, angrily, and said—"Thou hast deceived me, and given me a miserable barren stick, instead of a fruitful tree; for lo, this is the third year, and yet it has produced nothing but leaves."

Then the gardener smiled and answered—"This gives me no surprise! Thou hast planted the tree where it has only the cold wind, and neither light nor heat. How should it then produce blossoms and fruit? It was and still is a noble tree, but thou hast planted it with an evil and suspicious heart. Why dost thou then expect to gather from it anything noble and beautiful."—W. F., of the *Model American Courier*.

VARIETIES.

On the 13th of July, a negro was burned at the stake, at Georgetown, Pettis county, Missouri, for murdering a white married woman.

THE Legislature of the state of Wisconsin, has passed a bill totally abolishing the punishment of Death by human law.

PROGRESS OF INTOLERANCE IN FRANCE.—The civil marriage of a young Jewish couple at Saint Esprit, has given rise to scenes of savage bigotry. An immense crowd awaited the coming out of the party, and began to hustle and strike the new-married people and their relations, who with great difficulty made their escape to the mayor's house, in a pitiable plight. They were of necessity let out by a back door, and the interposition of the military was necessary for their protection and to disperse the crowd, who waited for their reappearance to glut their rage.—*Courrier de la Drome*.

NEW COMET.—Captain J. H. Baillie, of the *Queen of England*, arrived from Port Philip, reports that on the evening of Friday, 29th April last, in lat. 57 S, long. 101 W, saw a comet in a straight line from Procyon through Orion's belt, and about 35 deg. from the latter, the nucleus equal to a star of second magnitude, and tail about 5 deg. long, pointing to the ENE. Next evening, it had moved in a NNE direction, and was then about 8 deg. S of Rigel, a star (of say fourth magnitude), showing through the tail. May 1.—Evidently travelling to the NE, being now 6 deg. ESE of Rigel, but less clearly defined. May 2.—10 deg. ENE Rigel, nucleus now equal in lustre to a star of fourth magnitude. May 3.—Ship in lat. 57 deg. S, long 60 deg. N. It was one third of distance from Sirius, in a straight line to Rigel. May 4.—In same line about 4 deg. from Sirius and very indistinct, and not seen afterwards.—*Lloyd's Newspaper*, Aug. 7.

RUSSIAN MOVES.—Russia has demanded from the court of Persia the cession of the province of Azerbaidjan, one of the richest in the monarchy, as compensation for the nonpayment of an immense sum of money pretended to be owing from the schah to the czar. The province is contiguous to the Russian possessions to the south of the Caspian sea. The probability of the cession is looked upon at Constantinople as highly probable, notwithstanding the opposition of Turkey. Russia is said to be negotiating with Denmark for the cession of the island of Bornholm, an important station in the Baltic. The Danish and Swedish fleet has been recalled before the term for the cruise of manœuvres has expired, and ordered in haste into the Baltic. The establishment of a Russian army in Finland is considered as a demonstration against Sweden, whose politics bring her nearer to England than Russia.—*Ibid*.

A HUMAN SKELETON EMBEDDED IN ROCK.—The Zanesville (Ohio) *Times*, relates the following—"On Monday last, while some hands on the Cincinnati, Wilmington, and Zanesville Railroad, at Cussack's mill, about five miles south of this city, were quarrying a stone, a human skeleton was found embedded in rock, on a bluff bank on the south branch of Jonathan's creek, thirty feet from the surface. A small fissure in the rock, of perhaps two inches in width, opened to the resting place of these remains, which, in all human probability, may have been deposited there centuries ago. The rock contained an indentation of the greater part of the body, as perfect as though moulded of potter's clay. From the hip to the foot, particularly, this sarcophagus was as complete as carving could have made it, the proportions, curvatures, &c., of the limb, were distinct and regular, and indicated that the skeleton had been that of a person of full size. We saw this skeleton, and the rock from which it was taken, the day after it had been discovered. The bones were in a good state of preservation.—*New York Herald*, July 23.

FEARFUL DEATHS AT NIAGARA FALLS.—One of the most soul-thrilling casualties that has ever occurred at Niagara is recorded in the despatches from the Falls under the telegraphic head. Last Monday evening three men—two of them named John Avery and Andrew Hannaman, and the other a stranger, got adrift in a small boat just above the frightful abyss, over which the two latter were hurled, and instantly dashed to atoms. Avery, when near the verge of the foaming cataract, succeeded in reaching a rock, to which he clung, till about six p.m., Tuesday. The anxiety of the people on shore to rescue the unfortunate man from his perilous situation, was most intense throughout the day. But if the feelings of the spectators were aroused to such a pitch, what must have been the thoughts of him who was almost certain of eventually becoming a prey to the roaring torrent? Every scheme that human ingenuity could devise was resorted to; life-boats were brought from Buffalo, and provisions were floated to him on rafts. Late in the afternoon, he succeeded in placing himself on one of these rafts, and was on the point of stepping from it into a life-boat, when to the dismay and horror of the spectators on shore, the boat came in collision with

the raft with so much violence as to pitch poor Avery into the water. Still undaunted, he struck out boldly for a small island in the vicinity; but the current overpowered his already exhausted physical energies, and, *after thus desperately struggling for life, and tenaciously clinging for twenty hours to a slippery rock, which itself could scarcely withstand the impetuous force of the stream, the victim was swept into eternity.* One wild, piercing shriek, and all was over.—*Ibid.*

A FAMILY PROBLEM.—The Berlin people are taken up with “rapping,” “table-moving,” &c. One lady asked the “Medium” how many children she had. “Tap, tap, tap, tap,” said the table—meaning that the lady had four. Presently her husband came in; and among other questions, he, too, chanced to ask, “How many children have I?” “Tap, tap,” or “two,” replied the table. A sad discrepancy; for either the “Medium” was wrong, or two of the lady’s children were not her lord’s.

TO THE MILLENNIAL STAR.

Star of the East! who didst arise,
The harbinger of peace and love,
While midnight darkness to our eyes
Obscured the truths of heaven above,
We hail with joy thy gentle ray,
The herald of Millennial Day.

Star of the East! whose light divine
Hath pierced those clouds of blackest night,
Thy beams shall yet more brightly shine,
London.

Until, on our enraptured sight,
Bursts the full tide of glories won
By Him, the Slain, the Anointed Son,

Star of the East! our chosen guide!
We bless the love which placed thee here,
Proclaiming the Once Crucified,
Now Conqueror of all, is near.
Shine on, fair orb, o’er earth and sea,
Till each repentant soul is free!

I. E. R.

ADDRESS.—John Oakley, 20, Hill Street, St. Heliers, Jersey.

LIST OF MONIES RECEIVED FROM THE 4TH TO THE 11TH AUGUST, 1853.

C. J. Davies	£15 0 0	Brought forward.....	£62 0 0
Richard Morris	5 0 0	George Picton	7 0 0
John Price	2 0 0	John Memmott	10 0 0
Francis Kirby.....	3 0 0	John Kissell	1 17 3
R. G. Townsend	5 0 0	James Frewin	10 0 0
John Hyde	5 0 0	Thomas Clarke	5 0 0
John B. Pears	5 0 0	James Linforth	5 0 0
Simon Irwin	7 0 0	John Hole	5 0 0
Griffith Roberts.....	1 0 0	Abraham Smith.....	5 0 0
William Ostler	4 0 0	Thomas Morgan	1 0 0
Henry McCreery	10 0 0		
Carried forward.....	£62 0 0		£111 17 3

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MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 36.—Vol. XV. Saturday, September 3, 1853. Price One Penny.

SPEECH BY ELDER ORSON HYDE, DELIVERED IN THE TABERNACLE,
GREAT SALT LAKE CITY, APRIL 8, 1853.

(From the Deseret News.)

After President Young's sermon on heirship, at General Conference, April 8, 10, A.M., President O. Hyde spoke as follows—

Brethren and Sisters—I think the words that have just fallen from the lips of our President, must have left an impression upon all hearts susceptible of understanding, that time will not easily remove.

I am sure there is no one in this congregation, however he may be entangled in the meshes of the net himself, but must be constrained to say, "*true and righteous are Thy ways thou King of Saints.*" When we hear the law which governs the right of heirship, laid down so clearly, plainly, and foreibly as on the present occasion, we can but see, and seeing we can but rejoice and be glad.

When a doctrine, with which we have not formerly been acquainted, is first preached to us, it is not always that we come into possession of the whole truth pertaining to it, at once; this we do not expect.

I will illustrate it by a principle with which we are all acquainted. Does any person in this congregation doubt the ability of those skilled in the manufacture of sugar, to produce that article from the beet root in this valley? I presume there is not one that doubts it. Again, is there any one that doubts the ability of those

who are engaged in the iron regions, to produce, in time, that which is needful and necessary for the comfort and convenience of the people, and for the improvement of this valley! Did they produce, by the first blast, by the first exertion, that quality of iron that was necessary to cast into andirons like these? [pointing to two andirons which were placed upon the desk.] No, there were many comparatively fruitless attempts before any thing essential could be brought out; but these fruitless efforts must of necessity precede the real, the genuine product. So it is with regard to the manufacture of sugar. There have been attempts made this year to produce sugar, and partially successful. We are moving step by step, to produce the very article that we need.

How many times have the people of this valley been engaged in various matters and things; but have they brought forth the genuine articles they wished to produce, the very first attempt? No. Is it to be expected that heaven will pour out the fulness of the truth, in all its brightness, at once upon us mortals, whose minds are naturally in darkness, naturally mixed with the world and its errors? No. But the Lord first sends mortals like unto ourselves to give us light in proportion to our capacity, and by degrees prepare us to drink of the golden streams in all their rich effulgence and glory.

We have had sudden impressions, intimations and suggestions from time to time which were correct, though, perhaps, not so clear, and a little error mixed up along with them; therefore, if the exertion to do right has been made, and error has stepped in, the President has said he could exercise compassion, and wink at the ignorance that has existed; but the time has now come, when this error is being swept away by the light of truth, and the pure principles upon which we can ground our faith are beginning to be made manifest.

Jesus Christ is the heir of this lower world. Though he has been deprived, through the operation of the enemy to all righteousness, for a long time, of enjoying his right; though the world was his own, and everything in it; though all things were made by him that were made, yet when he came to take possession of his inheritance, his own would not receive him; hence he said, "the foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head," even upon his own inheritance there was not room where he might be permitted to lay his head. The day was postponed, and the time thrown in the future, when he should come into possession of his own.

But will that time come? Will the Son of God always be deprived of his right to the inheritance? No; it cannot be; he will come armed with power and glory eventually, and take possession of his own. When he came to take the world, to rule and reign over it, his effort was comparatively a fruitless one; for instead of this, he was crucified. Fruitless, did I say? must there not be an experiment, an exertion made before anything can be accomplished? Were there not many exertions made before that andiron could be produced? Certainly. Were they fruitless? Comparatively not, for they were necessary, and must precede that article to pave the way. The Son of God came to take possession of his inheritance here. Did we say it was a fruitless attempt? I will not say so; it was necessary, it was as it should be. Yet he went from the world without becoming its ruler, he went to accomplish the will of his Father, to gather strength and power to effect, in his own due time, the very object and purpose for which he came. Though he had to lay down his life, it all

seemed to be right and necessary; yet this does not discourage him, he is resolved to try it again. Why? Because he is the heir, and will not give up his inheritance, no more than any son would yield up his heirship to a stranger, when his eyes are opened, and his mind can comprehend his rights and privileges.

I tell you, brethren, this is beginning to look like the restitution of all things, when every right is restored to its legitimate heir. When every man and woman are put in possession of their own, then there is nothing to make life disagreeable. If I should see one belonging to me, in the hands of another, I should feel that something was lacking to complete my happiness; but if everything that belongs to me is restored to my jurisdiction, and placed under my control, where then is the aching void? It cannot be, for every principle, desire, and affection of the whole soul is satisfied, and I will say it is right. When all things are restored to their proper place, every treasure to its rightful heir, there can be no ground for dissatisfaction, no ground of complaint or of murmuring. And he that sitteth in the heavens understands and knows well the time to bring about all these things, the proper time to let the heir know and understand his right.

It would not be wise to tell the inexperienced child that an extensive legacy had fallen to him, until he should be old enough to appreciate it. If it were told him before, he might give way to vanity, and a thousand foolish ideas and vices that would prove his ruin. When he is kept in ignorance of it until he is able to appreciate it, it is very likely, when he is informed of it, to make him a dignified being. These principles have been wisely hid from us, while we were children. When the time draws near that we can appreciate them, our Heavenly Father begins to make them manifest, to show to the heirs what belongs to them, and those who have taken the rights of others must relinquish them, they must fall back into the hands of their legitimate owners. For just as sure as Lucifer, who has usurped authority over this world, has got to resign it to the Son of God, so sure must every right which has been taken from others be relinquished to its rightful owner. Not that I would compare my brethren who may have transcended certain bounds, to Lucifer; but I tell you that

Lucifer has a little sprinkling in the matter; this is the alloy. However, it is to be winked at, and heaven's truth will purge the hearts that beat for immortality and eternal life from all this alloy, and by and by they will find themselves right side up with care.

It is for us to attend to the instructions we receive from those who are called to teach us, and do our duty in the office and calling unto which we are appointed, and heaven will provide, and take care we get those things which we need. Why, says Isaac, (when his father had prepared the wood and fire for the burnt-offering,) "where is the lamb to sacrifice?" Oh, says Abraham, looking upon his son with eyes that spoke volumes, and a heart containing a world of feeling, "God will provide the sacrifice." Little did Isaac think he was the individual. The words of Abraham were enough to teach his son not to give himself any anxiety about that at all. We are to provide the wood and fire, and the lamb God will provide in his own due time. Our greatest concern ought to be how to discharge the duties that are made obligatory upon us, how to act in our respective callings, with an eye single to the glory of God.

If I understand my own feelings, and am capable of judging of things, I want none of the blessings that belong to my neighbour. I do not crave them. If I come in possession of anything that is not mine, and I might entertain the strongest feelings of attachment towards it, if I must have these feelings sacrificed, and the object of my tenderest regard taken away and given to another, what shall I do? Why, suffer it and not complain.

Brethren and sisters, I say things are coming to light, hidden things are being made manifest, and we have reason to rejoice and be glad.

I want to say a few words to the Elders that are going abroad to preach the Gospel. If I had never been abroad to preach, I could not speak upon this matter as I now can, though I have not been abroad, perhaps, as much as many others have, but I have to a certain extent, which has afforded me an experience I wish others to be benefitted by. Brethren, do we realize that we are not only seeking for a crown of eternal life in a glorious resurrection, but that the destinies of the world depend upon our course, our actions, and our conduct in life. What are

we sent forth to preach the Gospel for? To save the meek; but to the proud, the haughty, and high-minded, we are not sent. Jesus came not to call the righteous, but sinners to repentance. And "how beautiful upon the mountains are the feet of him that publisheth peace, and bringeth glad tidings to the meek." That is, in other words, how beautiful are the feet of them that come from the mountains, bringing glad tidings unto the meek. How enviable is their position. There are no beings upon earth that, in reality, are so dignified and exalted as the men that have these glad tidings to proclaim to the world, though the world may not know it, may not see them in their true character.

The world does not know them because it knew not their master, but crucified and put him to death. This, however, did not deprive him of his glory; and although they did not appreciate the blessing, it was known in heaven, and on earth by the faithful.

So we his servants are going forth to save the meek—to proclaim the truth to the meek of the earth, and gather them together. It is said in the good book, that the Saints shall judge the world. Who are going forth now to judge the world? Who are going forth to bind up the law, and seal up the testimony? To whom has this work been committed in the last days? To the servants of our God.

But, says one, in the day of judgment all these things are to be made known, and the destinies of men are to be made manifest away in the future, sometime. What does the Saviour say? He says, "Now is the Judgment of this world, and now shall the prince of this world be cast out." I see, even in the kingdoms of the world, where their laws are in force and prevail, yea even here in our city, I see men apprehended for crime. Shall we give them a postponement of their judgment until the final breaking up of the government away a-head? No. But immediately after the crime is committed. I see them arraigned at the bar of justice, tried and condemned; then they may be seen ornamented with a ball and chain in the street.

Now is the judgment of this world; now are the laws of heaven and of earth in force. Shall crime be permitted to accumulate in the Kingdom of God, and

never meet its doom until the end of the world? Now is the judgment of this world, and when an individual goes forth with the everlasting Gospel, bears his testimony in meekness, and it is rejected by any person or people, and he washes his feet in clean water, bearing testimony of it before his God, what has he done to that people? Do they want to wait for another judgment, when the judgment is already passed? for it is said, thou shalt go thy way, and return not again to that man or to that house, city, or people.

When the servants of God bind up the law, and wash their feet against a people, does not this look like the Saints judging the world? With such a people the judgment is passed, though they do not know it; but they will find it out when they wake up from the long sleep of death, and reckon their history, they will find out away back at a certain time a servant of God washed his feet against them; ah! there the die was cast, *there* their doom was sealed, there they were barred out against coming into the Kingdom of God; *that* was the important moment when salvation passed from them.

Is there any such thing as men having power to forgive sins on earth and they are forgiven in heaven, of retaining them and they are retained in heaven? When the servants of God wash their feet against those who reject His counsel against themselves, do they retain their sins or forgive them? The Lord says, "What you do on earth I do in heaven," because, "he that heareth you heareth me, and he that rejecteth you rejecteth me." Brethren, think of these things, and remember the words spoken still further, viz., "But search with all diligence and care." Be careful not to wash your feet against any but those that are worthy; but endeavour, with long-suffering, and amid the contradiction of sinners against yourself, to be diligent and patient until it go to the last extremity, but when you have done so against a house, an individual, or people, be careful not to return there again, but go your way even as it is said.

By and by, when we get through this world, we shall have another sphere to act in. But, say the noble and proud of the world, "I care not for your washing of feet, or your testimony, because when I die I go into an eternal world, and there I will meet my God, and not you—He will be more merciful to me—I will have

nothing to fear from you, for you will have no more power there than myself." But when you go into the eternal world, if that same Elder who washed his feet against you in this, should be the only God you should ever see, or find in the eternal world, then you meet with the *rubbers* again.

Now there are Lords many and Gods many, but unto us there is but one God, the great Father of all. When He says, "*He that rejects you rejects me,*" the same importance is attached to your words as to His. What shall we do when we go into the eternal world, after we have laboured and toiled in this for the cause of truth? We are to act upon our Priesthood still, for it is an everlasting Priesthood, without beginning of days or end of life. It lasts forever. What, last forever, and still have nothing to do, as some imagine! We have a great deal to do. When brother Parley was speaking on the condition of the spirits in the spirit world, about their being as dark and ignorant as they are here, I thought we should have plenty to do. These Spirit Rappers that communicate with mortals, are no doubt a grade of spirits that are as ignorant of celestial principles as the wild, degraded Indian. The spirit that raps can tell about somebody that comes within the circle of his knowledge; but what does he know about Jesus Christ, and the eternal plan of salvation, any more than these Indians? Upon this matter they are in the dark. Those men who hold the Priesthood will enter the abodes of those spirits, and make a proclamation of the Gospel to them, and I presume it will be something similar to Paul's proclamation at Athens; the people of that city worshipped all the gods of the nations, and for fear there should be one whom they did not worship, they erected an altar to the "UNKNOWN GOD." "Whom you ignorantly worship," says Paul, "Him declare I unto you."

Perhaps the very first proclamation of the Priesthood among those spirits who give spiritual communications to mortals, will draw forth a confession of their ignorance of the true God, and the principles of life and salvation; but you will go there to put them right, and declare to them the true God, the true principles of spiritual communication, to point out wherein their way of communication is not lawful; that there is but one eternal source of true and certain communication to the other world, and

that is through Jesus Christ. You will tell them he has been upon our earth, and visited their dominions long ago, and that he has sent you now to fill his track and set them right.

How was it at the time the Saviour came on the earth? There were all kinds of spirits abroad ready to communicate; hence there were false teachers, and false Christs. But the Saviour of the world entered their dark abode and put them right; to redeem them, and have mercy and compassion on them. So when we go hence, we shall go into just such a place, into paradise, or the spirit world, to preach to them, and regulate them. We shall know better about it when we get there, we shall understand our mission better.

When brother Parley was preaching about the thief on the cross, who was ignorant of the principles of salvation, the Saviour would not stop to preach to him, when he was expiring upon the cross, but he postponed it until he got into the spirit world, and there he instructed. Some one whispered to me, I cannot tell who it was,

"would it not be a good thing to send some of *our* thieves on a mission to take lessons in that school?" It would perhaps be a higher school than this, they might feel themselves exalted and elevated if they got into a higher class, [a voice in the stand, "there are no stray cattle to look after there,"] I expect stray cattle do not belong to that department. These matters are of moment, and of vital importance to the Elders of Israel, and ought to rest with weight upon their minds.

I do not feel disposed to trespass further upon your time; I wanted to reiterate the remarks of the President. He has illustrated the matter, and made it so clear, that every eye may see it, and every heart understand. He knew what was necessary. He has not only given us a text, but preached the sermon also. I cannot make it any plainer, and it would darken counsel by words without knowledge, to attempt it.

I pray and beseech you to be awake to these things, and may God bless us, and save us all in His Kingdom. Amen.

HISTORY OF JOSEPH SMITH.

(Continued from page 568.)

Wednesday, 13th. At ten o'clock I met in Council with the Presidency of Kirtland and Zion, namely, Joseph Smith, senior, Sidney Rigdon, Hyrum Smith, David Whitmer, John Whitmer, and W. W. Phelps; also the Twelve Apostles, the High Council of Zion, and the High Council of Kirtland, the Bishops of Zion and Kirtland, the Presidency of the Seventies, and many more of the Elders. Some of the Counsellors, both of Zion and Kirtland, were absent.

The Council came to order, sung Adam-ondi-ahman, and opened by prayer offered up by Joseph Smith, senior; when I made some remarks, in my introductory lecture before the authority of the Church, in general terms, laying before them the business of the day, which was to supply some deficiencies in the Bishop's Council in this place, also in the High Council.

After some query upon the most proper manner of proceeding, Elder Vinson Knight was nominated by the Bishop, and seconded by the Presidency. The vote

was then called from the Presidency, and carried; next from the High Council of Zion, and carried; from the Twelve, and carried; from the Council of the Seventy, and carried; from the Bishop of Zion and his Council, and carried. And Elder Knight was received by the universal voice and consent of all the authority of the Church, as a Counsellor in the Bishop's Council in Kirtland, to fill the place of Elder Hyrum Smith, who had been ordained to the Presidency of the High Council of Kirtland.

Elder Knight was then ordained, under the hands of Bishop Newel K. Whitney, to the office of High Priest, and Bishop's Counsellor.

Council adjourned for one hour, by singing "Come let us rejoice," &c.

And assembled again at one o'clock, P.M.

John P. Green was nominated and seconded by the Presidency, a member of the High Council of Kirtland, and carried by the unanimous voice of all the authority of the Church, to supply the place of

President O. Cowdery, who had been elected to the Presidency of the High Council of Kirtland.

Elder Thomas Grover was elected in like manner, a Counsellor in the High Council, to fill the vacancy occasioned by Luke Johnson's having been ordained one of the Twelve Apostles.

Elder Noah Packard was elected to supply the place of Sylvester Smith, who had been ordained to the Presidency of the Seventy, a member of the High Council of Kirtland.

Elder John E. Page was nominated, but being absent, his name was dropped.

Elder Joseph Kingsbury was unanimously chosen a High Counsellor in Kirtland, to supply the vacancy occasioned by Orson Pratt's being ordained one of the Twelve Apostles.

Elder Samuel James was unanimously chosen a member of the High Council of Kirtland, in place of Joseph Smith, senior.

The newly elected Counsellors were then called forward in order as they were elected, and ordained under the hands of Presidents Rigdon, Joseph Smith, junior, and Hyrum Smith, to the High Priesthood, and Counsellors in this Stake of Zion. Many great and glorious blessings were pronounced upon the heads of these Counsellors, by President Rigdon, who was spokesman on the occasion.

The Council next proceeded to supply the deficiencies in the Zion High Council, occasioned by the absence of Counsellors John Murdock and Solomon Hancock. And Elders Alva Beaman and Isaac McWithy were appointed to serve as Counsellors in the High Council of Zion, for the time being.

Elders Nathaniel Milliken and Thomas Carrico were appointed by unanimous vote to officiate as door-keepers in the House of the Lord.

Presidents Joseph Smith, junior, Sidney Rigdon, W. W. Phelps, David Whitmer, and Hyrum Smith, were appointed to draft rules and regulations to govern the House of the Lord.

By the unanimous voice of the whole assembly, motioned, seconded, and carried unanimously, that no whispering shall be allowed in our Councils or Assemblies, nor any one allowed (except he is called upon, or asks permission) to speak loud, upon any consideration whatever; and no man shall be interrupted while speaking, unless he is speaking out of place; and

every man shall be allowed to speak in his turn.

Elder Milliken objected to officiate in the House of the Lord as door-keeper, on account of his health; and was released by the voice of the assembly.

The minutes of the Council were then read, and Council adjourned until Friday, 15th instant, at nine A.M., at the west school-room, in the upper part of the Temple.

President S. Rigdon requested to have some of the Presidency lay their hands upon him, and rebuke a severe affliction in the face, which troubles him most at night. Elders H. Smith and D. Whitmer, by my request, laid hands upon him and prayed for him, and rebuked his disease in the name of the Lord Jesus Christ. The whole assembly responded, Amen.

Elder D. W. Patten requested our prayers in behalf of his wife, that she might be healed. I offered up a prayer for her recovery, and the assembly responded, Amen.

President Rigdon arose and made some very appropriate remarks touching the endowment, and dismissed the assembly by prayer.

This has been one of the best days that I ever spent; there has been an entire union of feeling expressed, in all our proceedings this day; and the Spirit of the God of Israel has rested upon us in mighty power, and it has been good for us to be here in this heavenly place in Christ Jesus; and although much fatigued with the labours of the day, yet my spiritual reward has been very great indeed. Spent the evening at home.

Thursday morning, 14th. Nine o'clock. Met the Hebrew class at the school-room in the Temple, and made some arrangements about our anticipated teacher, Mr. Joshua Seixas, of Hudson, Ohio.

I then returned to the Council-room in the printing office, to meet my colleagues who were appointed with myself to draft rules and regulations to be observed in the "House of the Lord," in Kirtland, built by the Church of the Latter-day Saints, in the year of our Lord 1834, which are as follows—

I. It is according to the rules and regulations of all regular and legally organized bodies, to have a President to keep order.

II. The body thus organized, are under obligation to be in subjection to that authority.

III. When a congregation assembles in this house, they shall submit to the following rules, that due respect may be paid to the order of worship, viz.—

1st. No man shall be interrupted who is appointed to speak by the Presidency of the Church, by any disorderly person or persons in the congregation, by whispering, by laughing, by talking, by menacing gestures, by getting up and running out in a disorderly manner, or by offering indignity to the manner of worship, or the religion, or to any officer of said Church, while officiating in his office, in anywise whatsoever, by any display of ill manners, or ill breeding, from old or young, rich or poor, male or female, bond or free, black or white, believer or unbeliever. And if any of the above insults are offered, such measures will be taken as are lawful, to punish the aggressor, or aggressors, and eject them out of the house.

2nd. An insult offered to the presiding Elder of said Church, shall be considered an insult to the whole body. Also, an insult offered to any of the officers of said Church, while officiating, shall be considered an insult to the whole body.

3rd. All persons are prohibited from going up the stairs in times of worship.

4th. All persons are prohibited from exploring the house, except waited upon by a person appointed for that purpose.

5th. All persons are prohibited from going into the several pulpits, except the officers who are appointed to officiate in the same.

6th. All persons are prohibited from cut-

ting, marking, or marring the inside or outside of the house with a knife, pencil, or any other instrument whatever, under pain of such penalty as the law shall inflict.

7th. All children are prohibited from assembling in the house, above or below, or any part of it, to play, or for recreation, at any time; and all parents, guardians, or masters, shall be amenable for all damage that shall accrue in consequence of their childrens' misconduct.

8th. All persons, whether believers or unbelievers, shall be treated with due respect by the authorities of the Church.

9th. No imposition shall be practised upon any member of the Church by depriving them of their rights in the house.

Council adjourned *sine die*.

Returned home and spent the afternoon. Towards evening, President Cowdery returned from Columbus, the capital of the state. I could spend but little time with him, being under obligation to attend at Mrs. Wilcox's, to join Mr. John Webb and Mrs. Catherine Wilcox in matrimony; also Mr. Thomas Carrico and Miss Elizabeth Baker, at the same place; all which I performed in my usual style, in the midst of a large assembly. We then partook of some refreshment, and our hearts were made glad with the fruit of the vine. This is according to the pattern set by our Saviour himself, and we feel disposed to patronize all the institutions of heaven.

(To be continued.)

MARRIAGE.

(Extract from the Seer.)

Among all the duties devolving upon mortal man, there is none of more importance than that of marrying in righteousness. The Lord has considered this institution of so much consequence, that He has ordained authority that has the power to determine as to the number of wives a righteous man may have. There is no station in life, however high and responsible, that will exempt the righteous from appealing to this authority. Joash, the king of Israel, though a good man, had no right to take a plurality of wives without the consent of the authority which God had ordained: hence we read that Jehoiada the priest, "took for him two wives, and he begat sons and daughters."—2 Chron., xxiv, 3. That Joash did right in receiving these two wives, is

evident from the preceding verse: "And Joash did that which was right in the sight of the Lord, all the days of Jehoiada the priest."—verse 2. The whole history of Jehoiada shows that he also was a man of God, and was permitted to live one hundred and thirty years; and when he died, "they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house."—verses 15, 16. These passages prove that the Plurality of wives was given to this good man by the authority of Heaven. The very first time that Hosea obtained the word of the Lord, it was about getting married. The passage reads thus—"The beginning of the word of the Lord by Hosea. And the Lord said unto Hosea, Go, take unto thee a wife of

whoredoms."—Hosea i, 2. In obedience to the word of God, Hosea "went and took Gomer the daughter of Diblaim."—verse 3. And when this woman had borne unto Hosea two sons and a daughter, the Lord commanded him to go and take another woman—an adulteress.—iii.—Here, then, is the most positive proof that God commanded a holy Prophet to take a plurality of wives. If the beginning of the word of the Lord to Joseph Smith had required him to do the same things that Hosea did, who would have believed in the divinity of his mission?

God has the most undoubted right to command His servants in relation to their domestic concerns; and whatever He dictates is right. There are many things which would be sinful in the sight of God, were they done or practised without a commandment. The Lord in the days of Noah had forbidden man to shed the blood of his fellow man; yet the Lord commanded Abraham to offer up his son Isaac, and Abraham was justified in attempting to shed his blood. Hosea would have been condemned for marrying two wicked women, had not the Lord commanded him to do it. When a Prophet or servant of God does as he is commanded, he is justified, however contrary it may be to former commandments. If God has the right to command His servants to do directly contrary to what He has formerly commanded, He certainly has the right to dictate them to take a plurality of wives, which is in no way violating any former command.

It was sometimes the case in ancient times, that the husband loved some of his wives more than others, but the Lord gave a law to regulate the giving of the inheritance to the children, in order to prevent all partiality arising from such a cause. It reads thus—"If a man have two wives, one beloved, and another hated, and they have borne him children, both the beloved and the hated, and if the first-born son be hers that was hated, then it shall be when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved the first-born, before the son of the hated, which is indeed the first-born; but he shall acknowledge the son of the hated for the first-born, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the first-born is his."—Deut. xxi, 15, 16, 17. In making this provision for the security of the inheritance of the

first-born, there is no disapprobation whatever expressed against the practice of plurality, but on the contrary, the children of each wife are considered perfectly legitimate, and entitled to the proportionate shares of his property, in the same manner as if they were the children of one wife.

We cannot feel justified in closing this article on the subject of marriage, without saying a few words to unmarried females in this Church. You will clearly perceive, from the revelation which God has given, that you can never obtain a fulness of glory, without being married to a righteous man for time and for all eternity. If you marry a man who receives not the Gospel, you lay a foundation for sorrow in this world, besides losing the privilege of enjoying the society of a husband in eternity. You forfeit your right to an endless increase of immortal lives. And even the children which you may be favoured with in this life, will not be entrusted to your charge in eternity, but you will be left in that world, without a husband, without a family, without a kingdom—without any means of enlarging yourselves, being subject to the principalities and powers who are counted worthy of families, and kingdoms, and thrones, and the increase of dominions forever. To them you will be servants and angels—that is, providing that your conduct should be such as to secure this measure of glory. Can it be possible that any females, after knowing these things, will suffer themselves to keep company with persons out of this Church? It matters not how great the morality of such persons may be, nor how kind they may be to you, they are not numbered with the people of God, they are not in the way of salvation, they cannot save themselves nor their families, and after what God has revealed upon this subject, you cannot be justified, for one moment, in keeping their company. It would be infinitely better for you to suffer poverty and tribulation with the people of God, than to place yourselves under the power of those who will not embrace the great truths of heaven. By marrying an unbeliever, you place yourselves in open disobedience to the command of God requiring His people to gather together. Do you expect to be saved in direct violation of the commands of Heaven? If not, keep yourselves wholly and entirely from the company of unbelievers. Do you wish the fellowship of the Saints? If you do, have no fellowship for unbelievers. For

after the great light which our Father in Heaven has given, none of the Saints will have any confidence in your honesty or sincerity, if you will recklessly throw yourselves away, and cut off all hopes of your future exaltation. No female that has a respect for the work of God, or a respect for her future character among His people, will associate or keep company with any but Saints.

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 3, 1853.

NEWS FROM GREAT SALT LAKE CITY.—We have received letters from Great Salt Lake City to the 30th of June, but *Deseret News* to the 28th of May only. We glean the following items of interest from the *Deseret News*. The Temple works were progressing—"The water table is now being laid on the north, preparatory for the reception of the brick or adobies. The masons have been hindered this spring, for want of lime. The prospect for lime is beginning to brighten, but team work is still wanting for hauling limestone, wood, lime, stone, and sand, and if any of the brethren are at liberty to lend a hand or team in this enterprise, the sooner their hearts' desire will be realized."

Of military matters in the territory, the *News* has the following paragraph—"The General Mustering of the troops of this Division of the Nauvoo Legion on the 7th instant, was a splendid affair, not seen before by us, in the mountains. Double solid columns reached from Messrs. Livingston and Kinkead's, to the machine shop; and we noticed no man without a bright musket or rifle on his shoulder. There was quite a contrast between the silver Greys of sixty and seventy, and the boys of ten and fourteen; but all appeared to vie with all, *which should do their duty best.*"

From the extract which we furnish our readers, of Elder F. D. Richards' communication, it appears that the managers of the Iron Company were not aware of the success of Elder Shurtleff in St. Louis, in filling their orders, but we learn by letter from the Bluffs, that he had been successful in obtaining such things as were ordered for promoting the interest of the Company. Elder Shurtleff is now upon the plains, with goods, &c., in his charge. We have watched with lively interest the movements of the Deseret Iron Company thus far, and every measure adopted by them seems to have been crowned with signal success. The strength and liability of the Company, with the blessing of the Lord, are well calculated to render effectual their efforts to provide for the wants of a growing people, in that most important article. With plenty of the best coal, the best iron ore, and the best heads and hearts, and with wisdom to work them, Deseret will not long want for iron.

FOREIGN CORRESPONDENCE.—*Italy*—August 11th, Elder Jabez Woodard writes. He gives us the following short, but interesting account of "A Sabbath in Italy"—
 "The cloudless sun of this deep azure sky began to spread his animating influence over grove and garden, as the voice of prayer arose from a lone cot on the Alpine mountains. Two long years had rolled away since those who resided there, first heard the tidings of the Gospel; but at length the resolution had been taken that the mandates of heaven should be obeyed. Then over the vineyards and meadows a company bent their way, calling upon friends, neighbours, and even priests, that had long misled them, to come and listen to the word of the Lord. We sang, prayed, and preached, till the sun had gone round his circuit. Then came the enemy, like a

leopard at eventide, but he found it was too late. The first and second, even to the sixth, went down into the baptismal stream. Thus the work has commenced in a place where we have hitherto had no footing, but where we have been mocked and derided every time we passed."

Elder Woodard makes a few excellent remarks upon the advantage of a knowledge of languages. We recommend the remarks to the attention of the Elders, and the younger members of the Church—"Three years ago I was called to this mission, and since that time I have had the privilege of being acquainted with almost every brother who has laboured on the southern portion of continental Europe. We have all been led to exclaim—'If the Elders of Israel did but know how many of them may soon be sent out among these nations, they would find time to gain at least an elementary knowledge of foreign tongues.' I well know all the objections that are raised against such a proposition, but the Lord hath counselled it in the Book of Doctrine and Covenants. It is certainly difficult to catch a foreign accent in our fatherland, yet any man who can *translate* a language will find it of immense advantage. Some time before I came here, a highly gifted and persevering linguist of Winchester, kindly gave me a few lessons in Italian, and, although my engagements in England gave me little opportunity for improvement, that rudimentary instruction was of more than golden value on my arrival in this country. I feel to communicate these few observations, after mature reflection, and considerable experience in several dialects and languages, and I pray that they may lead some noble spirits to qualify themselves for usefulness in the 'Mission Field.'"

The Emigration.—Elder I. C. Haight writes from Council Bluffs city, July 17th, and Old Winter Quarters, Great Ferry, July 20th. The waters of the Missouri had been higher last spring, than ever known since the white man set foot on the banks of that river. Elders C. V. Spencer and M. Clawson, and companies, crossed it about the 3rd of July; Elder C. H. Wheelock and company, on the 11th; Elder J. W. Young and company, on the 12th; Elder V. Shurtleff and merchandise and company, on the 13th; Elder J. Gates and company, during the same week; Elder A. M. Harmon and company, on the 14th. Elders L. Richards, J. Brown, C. E. Bolton, W. Clayton, L. Riter, were all on their way. Elder Brown was at the ferry on the 20th. Elder Haight informs us that the companies were remarkably healthy, that about one hundred out of the £10 and Perpetual Emigrating Fund Companies had chosen to stop—some to apostatize, and some to go on another season. The remainder, it was considered, would go quite comfortable. Elder Haight had completed his arrangements for the Saints, and communicated to the Presidency in Zion the general condition of the Emigrating Companies. The perseverance and success which have characterized Elder Haight's movements in preparing the Saints for the plains, are not only commendable in the eyes of all good people, but betoken that the blessings of the Lord have attended him, and, through him, have richly abounded to His people.

Hindustan.—We have been favoured with a copy of the *Delhi Advertiser* of June 10th, containing an address by the Revds. F. W. Ellis and F. O. Mayne, "To the members at Umballa of the Church of England." In this address the reverend gentlemen state that they were informed that a person, declaring himself a preacher of certain new doctrines in the name of the Lord Jesus Christ, had arrived at the Umballa station; that, holding themselves to be the lawful ministers of Christ at the station, from having been placed in charge of the locality by the government of the country, while they derived their commission to preach the word of God, and to administer the holy sacraments, from the Lord, through those who were the bishops of the Church

of England by lawful succession from the Apostles, they—Messrs. Ellis and Mayne, went to this preacher—Elder W. Willes, to learn by what authority he had come, and what message or revelation he had brought; and that, Mr. Willes having answered on these points, twenty-five other questions were put to him, and his answers obtained in writing. All these twenty-five questions and answers are inserted in the address, and several of them are specially commented on. The reverend gentlemen form a conclusion that Mr. Willes' religion is not even a delusion, but an imposture on the part of J. Smith and others, and state that Mr. Willes' answers are given to the public, "in order that all may see the unscriptural and blasphemous tendency of his teaching, and may guard themselves and families from any insidious approaches of a system that would ruin their happiness upon earth, and cause them to forfeit their title to eternal salvation." The following counsel is the conclusion of the address—"While we would not by any means interfere with the right of private judgment, we feel it our duty to remind all committed to our charge, that you follow the teaching of Holy Scripture, and avoid and discountenance all false teachers, and do not put yourselves into the way of temptation by listening to their teaching, or receiving or reading their writings, or by aiding them in the propagation of their soul-destroying doctrines, in any way, lest ye become partakers of their sins. And we invite all who may have been at all troubled in mind, or shaken by any specious declaration of theirs, to come to us for explanation and counsel."

Surely we think that these gentlemen, in the majesty of their double authority—their government appointment, and their heavenly commission by the venerable chain of "lawful succession from the Apostles," ought to be able to put the damper upon "Mormonism" in Northern India! We hope these officials will do their duty, and expose our doctrines to the utmost. That's what we desire. There is a spark of worldly wisdom in recommending the people not to read the writings of those who are reputed false teachers, or to listen to their teaching, or to aid them in the propagation of their doctrines, but not quite so much worldly wisdom is manifested in recommending people to follow the teaching of Holy Scripture. The mark is missed there, Messrs. Ellis and Mayne, for we are well assured that, should the people do this, they would speedily take upon them the name of Latter-day Saints, and the visits of "anxious inquirers" to your sanctum sanctorum would be what you believe angels' visits to be—"few and far between."

ARRIVAL FROM GERMANY.—Four or five families of Saints, numbering in all seventeen souls, left Hamburg on the 13th of August, and arrived at Liverpool on the 16th, with the expectation of sailing, about the 24th, for New Orleans. Elder Daniel Carn accompanied them to Liverpool. The company are *en route* for Great Salt Lake City. Elder Carn returns to Hamburg.

NECESSITY OF A LIVING PROPHET.

(Continued from page 572.)

From what has been already advanced, it will be seen that wherever the Church of Christ exists, or whenever God is doing anything upon the earth, in regard to the salvation of man, not only one living Prophet is necessary, but many. How-

ever, what I wish more particularly to direct attention to is the necessity of a living Prophet's being in the Church to lead and guide it, to receive revelations from God, by dream or vision, by the ministration of angels, by the inspiration of the

Holy Ghost, by Urim and Thummim, or by personal conference with God. Although there may be many Prophets in the Church, yet only one has the authority to receive revelations for the control, government, and guidance of the whole Church. It may be asked—Does not Paul say that God set in the Church, first Apostles, secondly Prophets? Yes, but all Apostles may be Prophets, though all Prophets may not be Apostles. And all Apostles are not Prophets to the whole Church. One of the Apostleship is chosen from the rest to be a Prophet, Seer, and Revelator to the whole Church. Now the necessity of a functionary of this kind, is what I wish to show.

Whenever God has owned a Church upon the earth, He has always had one person appointed to be a Prophet, Seer, or Revelator to that Church. Moses and Noah held this office to the people over whom they respectively presided. In ancient times, when the Israelites wished to inquire of the Lord concerning anything connected with their welfare, they went to the Seer. Jesus held the revelatory office, to the primitive Church. After his death Peter held this office. Subsequent to Peter's time, we have no satisfactory record of the Church, from which we conclude that the office ceased to exist upon the earth, and the Church gradually degenerated to sectarianism. Certain it is, that the popular churches of Christendom now acknowledge not the office of Prophetic leader. Even the Pope does not profess to be a Prophet, Seer, and Revelator to the Church; he claims infallible judgment upon the teachings of dead Prophets. When a church has no living Prophetic leader, it has no guarantee for its safety, but is liable to be imposed upon by false teachings respecting the character of God, and the nature of salvation; it is impossible that the "perfecting of the Saints," or the "work of the ministry," can be carried on; it is impossible to edify the Saints, as they should be, or to bring them to the "unity of the faith." Why? Because God appointed such a leader in His Church originally, to lead it, to control the ministry, and to direct it according to His will. If there be no such officer now, it is because the people do not desire the knowledge of God, for it is according to the economy of God to give men up to their own ways, when they refuse to respect His institutions.

So long as the people have a Prophet in their midst, they can be perfectly instructed in the knowledge of God. If they lack knowledge upon any important particular, they can apply to the Prophet, as Israel did of old, and the Prophet can inquire of the Lord, and deliver the Lord's message to them. If any danger threatens the Church, the Prophet at the head can by revelation foresee the danger, and prepare the Church for the emergency. Should any dispute upon doctrine arise between two members or officers of the Church, the Prophet could inquire at the hands of the Lord, and receive the word of the Lord upon the matter, and enlighten the disputants, and put an end to the controversy. This short and effectual method, if it had been acted upon for the last seventeen hundred years, would have saved an immense amount of precious time, treasure, and blood.

The moment any people cease to be led by a Prophet, commences the downfall of that people, as far as eternal life is concerned. Look at the history of the Israelites. While they obeyed the teachings of the Prophet Moses they were safe, they were blessed of the Lord, they were united as one. But as soon as they neglected the counsels of Moses, or turned a deaf ear to the word of the Lord by him, they became divided in their hearts, and the judgments of the Lord were upon them. What is the cause of all the sectarianism, all the bitter theological controversy, all the divisions, and contradictory creeds, and ordinances, and forms, and fashions that distract the religious world. Simply this—there is no Prophet to communicate the mind and will of the Lord to mankind. In the absence of the Prophet's master-hand, religious doctrines have run into such a twisted, ravelled state, that men are puzzled, and they know not to whom they should go for light. They have no Seer to go to. To whom should they go? Should they go to the pope? The Protestants will not agree to that, for they say that the pope is but a man, and one man's opinion is just as good as another's, especially as good as the opinion of "the man of sin." Should men go to the archbishop of Canterbury? O no! say the dissenters, we cannot allow of his decision by any means, for we protest daily against many of the doctrines and proceedings of his law-established church. To which of the numerous bodies of dissenters should men

turn? Should men turn to the Wesleyans, the Primitive Methodists, the Congregationalists, the Swedenborgians, or what not? O no, say they concerning each other, we cannot pretend to go to other societies for a decision, we must have our own opinion of the matter. And

so the world wags on, one generation after another, preaching, discussing, and wrangling, yet ever enveloped in profound ignorance and uncertainty—all being the result of rejecting the idea of having a living Prophet to lead them.

(To be concluded in our next.)

SALT LAKE CITY CORRESPONDENCE.

HIGH FLOODS—LEGISLATIVE BALL—THE IRON WORKS.

(Extract of a Letter from Elder F. D. Richards.)

G. S. L. City, June 27th, 1853.

Beloved Brother Samuel—This being the date of the anniversary of the assassination of Joseph and Hyrum, I desire the more to embrace an opportunity of communicating a few thoughts to you. Since the blood of these renowned and holy Prophets has smoked to heaven, as the first fruits of the righteous, on earth, in the last days, in martyrdom to the cause of truth, how redoubled has been the strength and victory of Zion's cause.

Still onward and upward are the tendencies and indications of all the measures adopted to facilitate and hasten our glorious work, whether at home or abroad. The consolidating faith, the unity and purity of design, with the most harmonious concert of action, which is increasing and prevailing in all departments of the Priesthood, declare the inevitable and speedy downfall of wickedness in the earth, and in equal proportion declare the victory of truth, and the speedy emancipation of unnumbered millions—even all Israel, from the dark thralldom in which they have for ages been held, both in this and in the spirit world. Yes, even now may the sons of Zion anticipate that but as to-morrow they may begin to build *New Jerusalem* and her holy Temple, and, while the cloud rests upon their own blest domiciles, as witness of divine approval, enter in and redeem their dead, exalt the living, greet the *long absent* of Israel's representatives—Joseph, Hyrum, Jesus, &c., and, with the Urim and Thummim, search out and declare their ancestry, and step forward in their behalf. Yes, brother Samuel, keep it before your mind, that that holy, happy day, is almost at

hand, and the good work you, with your brethren in Europe, are now performing, is telling in the march of time for the reckoning of that glorious day. The 400 which you have sent out by the Fund, this year, will, more or less of them, glorify God on your behalf, as their deliverer from Babylon. Truly the prayers of all Saints are mightily answered in you, in the great and good work which you are now engaged to perform. However great your duties, the Holy Spirit shall be sufficient for you, and make you to rejoice in all your work.

Yesterday, three bags of mail matter arrived, one of letters, and two of papers, the former dry, the latter almost saturated with water. About half a ton of mail matter is expected to arrive to-day. Your Report of April 22nd, was read before our Council, last eve, at four o'clock, to our general joy and great gratification. I need not stop to say what was our joy after another winter, to get Reports, *Stars*, Letters, &c., concerning the glorious progress of the work in the British Isles, and other eastern countries. Truly the tide of life and truth swells with heavenly pleasure, the tree of life drops from its upper boughs the eternal fruit, to satisfy more fully the high and holy aspirations of the righteous, and qualify them for the deeds of righteousness, and resistance of darkness, necessary to the upbuilding and redemption of Zion. Yes, the light and warmth shed forth in *Star* No. 1, Vol. XV, has by this time doubled the faith and energy, if not the numbers, of the British Church. It was a propitious epoch to the British Saints, when that Revelation and the Elders arrived in their midst. It also af-

fords a corresponding ease and relief to both the boiler and the steam-chests, as well as the whole machinery, that the safety-valve has been raised, though the momentary sound thereof might seem annoying. Just right, brother Samuel, for a New Year's Gift to the people.

The Legislative party was held on the 1st instant, and that body convened on the morning of the same day, in the State House. During the short sitting, several Bills were passed, and business finished up to last till next session. The party was not as full as would have been but for the *high waters* throughout the territory, which have produced much business inconvenience to the people. Several persons, male and female, young and middle-aged, have been drowned in different parts of the territory. The Social Hall was finished all in good taste and harmony of parts. This was an interesting occasion—here were at once collected the Legislative, Judicial, Executive, and Military authority of the territory, with the keys of the Everlasting Priesthood, exerting their genial influence, and giving potency to every function of the great organism. The Presidency were all present, and the entertainments were of a superior order. Such a party seems to count, and satisfy a little.

We have received nothing yet from our Agent, Elder Shurtleff, in St. Louis, about his efforts there for the Iron Company, under our instructions of last winter, and to which you refer in your last to me. We have just been informed by the manager of the iron works, that the coal mine is now fairly opened, and the lead is found to be eight feet thick, and of the best quality; where first opened, it was a little pitching, but it was also opened a little further up the kanyon, where it was level. The road from the works to the coal, was nearly opened for use, and the furnaces

would soon be in blast. I expect to leave for that place next week, if it shall be deemed safe to cross the streams, and be here again at Conference, on the second Saturday in August, when it is expected that a considerable number will be appointed to Missions abroad.

The past month has not been fraught with many important events. The high waters have scarcely begun to recede, in consequence of which much grain has been destroyed, but what remains generally looks well. The grasshoppers have been very bad in some of the neighbourhoods, but are not so bad now, the waters being against them.

Messrs. Livingston and Kinkead's first train of summer goods arrived with mules about two weeks ago, since about which time emigrants have been stringing along more or less, with a few hundred cattle brought on in droves for the California market. Their teams generally look in better order than is usual, I am told.

Col. J. C. Little conducts the Bath house in a superior manner to anything before known among us, and is well patronized. The walling in of the Temple block is progressing well, as also the erection of the Sugar factory at Kanyon creek bridge. The Jordan bridge, west of the city, has gone, and E. T. Benson has the city ferry. The Jordan is nearly two miles wide in some places. The Missionaries appointed last Conference, were detained till last week by high water. Our friends are all tolerably well.

May the increased intelligence and inspiration of the Holy Ghost multiply grace and honour upon you, and lead you to the enjoyment of every thing that can happyfy and exalt you. With love to yourself and the British Saints,

Farewell.

FRANKLIN D. RICHARDS.

S. W. Richards.

VARIETIES.

SICKNESS is rife in the British army in Burmah.

THE abolishment, on the 4th of August, of the advertisement duty, has conferred a great boon upon thousands. In many papers, advertisements of four lines can be inserted for 6d.

AFTER the 10th of October next, stamps of 1d., either adhesive or impressive, on receipts for the payment of money to the amount of £2, or upwards, will be sufficient.

IN 1851, there were 395,174 deaths registered in England and Wales; the number of births were 615,865. The illegitimate births registered were 42,000.

THE war still continues in Circassia. The Russians have recently suffered another defeat, and have lost the fortress of Toprakiate. Prince Menschicoff has proclaimed a state of blockade on the coasts of Circassia, from Anapa to Sankoruim Kale.

THE CHOLERA has assumed a serious character in Copenhagen. A late bulletin gives the following results—From the 11th to the 12th of July., 84 patients, 46 deaths; from the 12th to the 13th, 84 patients, 57 deaths; from the 13th to the 14th, 85 patients, 60 deaths; from the 14th to the 15th, 153 patients, 68 deaths; from the 15th to the 16th, 350 patients, 137 deaths.

CHOLERA was so rife at Calcutta, in June, owing to the great heat and absence of rain, that no less than 1,100 persons were carried off in the course of two days only! It has also made its appearance at Ceylon, and elsewhere, in a mitigated form.

It is a singular fact, that notwithstanding the enormous remittances from Australia and California, the Bullion in the Bank of England, is £3,500,000 less than at this period last year.

THE FAMILY HERALD informs his correspondents that he has never written a word in favour of polygamy, nor is he disposed to enter further into the question of polygamy, or its divine sanction in the Old Testament. The following argument, however, he gives in favour of Mahometan purity, no doubt supposing that Christendom has sense enough to know that the prevalence of polygamy is the cause—"in Mahometan countries English officers universally allow a life of licentiousness is so very difficult as to be almost impracticable. The further west you come, the more accessible are all the means of sexual indulgence." Old Testament arguments are little called for when such facts as these are published to the world. We think if Christendom won't acknowledge itself *perfectly whipped* with this argument, Mr. *Herald* scarcely need try again.

CHILD SACRIFICES.—The abominable practice of sacrificing children to Moloch, the god of the Babylonians and of the ancient Hebrews, has lately received a curious illustration in the Babylonian cylinders published by the Syro-Egyptian society. Among those cylinders one is found which contains a representation of a child with a chaplet round its head, and the hands tied behind, being led up to the Babylonian Saturn, who holds a sword in his right hand, while a female figure stands by in the act of supplication. The sign of Capricorn is in the heavens above. In another, a little figure is seated before Moloch—a female child, dressed very gaily, as if for presentation to the god; she has the right shoulder uncovered, and the hand on the same side is elevated as if in the act of addressing earnestly or supplicating the god. The moon and a star are represented above. In a letter lately read before the same society, from Dr. Grotefend, of Hanover, that learned Orientalist said he had deciphered an arrow-headed inscription in which Nebuchadnezzar is made to offer his son to be burned to death in order to ward off the affliction of Babylon, something similar to what we read of the King of Moab—"Then he took his eldest son, that should have reigned in his stead, and offered him for a burnt offering upon the wall."—2 Kings, iii, 27.—*Lloyd's Newspaper*.

LET US TRY TO BE HAPPY.

BY ELDER W. G. MILLS.

Let us try to be happy—there is
 Enough in this world to impart
 The feelings of pleasure and bliss,
 To the saddest and gloomiest heart:
 Though the day may be dark, and the wind
 Sweep around like a spirit of wrath,
 There's the sun and the blue sky design'd
 Soon to smile and enliven our path.
 Let us try to be happy, and shake
 Off the half fictitious burden of care;
 If we whine till our poor hearts should break,
 It will make things but worse than they are.

We must know what is sorrow and pain,
Peace, pleasure, and health to enjoy;
Then cheerfully courage maintain;
Though we feel care and ache, shall we die?

Let us try to be happy—a smile
Can gladden those hearts full of gloom;
Though the sun may not shine for a while,
A taper can lighten the room.
Whate'er may surround our lone path,
Has always a charm, if we've power,
Like the bee, out of garden and heath,
To sip honey from every flower.

Let us try to be happy—not wait
Till all things are just to our will;
It ne'er will be so in this state,
But *within* we can feel happy still:
Like the Great Source of Being, whose love
Designs all His creatures to bless,
Though they sin, and rebellious oft prove,
It mars not His pure happiness.

Then let us be happy—we may,
If we seek for the Spirit aright:
'Twill drive all our troubles away,
The yoke we *must* bear will make light.
'Tis the secret of life for us all;
'Tis med'cine for young and for old;
'Tis the alchymist's stone, without fail,
That turns all base metal to gold.

Newbury, Berks.

ERRATUM.—In a few copies of *Star* No. 35, page 576, List of Monies Received, Griffith Roberts is credited £7 0 0. Read £1 0 0. This will make, of course, a corresponding change in the total.

LIST OF MONIES RECEIVED FROM THE 11TH TO THE 18TH AUGUST, 1853.

Thomas Kempin	£2 0 0	Brought forward.....	£53 0 0
Samuel Gentle	5 0 0	M. G. D. Phillips, (N. B.)	2 0 0
Henry Savage.....	5 0 0	Samuel Church	15 0 0
George Simpson	5 0 0	George Picton	5 0 0
Thomas C. Armstrong.....	36 0 0	James Robson.....	10 0 0
Carried forward.....	£53 0 0		£85 0 0

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HISTORY OF JOSEPH SMITH. 103

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 37.—Vol. XV. Saturday, September 10, 1853. Price One Penny.

HISTORY OF JOSEPH SMITH.

(Continued from page 583.)

Friday, the 15th, 9, A.M. Met in Council agreeable to adjournment, at the Council room in the Temple, and organized the authorities of the Church, agreeable to their respective offices. I then made some observations respecting the order of the day, and the great responsibility we were under, to transact all our business in righteousness before God, inasmuch as our decisions will have a bearing upon all mankind, and upon all generations to come.

Council opened in usual form, and proceeded to business by reading the rules and regulations to govern the house of the Lord, three times.

The vote of the Presidency was then called upon these rules, followed by the High Council of Kirtland, the High Council of Zion, the Twelve, the Seventy, the Bishops of Zion and Kirtland, with their Counsellors, each in their turn; and after a few queries, answers, and debates, the above rules passed the several Quorums, in their order, by the unanimous voice of the whole, and are therefore received and established as a law to govern the House of the Lord in Kirtland.

In the investigation of this subject, I found that many who had deliberated upon this subject, were darkened in their minds, which drew forth some remarks from me respecting the privileges of the authorities of the Church, that each should speak in his turn, and in his place, and in his time and season, that there may

be perfect order in all things; and that every man, before he makes an objection to any item that is thrown before them for their consideration, should be sure that he can throw light upon the subject, rather than spread darkness; and that his objection be founded in righteousness; which may be done by applying ourselves closely to study the mind and will of the Lord, whose Spirit always makes manifest, and demonstrates to the understanding of all who are in possession of His Spirit.

After one hour's adjournment of the Council, Elder Don Carlos Smith was nominated and seconded to be ordained to the High Priesthood, also to officiate as President, to preside over that body in Kirtland. The vote of the respective Quorums was called in their order, and passed through the whole house by their unanimous voice.

Elder Alva Beeman was chosen in the same manner, to preside over the Elders in Kirtland.

William Cowdery was nominated and seconded to officiate as President over the Priests of the Aaronic Priesthood in Kirtland.

The vote of the Assembly was called, beginning at the Bishop's Council, and passing through the several authorities, until it came to the Presidency of the High Council in Kirtland, and received their sanction, having been carried unanimously, in all the departments below.

Oliver Olney was unanimously elected to preside over the Teachers in Kirtland.

Ira Bond was unanimously chosen to preside over the Deacons in Kirtland.

Elders Don Carlos Smith and Alva Beeman were ordained to the offices to which they had been elected, under the hands of Presidents Joseph Smith, junior, S. Rigdon, and H. Smith, with many blessings.

Bishop Whitney, of Kirtland, then proceeded to ordain William Cowdery, Oliver Olney, and Ira Bond, and pronounced many blessings upon them according to their offices and standing.

Moved, seconded, and carried, that all the several Quorums take their turn in performing the office of door-keeper in the House of the Lord; also, that Nathaniel Milliken, Thomas Carrico, Amos B. Orton, and Samuel Rolfe be appointed assistant door-keepers.

Motioned, and carried, that the Presidency of the High Council hold the keys of the House of the Lord, except the keys of one vestry, which is to be held by the Bishopric of the Aaronic Priesthood.

Motioned, and carried unanimously, that John Corrill be appointed to take charge of the house of the Lord in Kirtland immediately, and that the laws regulating the House of the Lord, go into effect from this time, and that Elder Corrill see that they are enforced, with the privilege of calling as many as he choose to assist him.

Council adjourned *sine die*.

ORSON HYDE, Clerk.

Saturday morning, 16th. By request, I met with the Council of the Twelve in company with my colleagues, Frederick G. Williams, and Sidney Rigdon.

Council opened with singing, and prayer by Thomas B. Marsh, President of the Twelve. He arose and requested the privilege, in behalf of his colleagues, of each speaking in his turn without being interrupted; which was granted them.

Elder Marsh proceeded to unbosom his feelings touching the mission of the Twelve, and more particularly respecting a certain letter which they received from the Presidency of the High Council in Kirtland, while attending a Conference in the state of Maine; also spoke of being placed, in our Council on Friday last, below the Councils of Kirtland and Zion, having been previously placed next the Presidency

in our assemblies; also observed that they were hurt on account of some remarks made by President Hyrum Smith, on the trial of Gladden Bishop, (who had been previously tried before the Council of the Twelve, while on their mission in the east,) who had by their request, thrown his case before the High Council in Kirtland for investigation; and the Twelve considered that their proceedings with him, were in some degree discountenanced.

Elder Marsh then gave way to his brethren, and they arose and spoke in turn until they had all spoken, acquiescing in the observations of Elder Marsh, and made some additions to his remarks, which were as follows—that the letter in question, which they received from the Presidency, in which two of their members were suspended, and the rest severely chastened, and that too, upon testimony which was unwarrantable; and particular stress was laid upon a certain letter which the Presidency had received from Doctor Warren A. Cowdery, of Freedom, New York, in which he preferred charges against them, which were false, and upon which we (the Presidency) had acted in chastening them; and therefore the Twelve had concluded that the Presidency had lost confidence in them; and that whereas the Church in this place had caressed them, at the time of their appointment to the Apostleship, they now treated them coolly, and appeared to have lost confidence in them also.

They spoke of their having been in the work from the beginning almost, and had borne the burden in the heat of the day, and passed through many trials, and that the Presidency ought not to suspect their fidelity, nor lose confidence in them, neither have chastened them upon such testimony as was lying before them; also urged the necessity of an explanation upon the letter which they received from the Presidency, and the propriety of their having information, as it respects their duties, authority, &c., that they might come to an understanding in all things, that they might act in perfect unison and harmony before the Lord, and be prepared for the endowment; also that they had preferred a charge against Doctor Cowdery, for his unchristian conduct, which the Presidency had disregarded; also that President Oliver Cowdery, on a certain occasion, had made use of language to one of the Twelve, that was unchristian,

and unbecoming any man; and that they would not submit to such treatment. The remarks of the Twelve were made in a very forcible and explicit manner, yet cool and deliberate.

I observed that we had heard them patiently, and in turn should expect to be heard patiently also. And first, I remarked that it was necessary that the Twelve should state whether they were determined to persevere in the work of the Lord, whether the Presidency were able to satisfy them or not.

Vote called, and carried in the affirmative, unanimously.

I then said to them that I had not lost confidence in them, they had no reason to suspect my confidence, and that I would be willing to be weighed in the scale of truth, to-day, in this matter, and risk it in the day of judgment; and as it respects the chastening contained in the letter in question, which I acknowledged might have been expressed in too harsh language, which was not intentional, I asked their forgiveness, inasmuch as I had hurt their feelings; but nevertheless, the letter that Elder McLellin wrote back to Kirtland, while the Twelve were at the east, was harsh also, and I was willing to set the one against the other.

I next proceeded to explain the duty of the Twelve, and their authority, which is next to the present Presidency, and that the arrangement of the assembly in this place on the 15th instant, in placing the High Councils of Kirtland next the Presidency, was because the business to be transacted, was business relating to that body in particular, which was to fill the several Quorums in Kirtland, not because they were first in office, and that the arrangements were the most judicious that could be made on the occasion; also the Twelve are not subject to any other than the first Presidency, viz., myself, Sidney Rigdon, and Frederick G. Williams, who are now my Counsellors; (and where I am not, there is no First Presidency over the Twelve.)

I also stated to the Twelve that I did not countenance the harsh language of President Cowdery to them, neither in myself nor any other man, although I have sometimes spoken too harshly from the impulse of the moment, and inasmuch as I have wounded your feelings, brethren, I ask your forgiveness, for I love you, and will hold you up with all my

heart in all righteousness, before the Lord, and before all men; for be assured, brethren, I am willing to stem the torrent of all opposition, in storms and in tempests, in thunders and in lightnings, by sea and by land, in the wilderness, or among false brethren, or mobs, or wherever God in His providence may call us. And I am determined that neither heights nor depths, principalities nor powers, things present or things to come, or any other creature, shall separate me from you. And I will now covenant with you before God, that I will not listen to nor credit any derogatory report against any of you, nor condemn you upon any testimony beneath the heavens, short of that testimony which is infallible, until I can see you face to face, and know of a surety; and I do place unremitted confidence in your word, for I believe you to be men of truth. And I ask the same of you, when I tell you anything, that you place equal confidence in my word, for I will not tell you I know anything which I do not know. But I have already consumed more time than I intended when I commenced, and I will now give way to my colleagues.

President Rigdon arose next and acquiesced in what I had said, and acknowledged to the Twelve that he had not done as he ought, in not citing Dr. Cowdery to trial on the charges that were put into his hands by the Twelve; that he had neglected his duty in this thing, for which he asked their forgiveness, and would now attend to it, if they desired him to do so; and President Rigdon also observed to the Twelve, if he had spoken or reproved too harshly at any time, and had injured their feelings by so doing, he asked their forgiveness.

President Williams arose and acquiesced in the above sentiments, expressed by myself and President Rigdon, in full, and said many good things.

The President of the Twelve then called a vote of that body to know whether they were perfectly satisfied with the explanation which we had given them, and whether they would enter into the covenant we had proposed to them, which was most readily manifested in the affirmative, by raising their hands to heaven in testimony of their willingness and desire to enter into this covenant, and their entire satisfaction with our explanation upon all the difficulties that were on their minds. We then took each other by the hand in con-

firmation of our covenant, and there was a perfect union of feeling on this occasion, and our hearts overflowed with blessings, which we pronounced upon each other's heads as the Spirit gave us utterance.

My scribe is included in this covenant, and these blessings with us, for I love him for the truth and integrity that dwell in him. And may God enable us all to perform our vows and covenants with each other, in all fidelity and righteousness before Him, that our influence may be felt among the nations of the earth, in mighty power, even to rend the kingdoms of darkness asunder, and triumph over priestcraft and spiritual wickedness in high places, and break in pieces all kingdoms that are opposed to the kingdom of Christ, and spread the light and truth of the everlasting Gospel from the rivers to the ends of the earth.

Elder Beeman came in for counsel, to know whether it was best for him to return before the solemn assembly or not. After consideration, the Council advised him to tarry.

Council dismissed by singing and prayer.

WILLIAM PARRISH, Scribe.

Sunday morning, 17th. Attended meeting at the school house at the usual hour; a large congregation assembled.

I proceeded to organize the several Quorums present, first the Presidency, then the Twelve, and the Seventy who were present, also the Counsellors of Kirtland and Zion.

President Rigdon then arose and observed, that instead of preaching, the time would be occupied by the Presidency and Twelve, in speaking each in their turn, until they had all spoken. The Lord poured out His Spirit upon us, and the brethren began to confess their faults one to the other, and the congregation was soon overwhelmed in tears, and some of our hearts were too big for utterance. The gift of tongues came on us also, like the rushing of a mighty wind, and my soul was filled with the glory of God.

In the afternoon I joined three couple in matrimony in the public congregation, viz., William F. Cahoon and Maranda Gibbs, Harvey Stanley and Larona Cahoon, Tunis Rapley and Louisa Cutler. We then administered the Sacrament, and dismissed the congregation, which was so dense, that it was very unpleasant for all. We were then invited to a feast at Elder

Cahoon's, which was prepared for the occasion, and had a good time while partaking of the rich repast; and I verily realized that it was good for brethren to dwell together in unity, like the dew upon the mountains of Israel, where the Lord commanded blessings, even life forevermore. Spent the evening at home.

Monday, the 18th. Attended the Hebrew school. This day the Elders' school was removed into the Temple in the room adjoining ours.

Tuesday, 19th. Spent the day at school. The Lord blessed us in our studies. This day we commenced reading in our Hebrew bibles with much success. It seems as if the Lord opens our minds in a marvellous manner to understand His word in the original language; and my prayer is that God will speedily endue us with a knowledge of all languages and tongues, that His servants may go forth for the last time to bind up the law, and seal up the testimony.

FORM OF MARRIAGE CERTIFICATE.

I hereby certify, that, agreeable to the rules and regulations of the Church of Jesus Christ of Latter-day Saints, on matrimony, were joined in marriage, Mr. William F. Cahoon and Miss Nancy M. Gibbs, both of this place, on Sabbath, the 17th instant.

JOSEPH SMITH, jun., } Presiding Elder
 } of said Church.

Kirtland, Ohio, January 19th, 1836.

Wednesday morning, 20th. Attended school at the usual hour, and spent the day in reading and lecturing, and made some advances in our studies.

At evening I attended on a matrimonial occasion with my family, at Mr. John Johnson's, having been invited to join President John F. Boynton, and Miss Susan Lowell in marriage, a large and respectable company assembled, and were seated by Elders O. Hyde, and W. Parrish, in the following order—The Presidency and their companions in the first seats, the Twelve Apostles in the second, the Seventy in the third, and the remainder of the congregation seated with their companions. Elder Boynton and lady, with their attendants, came in and were seated in front of the Presidency.

A hymn was sung, after which I addressed a throne of grace. I then arose and read aloud a license (according to the law of the land) granting any minister of the Gospel the privilege of solemnizing the rights of matrimony, and after calling

for objection, if any there were, against the anticipated alliance between Elder Boynton and Miss Lowell, and waiting sufficient time, I observed that all forever after this must hold their peace. I then invited them to join hands. I pronounced the ceremony, according to the rules and regulations of the Church of the Latter-day Saints, in the name of God, and in the name of Jesus Christ; I pronounced upon them the blessings of Abraham, Isaac and Jacob, and such other blessings as the Lord put into my heart; and being much under the influence of a cold, I then gave way, and President Rigdon arose and delivered a very forcible address, suited to the occasion, and closed the services of the evening by prayer.

Elders Orson Hyde, Luke Johnson, and Warren Parrish, then presented the Presidency with three servers of glasses filled with wine, to bless. And it fell to my lot to attend to this duty, which I cheerfully discharged. It was then passed round in order, then the cake in the same order; and suffice it to say, our hearts were made glad while partaking of the bounty of earth which was presented, until we had taken our fill; and joy filled every bosom, and the countenances of old and young seemed to bloom alike with cheerfulness and smiles of youth; and an entire unison of feeling seemed to pervade the congregation, and indeed I doubt whether the pages of history can boast of a more splendid and innocent wedding and feast than this, for it was conducted after the order of heaven, which has a time for all things; and this being a time of rejoicing, we heartily embraced it, and conducted ourselves accordingly. Took

leave of the company, and returned home.

Thursday, 21st. This morning, a minister from Connecticut, by the name of John W. Olivea, called at my house, and inquired of my father, if "The Prophet lives here." He replied he did not understand him. Mr. Olivea asked the same question again and again, and received the same answer. He finally asked, Does Mr. Smith live here? Father replied, O yes, sir, I understand you now. Father then stepped into my room and informed me that a gentleman had called to see me. I went into the room where he was, and the first question he asked me, after passing a compliment, was, How many members have you in your Church? I replied that we had between fifteen hundred and two thousand in this Branch. He then asked, Wherein do you differ from other Christian denominations? I replied, that we believe the Bible, and they do not. However, he affirmed that he believed the Bible. I told him then to be baptized. He replied that he did not realize it to be his duty. But when I laid before him the principles of the Gospel, viz., faith and repentance, baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, he manifested much surprise. I observed that the hour for school had arrived, and I must attend. The man appeared astonished at our doctrine, but by no means hostile.

About three o'clock, P.M., I dismissed the school, and the Presidency retired to the attic story of the printing office, where we attended to the ordinance of washing our bodies in pure water. We also perfumed our bodies and our heads, in the name of the Lord.

(To be continued.)

AN Arab or English ship, called the *Nassree*, from Jedda to Bombay, was wrecked on the 22nd of June. Three hundred souls were lost.

THE London and North-western and the South-eastern Railway Company are about to employ electric gas as a motive power in their locomotives.

THE *Gazette de Fribourg* states that in the beginning of August much damage was done in Switzerland by heavy storms. In almost every canton one or more houses were set on fire by the electric fluid.

DECREASE OF METHODISM.—The Wesleyan Conference has for some years had to report an annual decrease in the ranks of Methodism. The decrease during the past year amounts to upwards of 1000.

MODESTY.—Modesty is one of the leading characteristics of great minds. Newton, whose discoveries filled the world, and revolutionised the whole empire of science, was one of the most unassuming of men. The mighty intellect and vast achievements of Laplace only rendered him more conscious of his own ignorance, so true it is, that the more men know, the less do they think of themselves.

DEATH OF ELDER WILLARD SNOW.

PRESIDENT OF THE SCANDINAVIAN MISSION.

We have to record the melancholy occurrence of the death of Elder Willard Snow, who departed this life on the 21st of August, while on board the steamer *Transit*, at sea, about eighty miles from Hull, on his way to Liverpool. Elders P. O. Hanson and H. P. Jensen were accompanying him, from whom we have obtained the following particulars.

Elder Snow had attended the Copenhagen Conference on the 12th and 13th, and a Special General Conference on the 14th, and was in usual health. In the evening of the 15th, while addressing a Council of Elders, he was so violently attacked with illness as to be unable to proceed. The illness was apparently caused by an over-exertion of both mind and body, there being no bodily disease to which it could be attributed. Upon receiving the administration of the Elders, he experienced great relief, and determined upon coming to Liverpool, instructing Elders Hanson and Jensen to prepare to accompany him. He passed a very comfortable night. The following morning, however, it was manifest that he was very seriously affected. During the day, he became worse at intervals, and it was deemed necessary to report his case to a physician. His removal to the hospital was advised, which was complied with. On the 18th, he was so much improved as to undertake his journey to Liverpool, walking some distance to the steamer, without any apparent inconvenience.

While on board, he was again prostrated so far as to become unconscious of what was passing, and he exhibited considerable derangement of mind. All that was done for him seemed to afford no permanent benefit, though at times he appeared considerably relieved. On Saturday the 20th, he received food with apparent relish. On Sunday morning, he appeared somewhat worse again, and continued quite insensible during the day, but none seemed to anticipate the near approach of the time of his dissolution. A general weakness pervaded his system, and, about five o'clock, P.M., he slept with entire ease and composure, to all appearance. About two hours after falling asleep, his breathing appeared difficult, but continued only for a few moments, when his sleep again became peaceful as the slumber of an infant. A little before eight in the evening, he breathed his last, without a struggle, or the least emotion that was discernible to Elder Hanson's watchful eye.

In compliance with the Captain's wishes, Elder Snow's body was consigned to a watery grave, the same night the death occurred, with the usual ceremonies attending such an occasion at sea. We are informed that all the respect and attention which could be expected under similar circumstances was paid by all on board to the corpse and the burial ceremony.

We understand that Elder Snow was a little over forty years old. He was brother to Elder Erastus Snow, of the Quorum of the Twelve, and also to Elder Zerubbabel Snow, one of the Judges of the Supreme Court of the United States, for the Territory of Utah.

Elder Willard Snow was a member of the Church nearly from its first organization, and was an actor in the principal trying scenes through which the Saints have passed. At an early day he was a member of the First Quorum of Seventies. He was also a member of Zion's Camp that marched under the Prophet Joseph, from Kirtland to Missouri, in the year 1834. Elder Snow also filled several missions in the United States, preaching the Gospel in various parts of the country.

Following the Church from place to place, he arrived in Salt Lake Valley, where he honourably filled the offices of a member of the High Council, a

Counsellor to the President of the Stake at Great Salt Lake City, a member of the Committee of the Perpetual Emigrating Fund, a Magistrate under the Provisional State Government of Deseret, a Lieutenant-Colonel in the Nauvoo Legion, and on the 6th of August, 1851, he was elected a Representative to the Legislative Assembly of Utah Territory.

At a General Conference, held in Great Salt Lake City, commencing September 7th, 1851, Elder Snow was appointed on a mission to England. Receiving a similar appointment at the same time, we came over the plains and the ocean in the same company as Elder Snow did, arriving at Liverpool on the 29th of December following. Immediately after, he was appointed to labour with Elder Robert Campbell in the pastoral charge of the Church in Scotland, where Elder Snow continued nearly three months.

About this time, Elder Erastus Snow, who was then President of the Scandinavian Mission, having arrived in England, on his way to Great Salt Lake Valley, Elder Willard Snow was appointed, on the 18th of March, 1852, to succeed him in the Presidency of that mission. On the 21st of April, Elder Willard Snow took the steamer at Hull, and arrived at Copenhagen on the 26th, since which time he laboured diligently, faithfully, and successfully in the discharge of his important duties, as will be seen from his letters published from time to time in the *Millennial Star*.

Owing to the unconsciousness of Elder Snow during his last moments, he left no instructions or communications to his family or friends. This is calculated to render still more heavy the stroke which the sad intelligence of his unexpected departure from his labours in this sphere will bring upon his family and acquaintances in the far-distant valleys of the Salt Lake. In this afflicting dispensation of Divine Providence, we sincerely sympathise with the deceased's bereaved family, relations, and friends in Zion, and share the grief which will fill their bosoms when the sorrowful news reaches their ears. And in this expression of feeling, we are assured that we are not alone—the thousands of Saints in the British Islands, in Scandinavia, and other parts of Europe, will feel to mourn with those who mourn. But we trust that sorrowing kindred and friends will be sustained by Him who is a husband to the widow, and a father to the fatherless, and that the soothing influences of His Holy Spirit will operate as the balm of consolation to the afflicted.

The Church in general, and the Scandinavian Mission in particular, will, by Elder Snow's decease, experience a severe loss. His unwearied diligence and faithfulness in ministering in the Gospel of our Lord Jesus Christ, and his anxious desires for the upbuilding of Zion, and the advancement of the Redeemer's kingdom, will endear his name to thousands, who may regret his early departure from this vale of tears.

"Shed not for him the bitter tear,
Nor give your heart to sore regret,
'Tis but the casket that lies there,
The gem that filled it sparkles yet."

We mourn not as those without hope. If our brother is taken from our midst, he acts now, by the power of the same Eternal Priesthood which he wielded on earth, in a higher sphere, for the accomplishment of the same lofty purpose—the great restitution of all things. Though his body sleeps in its ocean grave, his spirit still lives, and fills an exalted station among the bright intelligences that minister salvation in the spirit world, and ere long, by the power of the redemption wrought out by Jesus Christ, will come forth in the morning of the resurrection, clothed with a more glorious body, blooming with immortality, to reign upon a renovated earth, among earth's greatest and best, and to enjoy the reward of his labours here. "Blessed are the dead which die in the Lord."

S. W. RICHARDS.

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 10, 1853.

DREAMS, VISIONS, TONGUES, &c.—It is a glorious privilege of the Saints of God in all ages, to receive knowledge and intelligence from God, by means of dreams, visions, tongues, &c. The Saints of old received intelligence through these channels. Prophets and righteous men have sought information from the eternal worlds, and in dreams and visions of the night, and by the out-pouring of the Holy Spirit, have had unfolded to them scenes of the past, the present, the future, have had their minds enveloped in the glory and sublimity of eternal realities, and have been cheered, refreshed, strengthened, and prepared for the emergencies of life.

Whether mankind realize the matter or not, still it is true that these gifts and blessings—these channels of instruction, and communication with inhabitants of other worlds, are appointed of God for the benefit of those who wish to be instructed of Him. And although a majority of mankind ridicule such things, still it is on record that in these “last days” in which we live, men are not to be denied or deprived of these blessings, where they are sought for from a fervent desire of learning of the things of God. Joel, speaking of the latter times, plainly declares that “it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit.” And thousands of Saints can testify that that Spirit is poured out, and that dreams and visions, tongues and prophecyings, are now bestowed upon the children of men, opening to their delighted view the glorious work of God in this last dispensation, instructing the mind in principles long lost sight of by the sons of men. This is calculated to cause the soul to rejoice, and to return thanks to the Great I AM, for these fresh manifestations of His mercy to the workmanship of His hands.

By dreams and visions was Joseph shown his own exaltation and the humble attitude in which his father's house would present themselves before him, though at the time of receiving his dream he was hated by his brethren, and was afterwards sold by them into bondage. Daniel, in night-visions, had unfolded to his view the grand events of the future—the rise and fall of kingdoms, and the persecution and final triumph of the Saints of the Most High. By vision was Ezekiel shown the resurrection of the dry bones, or, in other words, the restoration to the favour of the Lord, and the resurrection, of the whole house of Israel, and also the coming forth of the stick of Ephraim in the last days, and its union with the stick of Judah, and the influence which this union should have in turning the hearts of the children to the knowledge of their ancestors. By dreams was the life of the child Jesus saved from the direful jealousy of Herod. By a vision was Peter shown that Gentiles as well as Jews were entitled to the blessings of the Gospel. By vision was Paul, when sailing for Rome, instructed that himself and fellows would not be swallowed up by the angry waves of the mighty deep, and also by vision was revealed to his understanding the transcendent glories of the third heavens. By vision was this last dispensation opened, and by the same means did the Prophet Joseph gaze upon the untold glories of the celestial, terrestrial, and telestial worlds. But time and space will not permit

us to tell of the dreams and visions of Lehi, Nephi, Alma, the brother of Jared, and of the Apostles and Elders of this last dispensation. Many of the visions and dreams of these worthies are noted in records now extant, from which our readers can learn, at their leisure, further particulars.

Should visions, dreams, tongues, &c., be sought after now by the Saints? Certainly Saints should earnestly contend for these things, but it should be done wisely. These gifts of God are invaluable means of instruction. They were intended, and are calculated, to prove blessings of a higher order than men are naturally prone to seek after. But all blessings, great or small, are invariably accompanied with corresponding snares, of which the Saints will do well to take heed.

When blessings are poured out in a remarkable degree upon a people, that people, unless they are very careful, are liable to become puffed up in their hearts, and to lose that spirit of humility and consistency which should ever characterize the Saints of God. It is quite true that, although the heavens are full of blessings, and the Almighty is ever ready to bestow them upon the persons who ask Him for them, yet multitudes of mankind are not prepared to receive them. Were certain blessings to be bestowed upon people who are not prepared to receive them, and who cannot appreciate them sufficiently to apply them with judgment and wisdom to the circumstances of life, the minds of such people would speedily be overbalanced, their stability would fail, and they would become unfitted for their ordinary duties. In such cases, the blessings given would not in reality prove blessings, they would prove curses, and, instead of being instrumental in saving the receivers, would prove instrumental in condemning them. Jesus said to his disciples—"Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." This parabolic advice illustrates the probability that exists of men's abusing blessings which they are not able to appreciate, and not only the blessings, but the bestower of the blessings also. Paul acknowledges the danger of a man's being lifted up in his heart, because of the blessings poured out upon him—"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."

Although it is the privilege and right of all the Saints to receive intelligence by dreams, visions, tongues, &c., yet such intelligence should be of that character which will be instructive, and edifying, and peculiarly suitable to the circumstances of the receiver. Though a Saint has a right to receive revelations, by dream or vision, for his own guidance in the performance of duties pertaining particularly to his own sphere, yet no Saint has a right to receive revelations to guide, or control, or dictate, the movements of those who are higher in authority than himself. If this were allowable, there would soon come an end to all order in the Kingdom of God, and the splendid confusion of sectarianism would be manifest, distracting the minds of the honest in heart. Brigham Young has the right to receive intelligence by dream, vision, &c., to instruct him in the important duties of his high calling, and to guide the whole Church of Christ upon the earth. But no other man upon the earth has the right to receive revelations to dictate to Brigham Young, what he shall teach, and how he shall act. The President of a Mission has a right to have dreams and visions to instruct him in the duties of his Mission, but no man under his charge has the right to obtain dreams or visions to dictate to the President of the Mission. The President of a Conference has a right to get dreams or visions to instruct him in his duties, but no man under the President has any right to have dreams or visions to dictate to his President. The President of a Branch has a right to obtain dreams or

visions to instruct him in his duties, but no other member of that Branch has a right to dictate to him through receiving a dream, or vision, or the gift of tongues. The father of a family has the right to receive revelations to instruct him in guiding and governing his family, but neither the wife nor any of the children of that man has a right to dictate to him in the guidance and governance of his family. The wife or children have the right to have dreams or visions for their own instruction and benefit. Every man and woman has the right to obtain dreams, visions, tongues, interpretations, and as many of the gifts of the Spirit as he or she can for his or her individual instruction, but no man or woman has a right to receive these things to dictate to those who may be set over him or her in the Lord. Neither should men, filling a responsible Presidency be influenced in discharging their duties, by dreams, tongues, and visions, given through members over whom they preside. The Lord does not step out of the order of His Kingdom, to reveal to a President important duties, through a member, if that President is honouring his calling, any more than He makes water naturally run up hill. When a President has more confidence in communications received through those whom he should instruct, than in his own ability to get them by virtue of his office, he dishonours his calling, and evidently has so far lost the spirit of it, as to distrust the Lord. When this is the case the Lord will soon leave that man to his own strength, that his folly may be made manifest by his tumbling into the ditch himself, perhaps with some he was leading. Intelligence is good, from whatever source it may come, but when a man looks *down* for light, he must possess strength of vision sufficient to look *up*, and not allow the rays from below to counteract the influence of those from above, otherwise his light will become darkness.

We would exhort the Saints to cultivate the gifts and manifestations of the Spirit, for every Saint may receive a manifestation or manifestations to "profit withal." But wisdom should ever be exercised in the use of these gifts, or the Spirit will become grieved, and take its departure, leaving those who possessed it, a prey to the "signs and lying wonders" of him who, as a roaring lion, walketh about, seeking whom he may devour. The Saints should seek to purify themselves before the Lord, and be prepared for the revelations of the intelligence and glories which are to come, so that they may be neither exalted above measure in the day of prosperity through the blessings they receive, nor fail in their hearts in the day of adversity through their weakness, and the unwise use which they may have been tempted to make of the manifestations of the Holy Spirit. The gifts of God are not bestowed upon men for vain boasting, or rebellion, or lording it over God's heritage, but for the especial profit, instruction, edification, and strengthening and building up in the faith, of those who may receive them, that the Priesthood may be thoroughly furnished unto all good works, and that the Saints may be able to overcome, and endure unto the end. The gifts and those who use them should ever be in subjection to the presiding power.

HOME INTELLIGENCE.—*South, Wiltshire, and Lands End Conferences*—Bath, August 19th, Elder Dorr P. Curtis writes. The Saints in these Conferences were in good spirits, increasing in faith, and in a determination to keep the commandments of the Lord, and to roll forth His work. The Priesthood were united, and were dispensing the truth by in-door and out-door preaching, and in circulating the printed word. The spirit of gathering was manifested strongly.

Newcastle-on-Tyne Conference—Sunderland, August 20th, Elder Thomas Squires writes. The Branches of this Conference were generally in a flourishing condition, a spirit of union pervading the whole Conference. Prospects were good for

a cheering work being done. The Priesthood were diligent in preaching the word in the open air as well as in the meeting-rooms. In Sunderland, preaching was held four times in the open air on Sundays. Sometimes, several hundreds of people congregated to hear. Out-door services were held in all the Branches. New places had been opened, which promised well.

FOREIGN INTELLIGENCE.—*Salt Lake Valley and Sandwich Islands*—We have received another Number of the *Deseret News*, which gives us a few items in addition to what we published last week. A Ball for the public hands was held on the 2nd of June. Between seventy and eighty couples enjoyed themselves over instrumental and vocal music, and dancing and good fare. A reading room was opened in the middle of June, in the large lower room of the Council house, to be continued there until a suitable room could be erected. It was designed to extend the benefits of the reading room to the various settlements of the territory, so far as it might be wished. The railroad grading was completed, so that teams could pass with stone or lumber from the mountains. The Hon. Chief Justice Reid arrived in G. S. L. City, on the 5th of June, and took the oath of office next morning. The water-works of the public machine shop were got under way on the 7th of June, by cutting a new channel on the north side of North Temple Street. Dr. J. M. Bernhisel was nominated for the Utah Delegation to Congress, "having given universal satisfaction during his last campaign."

The *News* gives a short summary of intelligence from the Sandwich Islands, from which we learn that Elders Lewis and Cannon had entered into correspondence with the Hawaiian minister of the interior, also that correspondence had been held between the U. S. Commissioner and the Minister of Foreign Relations, concerning the course to be pursued by the Hawaiian government towards the Ministers of the Church of Jesus Christ of Latter-day Saints, which resulted in an assurance that as long as the Latter-day Saints conducted themselves agreeable to the laws, they should be protected in their rights as United States Citizens. The meeting-house erected by the tithing of the Saints at Maui, was completed.

Australia—Sydney, March 29th, Elder C. W. Wandell writes. A General Conference had just closed. The business was transacted harmoniously and promptly. Seven persons were baptized during the session. The Sydney Branch numbered 63 members, including officers, all in good standing, fifteen baptized since the January Conference. Melbourne Branch contained ten members, one Priest, all in good standing. The Hunter and Manning districts contained twenty members, one Elder, one Priest, sixteen baptized since the January Conference. There were also a few scattered Saints in the Adelaide district. Elder Paine was expected to start in about a week from Elder Wandell's date, to the Wallongong district, where, it was believed, was a good field for labour. The Saints have had much opposition to contend with, but the truth was triumphing, and prospects were better than ever. Elder Wandell was about starting for Great Salt Lake Valley, via San Francisco. A company of twenty-nine souls—nineteen adults and ten children, were expecting to accompany him. Elder John Jones succeeds Elder Wandell in the Presidency of the work in Australia.

Gibraltar—August 10th, Elder Edward Stevenson writes. He baptized two persons on the 28th of June. The work was progressing amid many difficulties.

DEATH.—The *Deseret News* requests us to insert the following—"Died at Tooele City, of Consumption, June 9th, Agnes, wife of George Marshall, aged 23 years, (late from Scotland.)"

SCANDINAVIAN MISSION—APPOINTMENT.—In consequence of the sudden and unexpected loss sustained by the Scandinavian Mission, in the death of Elder Willard Snow, we have appointed Elder John Van Cott, of the Presidency of the Church in the British Isles, to preside over that Mission, until it is otherwise provided for by direction of the Twelve Apostles, or the First Presidency in Zion. Elder Van Cott will accompany Elders Hanson and Jensen on their return to Denmark.

S. W. RICHARDS, } President of the Church of Jesus Christ
of Latter-day Saints in the British Isles.

DANIEL SPENCER, Counsellor to ditto.

NECESSITY OF A LIVING PROPHET.

(Concluded from page 589.)

If a church has no living Prophet in it, it can never, as I have said, arrive at the "unity of the faith." This is a most important consideration. For about sixteen or seventeen hundred years has Christendom run on, without a Prophet to lead it, and deliver the word of the Lord to the people. Not an individual among all Christendom, during this long night of darkness, has brought a message from the Lord. And what has been the result? The nations have been in a deep sleep, the "Prophets, Rulers, and Seers" have been covered. The voice of the Lord has not been heard amongst the people during this dreary period of midnight darkness. The miserable remnants of the once mighty and glorious Church of Christ have been drifting on the dark sea of time, tossed to and fro with every wind of doctrine, dashed time after time against the rocks, from which they had no pilot's hand to guide them, until a thousand rickety fragments now meet our eyes. Taking the progress during these sixteen centuries as the ratio for our calculations, when will Christians come to the "unity of the faith?" If one Church in sixteen centuries is divided into (say, as a moderate calculation) six hundred jarring churches, how many centuries will these six hundred jarring churches require to come to the "unity of the faith"—that is, to become one grand, harmonious Church, "fair as the moon, clear as the sun, and terrible as an army with banners?" An exceedingly clever arithmetician he must be who can determine this point, and give the figures. Now if the experience of the last sixteen centuries demonstrates the fallacy of the opinion that a church, or several churches, when destitute of a Prophet, can be brought to the unity of the faith, is it wise for Christians to longer prosecute their fruitless endeavours?

Is it not hoping against hope, to believe that there is any possibility of unity ever being arrived at? It is truly surprising that men, with the experience of centuries before them, should advocate the doctrine that living Prophets are not now needed, that the work for which they were instituted can now be carried on successfully without them. How can men so delude themselves? It appears perfectly inexplicable. No Prophet needed now? When was one needed? Was one ever, in the whole history of our world, needed more than now? I say again, when a Prophet was in the Church, he could warn the members, of dangers at hand, though in the future. Can the Pope do this? Can the archbishop of Canterbury do this? Can any of the celebrated divines of Christendom do this? Alas! no. They profess not the gift of prophecy. The societies under the guidance of these teachers have no means of knowing the breakers ahead, and consequently have no security for the future. These reverend guides are blind guides, and those they lead know not how soon a fearful fall into the ditch may occur, to the damage of all parties concerned.

Certain persons tell us that the end of time is at hand, that grievous judgments are about to fall on the world, that wars and violence will shortly prevail, and every man's hand will be turned against his fellow's, until desolation shall lay waste the nations. Now these are serious matters. Those Christian teachers who tell us of them, do it on the mere strength of uninspired judgment on the prophecies of dead Prophets. Notwithstanding this, the things may be true. But as long as we are not certain of their truth, we are living in a not very agreeable state of doubt and anxiety. Now who can release us from this state, and set our minds at rest on one side or the other of this ques-

tion? Who can tell us whether these things are about to occur or not? If they are about to happen, is any preparation necessary on the part of the righteous, in order to their escaping the threatened troubles? If any preparation is necessary, how is it to be set about? Who can answer these questions? Can the Pope? Can any cardinal, archbishop, bishop, dean, priest, travelling or local preacher tell us? No. None of these have the spirit of prophecy, and consequently none know more definitely of the future than we do ourselves. All is doubt, all is darkness, all is uncertainty. In the midst of this uncertainty, how glorious it would be if a living Prophet existed, to tell us the truth, to give us the word of the Lord about these things, to tell us whether danger was near or distant, and, if near, to point out the best place and the precise time for escape from the danger. We know that the dead Prophets wrote that the day of the Lord should come as a thief in the night, but we also know that the people of God shall be children of the day, and that day shall not overtake them as a thief in the night. But they will not be children of the day, if they know no more of the future than the Christian world do. No people can be children of the day unless they have a Prophet living amongst them to see what is coming. People that have not a Prophet living amongst them are children of the night, and of course cannot see any coming calamity until too late.

The inhabitants of Christendom are children of the night, they know not what is before them, the secrets of the Lord are not with them, they know not His purposes, and consequently cannot be prepared for the marvellous events which dead Prophets have foretold shall occur in the last days.

How has the work of the ministry been carried on since the Lord had a Prophet living upon the earth? Hundreds and thousands of teachers have arisen, and have preached divers kinds of doctrines, and have called upon mankind to believe and obey those doctrines, upon pain of eternal damnation. God did not send these teachers, they ran before they had received any authority from Him. This was plainly manifested by the disagreement of their messages. Had these teachers been sent of Him, they would have all preached "one Lord, one faith, one baptism," for God is one God, and there ex-

ists but one Gospel and one name under heaven whereby men can be saved—that Gospel is the truth, that name is the Lord Jesus Christ.

Has God owned the labours of these uninspired teachers, and will their bindings and loosings be recognized in the heavens? No. Paul said—"Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." And has God dishonoured Paul's word? Verily not. Has not Christendom been cursed with thick darkness, since a living Prophet existed upon the earth? Have not the priests contended with one another, as is declared in the Book of Mormon, and taught with their worldly learning, and denied the Holy Ghost, which giveth utterance? Have not the people, instead of coming to the unity of the faith, become daily more and more divided among themselves? Are they not, instead of being men and women in Christ Jesus, yet but little children in heavenly things? Have they not more need of milk than of strong meat? Instead of teaching others, have they not much need of being themselves taught again the first principles of the Gospel? Christians talk of increasing in the knowledge of God—who can show that Christendom has advanced one iota in heavenly knowledge since a living Prophet led the Church? It cannot be shown. What does Christendom know of God without a Prophet, more than the primitive Church knew with a Prophet? Does Christendom know half as much of God and heaven, of salvation and eternal life, as the primitive Church did? No. All the knowledge of God that Christendom is in possession of is what is contained in a few dusty letters and narrations which dead Prophets have chanced to leave on record. If Christendom has made any progress at all, it has been similar to that of the school boy—two steps backward for one step forward. In fact, so divided, so powerless has Christendom become, that many earnest men begin to write it a failure.

Thus, it will be seen, that a living Prophet is necessary upon the earth to carry on the work of the ministry, to unfold the knowledge of God to the people, to settle controversy upon doctrine, to unite the people of God and make them one, to point out the dangers of the future, so that they can be avoided, and, in short, to

act as the representative of God upon the earth until men shall become perfect, and be prepared to be ushered into the presence of their Maker. It is vain to trust any longer to uninspired men in these matters. Uninspired teachers have filled the world with doubt, darkness, distrust, division, strife, war, and bloodshed, but have not taught one soul the way of eternal life, have not made one soul perfect, and cannot, without the aid of a living Prophet, take the first step towards either their own salvation or the salvation of those who cling to them.

There must be somebody upon the earth, who can speak with authority, and not as the scribes, before the various jarring, fighting sects of men are united as one. There must be a living Prophet—the representative of the majesty of heaven, upon the earth, whose word shall be a law—the law of God, unto the people, and whose decision shall be an end of controversy to men, before much progress can be made in bringing them to the “unity of the faith,” or in perfecting them. So long as there is no one to give the word of the Lord upon disputed subjects, there is no hope of a solid decision being made, and men will be ever liable to be tossed to and fro with every wind of doctrine, as has been the case for many past centuries.

What is it that men want in order to grow in knowledge until they shall attain to the fulness of their Father in heaven? They want a leader, a master mind, a man of authority, a connecting link between this and a higher sphere, a sure channel through which the knowledge that dwells in the bosom of the Father can be communicated in unsullied streams to mankind, that the way to eternal life may be pointed out with unerring precision, and humanity gradually but surely approximate to Deity. When God organized the Church, He made provision for this want, but Christendom does not present that provision now. The Roman Catholics, indeed, do profess to have that provision in their Church now, but if we examine closely, we find that the Pope professes to be the man of authority, but not the channel of intelligence. All his intelligence hangs on dead Prophets, and the best he can make of his position is this—if there had been no Prophets of old he would have had no authority, no intelligence. So it is plain that, if we go to the root of the matter, the Pope has no

more authority than any one else. All his authority and all his intelligence he derives from the dead Prophets, he hangs on them entirely, instead of hanging upon God, consequently it is vain to look to the Pope for increase of intelligence, he is not a living Prophet, neither does he give the word of the Lord upon any matter.

Not only in spiritual matters but also in temporal matters, it is necessary that a living Prophet should direct. As physical power should ever be subject to moral power, so should temporal things ever be subject to spiritual things, and be directed by spiritual powers. Ah! some may say, this is the cloven hoof of priestcraft! this is Church and State doctrine! We'll have none of that! Just as you please, good friends. If you think that the flesh should govern the spirit, that the spirit should be subject to the body, that the things of the present life are superior to the things of the next, you are welcome to your notions, but other people must be at liberty to hold their private opinions too, and not only to hold them but to tell them. It is said that there is to be a Millennium—a thousand years reign of peace and happiness upon the earth, when there is to be one king upon the earth, and his name one, to whom every knee must bow, and when the people shall “beat their swords into plough-shares, and their spears into pruning-hooks, nation shall not lift up a sword against nation, neither shall they learn war any more.” Well! reader, that will be a great and glorious time, especially for Cobden and Bright, and Quakers, and Peace Societies, but have you any idea how this “good time” will be brought about? Perhaps not a distinct one. The times do not look very flattering any how. Ever and anon a dark “speck of war” rises ominously above the horizon of the nations. The Russian bear growls as though he would have a brush with somebody, if he cannot gain his ends by craft. The Gallic cock crows defiance. The British lion makes a show of magnanimous forbearance, except in the South and East. The American eagle has a keen eye for land, gold, fish, and black flesh, and is apt to be rather saucy over them. Now, how can these opposing elements be arranged so as to agree and mutually aid and strengthen each other, without any fear of collision and explosion? Ah! that's the question for statesmen and

preachers. The statesman says the "balance of power" keeps peace amongst the nations. The preacher says the "grace of God" constrains men to love each other. But supposing one scale of the balance should kick the beam, as has been the case heretofore, and God should withdraw His grace, and leave men to the imaginations of their own hearts—how then for peace, and a Millennium? I tell thee what, reader, if God has not a living Prophet upon the earth to direct even in temporal affairs, there is no guarantee for security. All the beautiful dreams of the poets, concerning liberty, equality, fraternity, and universal brotherhood, will fail of fulfilment, so long as God is kept out of the matter. And if He is in the matter, He will have a Prophet as His representative upon the earth. It may be possible to produce the grand spectacle, of one sovereign swaying a sceptre universal upon the earth, and yet he not be a Prophet. But if a sovereign sway a universal sceptre upon the earth, and he be not a servant of God, universal peace will not be the result. Men would know that God alone has the right to

universal rule, or to dictate a universal ruler, upon the earth, and consequently the fire of rebellion would be there and would burn in secret until the moment of revengeful outburst. The world's history shows this. Only under a universal government can universal temporal and spiritual peace be enjoyed, and there can be no enduring universal government but that of God, consequently only under the guiding hand of a Prophet can lasting, universal peace and harmony be established. Under a universal government, the interest of each is the interest of all, and the interest of all is the interest of each. But a house divided against itself, however bolstered up by a "balance of power," cannot stand. The whole question of salvation, temporal and spiritual, thus resolves itself into a question of authority. There is no true authority on earth or in heaven but that of God, and God exercises His authority upon the earth, when not personally, through the medium of a living Prophet. Hence the necessity for one existing upon the earth in all ages.

JOHN JAQUES.

VARIETIES.

A JEWISH organ has recently been added to the press of the Ottoman Empire. The new journal has for its title "Our Israël," (the light of Israel,) and is issued weekly, counting a goodly number of subscribers.

A CORRESPONDENT of the *Jewish Chronicle* states that a small Jewish congregation exists at Singapore, who claim to be descendants of the exiles of the first Babylonish captivity, and are ignorant of the second dispersion. They embraced him as a brother, and were glad to find, that he, although a European, could converse with them in the Hebrew language. The people are described as handsome and very intelligent.

AN imperial order, which has just been issued at Vienna, prescribes that every process between married Israelites, relating to divorce, voluntary separation, refusal of conjugal rights, and the annulling of marriage, shall no longer be decided by the Rabbins, but by a mixed commission, composed of the magistrates and of members of the Israelite consistory. A measure of the same character exists with reference to the Christian professions otherwise than Catholic.—*L'Univers Israelite*.

WE learn from Warsaw, that the government has lately published the following order with reference to the Jewish ceremonial observed at the celebration of marriage—"As the custom, in Jewish marriages of cutting a part of the hair of the "fiancées," depends, for the most part, upon the good pleasure of the Rabbins or Jewish priests, the latter shall for the future abstain from this ceremony, and shall so engage to do in writing. Those who refuse to enter into this engagement shall be punished by a detention of two or three years in a house of correction. If it should happen that any Rabbi or priest should infringe this order, he shall immediately be incorporated in the active army; and if he is not fit for military service, he shall pass ten or twelve years in a military penal colony. The Jewess who shall be submitted to this ceremony shall be condemned to pay a fine of five silver roubles, which shall be appropriated to the Jewish benevolent establishments."—*Journal de Frankfort*.

A CHINESE church, 42 feet by 45, and three stories high, is to be built in California.

MEN are hired at 16s. or 17s. a week, with victuals; and women at 14s., in Dumfriesshire, for harvest work. This is more encouraging than 6s. or 7s.

LETTERS from Toulon state that 500,000 rations are being prepared in the arsenal of that place, for the use of the fleet at Besika.

IN the beginning of August, from 100 to 150 persons were dying daily of the yellow fever at New Orleans.

THE city of Cumana, in the Republic of Venezuela, was totally destroyed on the 15th of July by an earthquake. The loss of life is said to exceed 2000 souls.

CONSOLATIONS OF THE FAITHFUL.

BY MISS E. R. SNOW.

(From the *Deseret News*.)

The noblest, proudest joys that this
World's favour can dispense,
Are far inferior to the bliss
Of conscious innocence.

The peace which in the bosom flows,
No circumstance can bind—
It is a happiness that knows
No province but the mind;

It makes the righteous soul rejoice
With weight of ills opprest,
To feel the soothing "still small voice"
Low whisp'ring in the breast.

The favour of Almighty God,
The favour of His Son,
The Holy Spirit shed abroad,
The hope of life to come—

G. S. L. City, March, 1853.

Are higher honours, richer worth,
Surpassing all reward,
Than kings and princes of the earth
Have taken or compared.

And when in Christ, the spirit finds
That sweet, that promised rest,
In spite of every power that binds,
We feel that we are blest.

Though vile reproach its volumes swell,
And friends withdraw their love,
If conscience whisper "all is well,"
And God and heaven approve,

We'll triumph over every ill,
And hold our treasure fast,
And stand at length on Zion's hill,
Secure from every blast.

LIST OF MONIES RECEIVED FROM THE 18TH TO THE 25TH AUGUST, 1853.

Robert Kirkwood	£15 0 0	Brought forward.....	£42 12 0
John Hyde	5 0 0	Thomas Clarke	7 0 0
John Kessell	1 12 0	Thomas C. Armstrong.....	10 0 0
James Linforth	5 0 0	Richard Morris	5 0 0
John Holsall	7 0 0	G. W. Davies.....	2 0 0
Henry McCreery	9 0 0		
Carried forward.....	£42 12 0		£66 12 0

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MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 33.—Vol. XV. Saturday, September 17, 1853. Price One Penny.

SALVATION.

A DIALOGUE BETWEEN ELDER BROWNSON AND MR. WHITBY.

Elder Brownson. Good morning, sir. Would it be agreeable to you to read a tract?

Mr. Whitby. O yes! thank you, sir. I take in many tracts, and read through most of them. What tracts do you distribute?

Elder B. They are upon the principles taught by the Church of Jesus Christ of Latter-day Saints.

Mr. W. The Latter-day Saints! Well, I cannot say that I exactly understand what their religion is. It is true, I hear a great deal about them, yet many things that I hear of them are so contradictory that I find it impossible to believe all. But if one fourth part of what is told me, is true, I must say that I cannot entertain a very high opinion of your religion. However, I think that every person ought to be at liberty to enjoy his own opinion, and I deem it especially wrong to condemn any party unheard. I make no profession of religion myself. My wife's sister, and her husband, are very staunch Wesleyans, and they tell me some extraordinary things of your people. But I always take a certain discount off what one religious person says of another's religion. Consequently I cannot believe all that Mrs. Whitby's sister and her husband tell me of your religion. And I think they are a little bigoted, for they sometimes say hard things of the Baptist and Church people, as well as of your people. But I have long wished to meet with one of the Latter-day Saint preach-

ers, so that I might hear their own story, and I shall really consider it a favour if you will be pleased to give me a brief outline of your belief, that I may not judge your people wrongfully. I have a few leisure minutes just now.

Elder B. I shall only be happy to impart to you any information that may be beneficial to you, concerning our principles. I am aware that much misunderstanding prevails respecting the Latter-day Saints, and it is ever a pleasure to me to dispel that misunderstanding, and enlighten those who are willing to learn.

Mr. W. Thank you. But we won't stand at the door. Would you walk in and sit down?

Elder B. I will, with pleasure.

Mr. W. Allow me to put your hat away.

Elder B. Thank you.

Mr. W. [To his daughter.] Mary, hand the gentleman a chair, and hang his hat up in the passage. [To Elder B.] Now, sir, if you will be good enough to enlighten my mind concerning your principles, I will listen attentively, and, whether I approve of them or not, I shall certainly consider myself under obligations to you.

Elder B. I will gladly comply with your request.

Mr. W. But you will not consider me wearisome if I interrupt you, in the course of your relation, with an occasional question or remark, which I may be prompted to offer for my own satisfaction?

Elder B. Don't name it, sir. It will be pleasing to me to answer your questions, to the best of the ability that God may give me, or to listen to any remark which you may feel disposed to make. But to proceed. I will give you a brief view of the first principles of the doctrine of Jesus Christ, and will refer you to a few passages of Scripture in support of them.

Mr. W. Thank you. I am sure I shall be much gratified.

Elder B. In the first place, we believe that there is a God in the heavens, who is the Creator and Preserver of this world and of men. God, having the right, has, in times past, manifested Himself to men, and revealed laws whereby they might be governed. Our first parents, Adam and Eve, who were created immortal—not subject to death, disobeyed the law of God. Death, and all the evils that induce it, were the penalty to which Adam, and Eve, and all their posterity were then subjected. And men cannot, of themselves, overcome this penalty, and obtain immortality.—Gen. i., ii., iii. Rom. v. 12. 1 Cor. xv. 21, 22. But God did not leave men to perish without hope. He sent His Son Jesus Christ into the world, to take human nature upon him, and to satisfy the broken law by being put to death, thereby delivering men from the power of death.—John iii. 16. Rom. v. 8. 1 John iv. 9. As all men, through Adam's sin, without any agency of their own, were subjected to death, so will all men be redeemed therefrom, and placed before the throne of God, free from any condemnation for Adam's sin, for Christ's atonement extends so far to men, unconditionally on their part, because they had no hand in Adam's sin.—1 Cor. xv. 22. But although men are thus, without conditions on their part, made free from the effects of Adam's sin, yet, as every man must, after this, answer for the deeds done in his body (Matt. xvi. 27. 2 Cor. v. 10. Rev. xx. 13), and as every man, in something or other, disobeys the law of God, it naturally follows that every man will need an atonement for his individual sins, as well as one from the sin of Adam. And in order that every man may escape the penalty for his individual sins, certain conditions must be complied with. I said that all men would be redeemed, unconditionally on their part, from the penalty of Adam's sin. I have referred you to

a passage or two of Scripture upon the subject. I will refer you to another, Rom. v. 18, "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." Thus, you see, a man answers for his own sins only.

Mr. W. Just so. That seems reasonable.

Elder B. Now I will lay before you the conditions. But first, I will remark, that God has but one method of saving men. The scheme of salvation is an unchangeable scheme, both as respects the atonement of Christ, and the conditions required of men. Jesus Christ is the only name under heaven whereby men can be saved.—Acts iv. 12. 1 Tim. ii. 5. And although many men have preached divers kinds of contradictory doctrines, and have professed that they were all the doctrines of Christ, yet it is a fact that God does not send men to contradict each other. You cannot find, in the whole Bible, an instance of God's sending His servants to preach conflicting doctrines to a people, for that would conduce to endless discord, confusion, and strife, and it is written that "God is not the author of confusion, but of peace."—1 Cor. xiv. 33. And Paul the Apostle said that he or an angel from heaven, if found preaching any other Gospel than what he and his brethren had preached, should be accursed.—Gal. i. 9, 10. Depend upon it, sir, that two preachers or two religious societies, who hold forth contrary doctrines, cannot both, in their teachings, be recognized of God. These inconsistencies cause many men to reject the Bible, and turn infidels.

Mr. W. Why that's just my argument. I say nothing against the Bible. I find no fault with that. But this is what puzzles me—how it is that two preachers, both believing one book, one revelation from God, one code of laws, should preach contradictory doctrines, and form two religious societies, always opposing and differing from each other! I cannot fathom the matter. There are Mrs. Whitby's sister, and her husband, Wesleyans, as I told you, and his brother is a Baptist—all very strong in their faith. We have them all here together occasionally, and we get up quite lively discussions. Mrs. Whitby's husband and his brother cannot agree at all with each other upon religious topics, especially baptism, and

then I disagree with them both, and tell them that I am very well assured that either one or both of them are wrong, and, consequently, I cannot join either's society until a satisfactory decision is come to. I assure you we have matters rather warm at times. We all wax quite earnest.

Elder B. I have not the least doubt of it. Nothing is plainer than that God is not the author of both their systems of religion. But, as I was saying, the plan of salvation is unchangeable. So if we can find out what it was in the time of Jesus and the Apostles, we can decide what it is now.

Mr. W. True.

Elder B. I have shown, by the Scriptures, the doctrine of the atonement of Christ, and that certain conditions are required of every man to ensure the benefits of that atonement for his individual sins. I will now speak of the conditions. The first condition required of men is to believe that there is a God, and that they have done things that are displeasing in His sight, and that Jesus Christ has provided a way of escape through his atonement. I question whether any person exists who does not, at heart, believe that there is a God. And it appears to me that all men must acknowledge that they have, in their life time, done things that have not been right. But a faith in Christ's atonement is the result of a teachable spirit's hearing a message from God, to that effect. Now faith is required of all men, for "without faith it is impossible to please God."—Heb. xi. 6. And Jesus says—"He that believeth not shall be damned."—Mark xvi. 16. Some preachers say that faith is all that is necessary to salvation. But this is incorrect, for the Apostle says, that faith without works is dead, being alone.—James ii. If faith had been sufficient for salvation, Jesus Christ would never have made any other conditions known. The devils believe and tremble, but we are not informed that they will be saved. Faith is only valued by the works it leads to. Without works we have no evidence that a man has faith.

Mr. W. I see that clearly.

Elder B. The next condition required is repentance. As all men have sinned, all men are required to repent of their sins. Says Jesus—"Except ye repent, ye shall all likewise perish."—Luke xiii. 3. See also Luke xxiv. 47. Acts xvii. 30.

Now to repent, is not to mourn, and grieve, and hang down one's head like a bulrush, but to forsake every thing that is evil, and to make a firm resolution, like a man, to follow those things no more. In short, to repent is to cease to do evil, and resolve to do well. This is what is required of all men.

Mr. W. That appears right enough.

Elder B. The third condition required is for men to be baptized in water, for the remission of their sins. This is a condition quite as important as any other, yet it is one which is little thought of by many persons, and much misunderstood by others.

Mr. W. That is a subject upon which I have thought much, when I have heard my friends argue the matter.

Elder B. It is a subject concerning which much diversity of opinion prevails amongst the religious world. Some persons believe baptism to be altogether unnecessary, and they sing—

"Were I baptized a thousand times,
It would be all in vain."

Others believe baptism to be an ordinance that can be attended to, or dispensed with, at the discretion of the believer. Now we do not agree with either of these kinds of persons. We believe that baptism is one of the essential conditions of salvation. We deem it absolutely necessary that all persons who believe and repent, should also be baptized. If we consider what baptism is for, we shall see at once its necessity. Baptism is for the remission of sins.

Mr. W. But does not Jesus say that his blood was to be shed for the remission of sins? And does not St. John say, that the blood of Jesus Christ cleanseth us from all sin?

Elder B. If you read the preceding part of the verse in which the last passage you have quoted occurs, you will find these words—"But if we walk in the light." Now to walk in the light, is to walk in obedience to the law of God, and, as baptism is a part of the law of God, we must attend to that ordinance, or the blood of Jesus Christ will not cleanse us from all sin. As to the other passage, I said previously, that the atonement of Jesus Christ extended to the sins of all the human family, but to individual sins on conditions only. Three conditions I have named. The full benefit of the atoning

blood of Jesus Christ cannot be claimed, by any man, for his individual sins, until he is baptized. Baptism is nothing of itself, and cannot wash away our sins. But God has ordained that the blood of Christ for the remission of individual sins shall be available to no man till he has been baptized. No man is entitled to a pardon for his sins, until he obey that ordinance. So far, baptism is for the remission of sins; not the putting away of the filth of the flesh, but the answer—the return, of a good conscience towards God.

Mr. W. I think I understand you. In the winter, coals are given away to the poor of this town. The gift is free to the poor, but every one who receives it must produce a ticket signed by one of the committee. Without the ticket, the coals cannot be had. Baptism is of similar importance to salvation as the ticket is to the coal, I suppose.

Elder B. Yes. Naaman, the Syrian general, to cure his leprosy, was told to wash seven times in the river Jordan. The gift of cure was free to Naaman, but he could not have realized it, independent of the seven washings. The mere washings would have availed nothing, but in their being the ordinance of the Lord consisted their efficacy. So with baptism for the remission of sins. That baptism is for the remission of sins, see Mark i. 4. Luke iii. 3. Acts ii. 38., xxii. 16. 1 Peter iii. 21. By this you will see that baptism is anything but non-essential to salvation.

Mr. W. Why, yes, I do.

Elder B. That baptism is an essential part of the righteous law of God is evident from the answer of Jesus, when John demurred to baptizing him—"Suffer it to be so now, for thus it becometh us to fulfil all righteousness."—Matt. iii. 15. Jesus also says that baptism is a part of the counsel of God to men—"And all the people that heard him [John], and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."—Luke vii. 29, 30. Baptism may also be considered the door of the kingdom of God, or the law that adopts us into the family of God. Immediately that Jesus was baptized, the heavens opened over him, and God owned His son. Jesus says, "He that entereth not by the door into the sheepfold, but climbeth

up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth."—John x. 1—3. The sheepfold was the kingdom of God, the door was baptism, the porter was John. Upon those who attempt to enter any other way, will rest the imputation of dishonesty.

Mr. W. Not a very desirable imputation, certainly.

Elder B. No. But you will see, by the illustration, the necessity of baptism.

Mr. W. I must confess I do.

Elder B. Baptism does not mean infant sprinkling or pouring. The true mode of baptism is by immersion.

Mr. W. That is my opinion of the matter. When my friends have been discussing the subject, it has always appeared to me that immersion was the proper form of baptism.

Elder B. True. This is plainly evident from the Scriptures. John the Baptist baptized in the river Jordan. If sprinkling or pouring were the mode, there would have been no necessity for his going into the river. It is true, I have seen representations of Jesus and John standing in the water, while John poured the water upon Jesus, but such a representation carries improbability upon its very face. If pouring would do, why go into the water? And we know that Jesus did go into the water, for he "went up straightway out of the water," after he was baptized, says the Evangelist.—Matt. iii. 16. And the multitudes who went to John "were baptized of him in Jordan."—Matt. iii. 6. Again, John baptized at Ænon, near to Salim, because there "was much water there."—John iii. 23. Of what advantage would much water have been, if sprinkling or pouring were the mode? A bucketful of water would sprinkle a thousand people. A very insignificant brook would suffice to baptize a nation, if pouring were the mode. If either of these were the mode, there was no necessity to choose a place of "much water." Unless immersion were the mode, we cannot see any sense in John's baptizing at Ænon because of the abundance of water there.

Mr. W. Certainly not. But Mrs. Whitby's husband, that is, Mr. Clarke, stands much upon this point—that it is declared that John baptized *with* water.

Elder B. I am aware that it is so

written. And I am sure that I never entertained the idea that any one could administer baptism for the remission of sins, *without* water. John is spoken of as baptising with water, distinguishing his baptism from the baptism of the Holy Ghost and of fire, which Jesus was to introduce.

Mr. W. I understand.

Elder B. Philip and the eunuch both went down into the water.—Acts viii. 38. Jesus likens baptism to a birth.—John iii. 5. Now a birth argues a concealment, which immersion certainly is. St. Paul says we are *buried* with Christ by baptism, “that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life.—Rom. vi. 4. This is plain enough. But he goes on to say, “For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” What could be a more beautiful illustration of baptism by immersion than is here presented! Immersion is a burial. Immersion is a planting in the likeness of Christ’s death. Sprinkling or pouring answer neither one figure nor the other. If we are buried with Christ by baptism, we thenceforth walk in newness of life. If we are planted in the likeness of Christ’s death, it is an earnest of our being one day fashioned in the likeness of his resurrection.

Mr. W. That is certainly a striking and appropriate figure. Your ideas agree with mine very much.

Elder B. Having settled the mode of baptism, I will now say a little on the candidates for that ordinance. Baptism being for the remission of sins, and no one, who is not old enough to discern right from wrong, being accounted a sinner in the sight of God, you will perceive that baptism is only necessary for those who have arrived at years of accountability, and faith and repentance invariably

precede baptism. If you search the Bible through, you will find that the people were always taught before they were baptized. John taught the people to bring forth fruits meet for repentance, before baptism. Jesus commanded his disciples to go and teach all nations, and then baptize them. The Apostles ever taught the people to believe and repent, before they were baptized. Little children, being incapable of understanding the law of God, are not deemed responsible for non-observance of it, and, consequently, are not required to believe, repent, or be baptized. Not being subject to the law, little children are wholly subjects of the free grace of Jesus Christ, and his atoning blood redeems them without any conditions on their part. It is solemn mockery before God, to baptize little children, or to preach that they will not be saved without baptism. When they can readily distinguish between right and wrong, then commences their responsibility.

Mr. W. I perfectly agree with what you say. But Mr. Clarke holds that baptism is in lieu of circumcision, and we know that Abraham and his seed were commanded to observe circumcision when the child was eight days old.

Elder B. Circumcision and baptism are two different ordinances, and have no relation to each other. Circumcision was a sign of the covenant which God made with Abraham and his seed. Baptism is for the remission of individual sins. Circumcision could only be performed on one sex. Baptism is binding on both. Circumcision was preceded by no teaching. Baptism is invariably preceded by faith and repentance. Both circumcision and baptism were observed by the children of Israel under Moses.—1 Cor. x. 2. So you see that circumcision and baptism are two distinct ordinances, widely differing in their nature and application.

Mr. W. I see they are.

(To be concluded in our next.)

OBEDIENCE.

BY ELDER JOHN HYDE, JUN.

Obedience is a subject that cannot too much occupy the attention of man, although, generally speaking, the world are inclined to treat it with neglect. Obe-

dience, in the world, is rather impulsive than conscientious. Men do not do right for the love of right, and hate evil for its own hideousness, but the fear of pu-

nishment, rather than affection for rectitude, holds many from transgression. This is a fact that our every day experience will prove to be true. From the earliest infancy to the most decrepit old age, the vast majority of men are deterred from the commission of sin, by fear of the punishment that will ensue. Childhood dreads to disobey its parent because of that parent's frown. Youth fears the ridicule and contempt of the world. Manhood remembers there is a future punishment, and pauses. From the cradle to the grave, the terrors of the future, rather than the love of virtue, have produced obedience. The laws of nature, codes of penalties, and the rules of society are formed on this principle.

Obedience denotes the existence of a law, a law implies the existence of a law-giver. Who has a right to enunciate laws for the government of man? is a question both interesting and important. It is an incontrovertible fact, that where no right to exact obedience is acknowledged, and where no power to enforce it exists, all must be approaching anarchy and confusion. While man has passions, the gratification of which would injure his fellow-man, and has not sufficient love for himself or for humanity to restrain his passions, then laws are necessary to restrict and intimidate him. If man desires to obtain certain blessings or rewards, these blessings are only to be obtained by obedience to certain laws. Politically, man is bound to obey the laws of his country for the benefit of his compatriots; religiously, he is obliged to conform to certain rules for his individual advantage. On disobedience to those political laws, the penalty will be inflicted; on disobedience to those religious laws, the punishment will ensue. Men say, that to transgress a human law would be folly, because of its effects in this life; then to transgress a divine law is far greater folly, because of its effects in eternity.

Who has authority to enunciate laws? is a question, to which the world, from the foundation of society, to this age, have endeavoured to frame a reply. To have laws, there must be lawgivers; for those laws to have influence, there must be penalties; for those penalties to be inflicted, there must be authorities. The Patriarch in the desert, like Abraham, was one of the most anciently established authorities; his family, and his flocks around him,

swaying an influence without control or appeal; at one time deserting Hagar in the desert, at another, arming his males to pursue the kings, or at another time circumcising them. The shepherd kings of the east followed, who having united several tribes, or families, governed the whole. Such was Melchisedec, king of Salem, High Priest of God. Further on, we see several kings leaguings together for mutual support; or their subjects revolting against them, and creating republics, similar to the republics of Grece; or one mighty spirit, such as Alexander of Macedon, subjugating the whole, and erecting an empire. From the patriarchal form of government to the monarchical, from the monarchical to the republican, from the republican to the despotic, men have essayed to discover a reply to the question, who has authority to enunciate laws? From the family council in the tent of the Patriarch, to the assembled synod in the halls of the republics, have proceeded statutes, and from the palaces of despotism imperative mandates—however, it is not my intention to inquire into political authority, ancient or modern, but into the necessity of obedience to the commandments of God.

No reasoning mind will dispute the authority of God to give laws for the government of man. The Creator of the world by His limitless intelligence, omnipotent power, and infinite mercy, is entitled to command, and man is bound to obey. It is according to all principles of philosophy, that the *wise* can direct the *ignorant*. The wisdom of God is everywhere demonstrated—in every atom of dust, in every blade of grass, in every ray of light, and in every particle of vapour. The gentle dew-drop empearling the flower, or the mighty ocean engulfing the island; the animalculæ discovered only by the microscope, or the giant megatherium; the rolling pebble, or revolving world, all proclaim the unutterable majesty and infinite wisdom of their Creator. By His wisdom He is able to govern, by His power He is able to sustain. Would not disobedience to so great a Being be the acme of impotent folly?

Many of the anticipations for the future are to be obtained from the history of the past. Let us examine history, and try to find what have been the effects of disobedience. At its birth, the world rolled from the hands of its Creator, teem-

ing with beauty, and abounding with the principle of life, unblemished by one stain, unmarred by one defect. Infinite wisdom regarded the creations of omnipotent power and pronounced them "very good." Man was installed upon this globe. The symmetry of his person, the adaptation and fitness of its parts, the loveliness and grandeur of its proportions were great and glorious. Created in the image of God, formed and fashioned after the likeness of His lofty model, the companion of angels, receiving instructions from the high intelligences of heaven, who had obtained their knowledge in the councils of eternity, visited by, and conversing with, Jesus Christ, Adam stood noble and pure upon this once fair earth.

He sinned, he disobeyed the one law, and fell. And what a fall! from security to slavery! from bliss to misery! from life to death! The dark veil of obscurity was dropped between God and man; the world, rolling so gloriously near the source of all light, was hurled back into the abyss of darkness; man was ejected from Eden, and the garden of God was taken from the earth; the sea burst its barriers, and commenced to form channels, continents, and isles; the brute creation forgot their love and union, and began to war on each other. Such were the first effects of disobedience on the earth.

Where God has had a Church upon the earth, or has sent inspired Prophets to proclaim messages to man, He has ever inflicted judgments the most summary and complete on those who refused to obey. In the days of Noah, the world had waxed unclean and abominable, all flesh had corrupted its ways. Enoch had preached, and endeavoured to establish Zion on the earth, but the earth was too foul for the purity of his principles, and he was translated with his band of noble and unyielding spirits. God gave Noah a revelation to proclaim the destruction of the wicked. He accomplished his mission amid the scorn and contempt of a contented world. They rejected Noah! where are now the millions that once peopled the earth? Destroyed, and even the foundations of the globe have been broken up, and we are forced to sink into the seekings of geology to find a buried remnant of a passed world. The principle of death has entered yet more largely into the elements of the earth, and man, who used to number his centuries, now withers at three score

years and ten, a victim of disobedience!

At a period still posterior in the history of man, we can discover a manifest example of the effects of disobedience. Lot inhabited Sodom, the Sodomites had become filthy and abominable, the Lord declared vengeance against them. Warned by angels, Lot advertised his neighbors of their danger. They rejected Lot! Now where is Sodom? Where the theatre for scenes so horrible, the stage for a judgment so just? Destroyed by fire from heaven, and, as if earth herself was moved in anger against crimes so monstrous and foul, she has opened her bosom, engulfed the calcined remnants of those cities, and shed a dark and noisome tear upon the spot they occupied, for over their entombed ruins the Dead Sea now spreads her sluggish waters, as though the ground cursed by sins so execrable should never again be the abode of man.

The children of Israel were driven by famine into Egypt. After centuries had rolled away, the Egyptians began to oppress and enslave them. God raised up a deliverer in Moses. The Egyptians despised and rejected him. By signs and by wonders were demonstrated the consequences of disobedience—the fire of pestilence was kindled, and plagues raged among the rebellious; armed with full authority for the execution of his dread mission, the destroying angel went forth; a wail ascended to God, that at the same time was the dirge of their dead, the song of Israel's triumph, and the thundering testimony of the fearful effects of prolonged rebellion.

The Israelites departed, but still pursued by their relentless persecutors, guided by a pillar of fire by night, and shielded by a pillar of cloud by day, they crossed the Red Sea, and saw there the salvation of God, and the destruction of their enemies. The sea closed upon them, and the rushing of its released waters was the requiem of the fading power of Egypt. What is Egypt to-day? Where is the famous splendour of the once magnificent Thebes? Where the rich luxury of the once grand Memphis? They have passed away, and with them almost all of Egypt's glory!

There is one thing remarkable in the history of the Jews—every nation fell, that rose against them. Where now are Babylon, Nineveh, and Rome? Fallen, to rise no more. We should ever reflect

that these are the effects of disobedience to the commands of God, and of persecution of His chosen people. Dynasties have been established and subverted, tyrants have sprung forth to tread the iron heel of despotism on a subjugated world, glorious spirits beaming with intelligence, have tabernacled among men, shedding a halo of light on surrounding darkness, but neither the prowess of the one, nor the wisdom of the others, could save their feeble systems that rose to fall, and were born to die.

From this brief examination of history, we learn the necessity of obedience to the commandments of God. If we wish a system to stand, its foundation must be true. Those systems whose principles were most true, have survived the longest. We also learn that every nation which oppressed or persecuted the people of God was blotted out from the page of human existence, and also those who refused the message which that people brought.

We are told that in the last days, God would establish a *kingdom* that should never be subdued, but stand for ever. When that kingdom is established it will be incumbent on all men to receive it. To establish the Kingdom of God, in the days of Noah, it was necessary to *give revelations*, and inspire a *Prophet*. And Jesus declares that "as it was in the days of Noah, so shall it be in the coming of the Son of man." In the days of Noah, men were warned by Prophets, the obedient were saved, and the rebellious destroyed, so shall it be in the days of the coming of the Son of man. If obedience was necessary then, it is also requisite now. If disobedience was visited by judgments so summary and complete then, it will be visited with equally summary and complete judgments now. Jesus Christ also predicted that as it was in the days of Lot, so it should be in the days of his second coming. The Lord sent angels to warn Lot, who had just sufficient time to escape from the judgments by which the rebellious Sodomites were destroyed, so will it be in the dispensation of the fulness of times. Prophets like Noah will be raised up, angels like the visitors of Lot will be sent, the obedient will be saved, but the warning will find its terrible accomplishment in the ruin and despair of the rebellious and disobedient.

What! demand the world, will you contend against the nations? We have

nothing to do with governments, our motto is love, and our weapon is truth. The antediluvians were destroyed, yet Noah and his seven companions were shut in the ark. Sodom and Gomorrah were consumed while Lot was a fugitive. The Red Sea engulfed the Egyptians, while the children of Israel only beheld it. Babylon has passed away like a dream, the Jews were mourning in captivity, and the Mede and Persian were their deliverers. The Roman empire was destroyed, and the Jews were dispersed and broken, Alaric, Sicambre, and hordes of northmen were their avengers. The Lord has used the nations as a scourge for each other. The Prophet of the last days has been killed, the blood of his brethren have been shed. Was there deliverance for the Jews in the dispensation of justice, and shall there not be succour for the Saints in the dispensations of justice and mercy combined? Verily yes!

But if obedience be so necessary, the world must hear and have the opportunity to obey! This Gospel of the kingdom, said Jesus, shall be preached to all the world for a witness. The Apostles and Seventies of this Church, will accomplish this prediction. Regardless of trials and suffering, they will mingle with every nation and people, and preach true liberty and proclaim salvation to the oppressed sons of the earth. The king on his throne, the president in the senate, the rich in their mansions, or the poor in their hovels, all will hear and all have the opportunity to obey. The furthest corner of the globe will not be too remote, the deepest valley will not be too profound, for the Elders of this Church in the exercise of their boundless charity.

Already the progress of the principles of truth has commenced to astonish the world. Born as of yesterday, they have gone to half the earth, been proclaimed in America, the British Isles, France, Sweden, Denmark, Italy, Switzerland, Germany, and the Isles of the Pacific, &c. Already the Book of Mormon is translated into English, French, Italian, Danish, German, and Welch languages.

To conclude, from these few rambling remarks we learn that not only Scripture, but history also manifests the necessity of obedience, and the impotent folly of rebellion; that God, by His position of Creator, has the right to govern us, and make laws; that His wisdom is infinite and His power

uncircumscribed; that wherever God has had a Church upon the earth, it was necessary to obey the inspired Priesthood presiding in that Church; that God has ever punished disobedience with judgments, summary and complete. The natural conclusion of all this is, that as God has now a Church on the earth, it is presumption and madness to neglect, danger and peril to rebel! Already we hear of the judgments of God, harbingers of His advancing

kingdom, making their presence known and felt. The greatest nations and mightiest empires have fallen, fallen in their presumption and pride. Already we hear in this age also of subverted thrones, extinguished dynasties, crushed altars, proscribed princes, and expatriated nobles, terror has commenced its work. The only hope is in obedience to the commands of God, the only deliverance is in His kingdom. Amen.

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 17, 1853.

SIGNS OF THE TIMES.—That the Almighty is working among the nations, is abundantly evidenced by the dark and gloomy clouds which hang over them—wars and rumours of wars, and pestilence in divers places. The horizon of Europe is far from clear. In the Caucasus, and in Central and South America, strife seems as though it were acclimated, for it cannot be put out of existence. The war in the “Celestial Empire” threatens to work a greater change in those distant regions than the most sanguine progressionists could have anticipated, opening the heart of the nation for the introduction of Gospel truths. In Calcutta, Copenhagen, St. Petersburg, and many northern parts, the Destroyer is numbering his victims by cholera, whilst at New York the papers talk of “a week of fire,” during which upwards of 200 persons succumbed to the scorching rays of the king of day. The poorer portions of New Orleans appear to be one vast charnel-house—from 200 to 250 persons being daily cut down by the yellow fever, and the dead accumulating in such quantities that the sextons were unable to bury them, and they were piled up in heaps and burnt, as a speedier kind of funeral obsequies. We hear also that the sextons seized this opportunity to strike for wages. And this is occurring at the season when only half the inhabitants of the city reside within its borders, the other half annually retiring in the summer to cooler and more healthy portions of the country! Business is, consequently, nearly at a stand in that city, sad and solemn look most of the inhabitants, whilst sports, and theatres, and operas, and pleasure parties, are almost considered sacrilegious. Spirit-rappings, table-turnings, and other wonderful spiritual manifestations also show that the Lord is letting loose “strong delusions,” that those who love not the truth may be condemned. Surely there is a God in the heavens, who is bringing to pass the predictions of His servants.

DESERET NEWS.—Having been made an Agent for the *Deseret News*, we are now able to supply Subscribers with copies from No. 14, Vol. III., which have already come to hand. All persons wishing to become subscribers will please forward their names and addresses to our Office. Terms, £1 3s. 0d., per annum, payable in advance.

The Paper is published semi-monthly, at Great Salt Lake City, and usually arrives here about the first of every month, and will be despatched to Subscribers through the Agents of their respective Conferences, in the first succeeding *Star* parcel, unless Subscribers wish it sent by post, in which case it will be 1d., per copy extra.

All Presidents of Foreign missions are expected to become Agents, and we copy, from the *News*, the following paragraph respecting payment—“All foreign Agents

will find a safe deposit of their Subscribers' funds for the *Deseret News*, at *Millennial Star* Office, 15, Wilton-street, Liverpool, England."

Remittances from foreign countries to be made by Bill of Exchange on Liverpool or London, payable to SAMUEL W. RICHARDS.

FOREIGN INTELLIGENCE—*Hindustan*.—We have been favoured with the perusal of a letter, dated Dugshai, Himmaleh Mountains, April 25, from Elder William Willes, from which we give a few particulars. He had baptized Mr. Edward Jones, a British soldier, spoken of in former letters. The colonel of the regiment had invited Elder Willes to leave the station at Dugshai, as disaffection might arise among the soldiery, through Gospel truths. Elder Willes was about to remove to Simla.

DEPARTURE FOR DENMARK.—By letter from Elder John Van Cott, dated Hull, August 31st, we learn that he and Elders P. O. Hanson and H. P. Jensen were to embark on the 1st of September for Hamburg, on their way to Copenhagen.

THE CHELTENHAM "ECCE HOMO."

(Extract from the *Family Herald*, Sept. 3rd.)

Within the last few weeks, however, a little mysterious drama has been enacted at Cheltenham, which equals anything which alchemy, sorcery, magic, mesmerism, biology, spirit-rapping, or table-moving has yet recorded. Whether all which we have heard of it be true or not, is of no consequence—the result is the same in whatever manner produced. The subject, so far as the public performance was concerned, occupied four columns of the *Cheltenham Free Press* of the 30th of July last, but the writer was probably unacquainted with its private history. A young mesmerist in London, after putting others to sleep with the force of his will and the waving of his hand, succeeded at last in mesmerising himself. In this condition he said he was visited by the spirit Phreno, who is the masculine half of Phreno-logy—the feminine belongs to another person. Under the influence of this spirit, he acted a most dictatorial part, and stamped and commanded like a Russian monarch. Two American citizens resident in London, one of them a merchant of large fortune, and the other an M.D., a spirit-medium and table-mover, and a citizeness, the wife of the latter, took him under their protection. In a few days he gained a most extraordinary influence over them, so that his word became a law; and now they call him "Lord and master!" They all declare that they have seen the young man clothed in light like the sun, and too luminous even to

look upon! They have seen him also surrounded with stars as brilliant as those in the heavens! They have seen him holding seven stars in his hand; and one of them being requested to touch one of these stars with his finger, it suddenly changed into an eye as he attempted to do so! They have also seen a detached *spirit-hand* come and seal him on the forehead! It has done the same on their own foreheads! Moreover, he has revealed the secrets of their lives and thoughts; and, to use the language of one of them, "He has told them all things that ever they did"—an amplification which will admit of enormous paring to reduce it into swallowable size; but whatever amount of truth the amplification contains, this much is certain, that an extraordinary impression has been made on the minds of these American citizens by this English youth, the son of a coachmaker in Marylebone; and they now almost, if not entirely, worship him.

About two months ago they were all ordered to go to Cheltenham, where they took a house in Grosvenor Street, a respectable house with a balcony in front. There they were engaged in writing communications from the youth's mouth, which communications were destined to form a new Bible, for in their eyes the youth is none other than the Jewish Messiah. Their names were also changed, and the young man himself took the name of "Ecce Homo," and had his letters so

addressed. New and splendid dresses—a white linen robe, with scarlet girdle and cross, a crimson mantle, and purple cap, were ordered for the chieftain. These were made, and no sooner made than orders were given to the American citizens to return to London. They did so, and left the youth alone; and he immediately appeared in the balcony in his gorgeous apparel, and collected a congregation of 2,000 persons in the street. He addressed them fluently in wild and strange language, said he would destroy England with fire, split Ireland in two, and take those who would believe in him to a better land in ships. He promised to father all the children, to brother all the men, to protect and enrich all the women, and give the girls what they want—magnificent dresses and no work. The consequence of all this excitement was a breach of the peace, during which he incited the mob to resist the police, and threatened to shoot or strike with death by divine judgment the first who approached. He was overpowered, and taken to the police court in his rich canonicals, and committed, for want of bail, for six months to North Leach prison. In ten days, however, they let him out, without bail, upon the representation of one of the Americans, who are not only not disconcerted at what has taken place, but even strengthened in their faith of his extraordinary pretensions.

This is the youth who painted the miraculous portrait, the eyes rolling, and the hair waving as if it were alive. It was sent to London to be exhibited privately. We went to see it, but were too late; for the tradesman, a very intelligent man, with an extensive business, who had undertaken to show it, found it a bone of contention in his house, and was glad to get rid of it. But he told us that the reports were greatly exaggerated; though his maid-servant, who had been much mesmerised, and was very susceptible, burst into tears when she looked at it; and others, when they strained their eyes about a quarter of an hour, found that a light began to arise around the picture, and the picture itself disappeared, but again appeared, so soon as the eye recovered itself.

It is one of the peculiarities of biology that the operator makes the patient see whatever he wants him to see, taste what he wants him to taste, and hear what he

wants him to hear. He can make him forget his own name, and believe himself another person; so they say. Dr. Darling, for instance, made one patient believe himself to be Father Mathew, and, in that capacity, address an audience on temperance. We have seen a white man persuaded that he was a nigger, and, under that persuasion, sing and dance "Jim Crow," though, when he recovered, he assured us privately that he had never done such a thing before. The most ridiculous and incredible things are done by this biology, quite equal in mystery to this Ecce Homo's doings, though not so assumptive. Whether the young man, in addition to his original mesmeric skill, has acquired the still more occult and mystic art of biologising, we cannot tell; but, to all intents and purposes, for the present, the three American citizens are biologised, and firmly impressed with a belief that this young man is "almighty and omniscient," for they have positively used these very words in their description of the power which he possesses.

But the story of this youth would not be complete without its female counterpart, the Logy or the latter end of phrenology, *i.e.* the Word. A young woman of his age, in London, and partially acquainted with him, regards herself as having the latter end of Phrenology. For some weeks past she has been sent, as she says, by her spirit, to the Lord Mayor and the clergy of the city, and even ordered into the streets, to denounce the evils of Smithfield Market, cruelty to cattle, neglect of the poor, and Sabbath-breaking; and, finally, to foretell the destruction of London city before the end of this year. At last such an extraordinary excitement took place in her, that she continued speaking day and night, taking little food and no sleep; her tongue went incessantly, saying rude and impertinent, strange, and often beautiful things, and praying the most eccentric prayers, such as this—"That men might have sweet sleep, and that the snoring pigs might be taken out of them;" and "that men and women might all be made beautiful, with bright eyes, and curly hair, and rosy cheeks, and bodies not too fat nor too lean, but clean and pure, so that they might never feel disgust of one another." The excitement at last became so great that a medical man was sent for, and she was taken to Wandsworth Asylum in a strait waistcoat. She

i there at present. A cap-tivity for Phrenology's head, and a waist-coat with skirts for its latter end! *

* For the sake of giving all the sciences their due, it may here be remarked that the

young man had occasionally resided with a professional phrenologist before he was taken up by the Americans, and that he went direct from the phrenologist's to his present "location."

HISTORY OF JOSEPH SMITH.

(Continued from page 597.)

At early candle-light I met with the Presidency at the west school room, in the Temple, to attend to the ordinance of anointing our heads with holy oil; also the Councils of Kirtland and Zion, met in the two adjoining rooms, who waited in prayer while we attended to the ordinance. I took the oil in my left hand, father Smith being seated before me, and the remainder of the Presidency encircled him round about. We then stretched our right hands towards heaven, and blessed the oil, and consecrated it in the name of Jesus Christ.

We then laid our hands upon our aged father Smith, and invoked the blessings of heaven. I then anointed his head with the consecrated oil, and sealed many blessings upon him. The Presidency then in turn laid their hands upon his head, beginning at the eldest, until they had all laid their hands upon him, and pronounced such blessings upon his head, as the Lord put into their hearts, all blessing him to be our Patriarch, to anoint our heads, and attend to all duties that pertain to that office. The Presidency then took the seat in their turn, according to their age, beginning at the eldest, and received their anointing and blessing under the hands of father Smith. And in my turn, my father anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter-days, even as Moses led him in days of old; also the blessings of Abraham, Isaac, and Jacob. All of the Presidency laid their hands upon me, and pronounced upon my head many prophecies and blessings, many of which I shall not notice at this time. But as Paul said, so say I, let us come to visions and revelations.

The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent

beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw fathers Adam and Abraham, and my father and mother, my brother Alvin, that has long since slept, and marvelled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set His hand to gather Israel the second time, and had not been baptized for the remission of sins.

Thus came the voice of the Lord unto me, saying—

All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts.

And I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven. I saw the Twelve Apostles of the Lamb, who are now upon the earth, who hold the keys of this last ministry, in foreign lands, standing together in a circle, much fatigued, with their clothes tattered and feet swollen, with their eyes cast downward, and Jesus standing in their midst, and they did not behold him. The Saviour looked upon them and wept.

I also beheld Elder McLellin in the south, standing upon a hill, surrounded by a vast multitude, preaching to them, and a lame man standing before him supported

by his crutches, he threw them down at his word, and leaped as an hart, by the mighty power of God. Also Elder Brigham Young standing in a strange land, in the far south and west, in a desert place, upon a rock in the midst of about a dozen men of colour, who appeared hostile. He was preaching to them in their own tongue, and the angel of God standing above his head, with a drawn sword in his hand protecting him, but he did not see it. And I finally saw the Twelve in the celestial kingdom of God. I also beheld the redemption of Zion, and many things which the tongue of man cannot describe in full.

Many of my brethren who received the ordinance with me saw glorious visions also. Angels ministered unto them as well as myself, and the power of the Highest rested upon us, the house was filled with the glory of God, and we shouted Hosanna to God and the Lamb. My scribe also received his anointing with us, and saw in a vision the armies of heaven protecting the Saints in their return to Zion, and many things which I saw.

The Bishop of Kirtland with his Counsellors, and the Bishop of Zion with his Counsellors, were present with us, and received their anointings under the hands of father Smith, and were confirmed by the Presidency, and the glories of heaven were unfolded to them also.

We then invited the Counsellors of Kirtland and Zion into our room, and President Hyrum Smith anointed the head of the President of the Counsellors in Kirtland, and President David Whitmer the head of the President of the Counsellors of Zion.

The President of each Quorum then anointed the heads of his colleagues, each in his turn, beginning at the eldest.

The visions of heaven were opened to them also. Some of them saw the face of the Saviour, and others were ministered unto by holy angels, and the spirit of prophecy and revelation was poured out in mighty power; and loud hosannahs, and glory to God in the highest, saluted the heavens, for we all communed with the heavenly host. And I saw in my vision, all of the Presidency in the celestial kingdom of God, and many others that were present. Our meeting was opened by singing, and prayer offered up by the head of each Quorum; and closed by singing, and invoking the benediction of

heaven, with uplifted hands; and retired between one and two o'clock in the morning.

Friday morning, 22nd. Attended at the school room at the usual hour, but instead of pursuing our studies, we spent the time in rehearsing to each other the glorious scenes that transpired on the preceding evening, while attending to the ordinance of holy anointing.

At evening we met at the same place, with the Council of the Twelve, and the Presidency of the Seventy, who were to receive this ordinance. The High Councils of Kirtland and Zion were present also.

After calling to order, and organizing, the Presidency proceeded to consecrate the oil.

We then laid our hands upon Elder Thomas B. Marsh, who is President of the Twelve, and ordained him to the authority of anointing his brethren. I then poured the consecrated oil upon his head in the name of Jesus Christ, and sealed such blessings upon him as the Lord put into my heart. The rest of the Presidency then laid their hands upon him and blessed him, each in his turn, beginning at the eldest. He then anointed and blessed his brethren from the eldest to the youngest. I also laid my hands upon them, and pronounced many great and glorious things upon their heads. The heavens were opened, and angels ministered unto us.

The Twelve then proceeded to anoint and bless the Presidency of the Seventy, and seal upon their heads power and authority to anoint their brethren.

The heavens were opened upon Elder Sylvester Smith, and he, leaping up, exclaimed, "The horsemen of Israel and the chariots thereof."

Brother Don C. Smith, was also anointed and blessed to preside over the High Priesthood.

President Rigdon arose to conclude the services of the evening by invoking the benediction of heaven upon the Lord's anointed, which he did in an eloquent manner; the congregation shouted a long hosannah; the gift of tongues fell upon us in mighty power, angels mingled their voices with ours, while their presence was in our midst, and unceasing praises swelled our bosoms for the space of half-an-hour.

I then observed to the brethren, that it was time to retire. We accordingly closed our interview and returned home at about

two o'clock in the morning, and the Spirit and visions of God attended me through the night.

[See note H. Addenda, page 3.]

Saturday, 23rd. Attended at the school room as usual, and we came together filled with the spirit, as on the past evening, and did not feel like studying, but commenced conversing upon heavenly things, and the day we spent agreeably and profitably. Elder Alva Beeman had been tempted to doubt the things which we received on Saturday evening, and he made an humble confession, and asked forgiveness of the school, which was joyfully given, and he said he would try to resist Satan in future.

Sunday, 24th. Met the several Quorums in the room under the printing office, and after organizing and opening by prayer, called upon the High Council of Kirtland to proceed and confess their sins, as they might be directed by the Spirit, and they occupied the first part of the day, and confessed and exhorted as the Spirit led.

Afternoon, attended again, and saw the bread and wine administered to the Quorums and brethren who were present.

In the evening met the Presidency in the room over the printing room, and counselled on the subject of endowment, and the preparation for the solemn assembly, which is to be called when the house of the Lord is finished.

Monday, 25th. Received a line from my scribe, informing me of his ill health, as follows—

Brother Joseph—My great desire to be in your company and in the assembly of the Saints, where God opens the heavens, and exhibits the treasures of eternity, is the only thing that has stimulated me, for a number of days past, to leave my house; for be assured, dear brother, my bodily affliction is severe. I have a violent cough, more especially at night, which deprives me of my appetite, and my strength fails, and writing has a particular tendency to injure my lungs, while I am under the influence of such a cough, I therefore with reluctance send your journal to you until my health improves.

Yours in haste,

WARREN PARRISH.

P.S.—Brother Joseph, pray for me, and ask the prayers of the class on my account also.

W. P.

Appointed Elder Sylvester Smith acting scribe for the time being, or till Elder Parrish shall recover his health. Spent the day at home receiving visitors.

Tuesday, 26th. Mr. Seixas arrived from Hudson to teach the Hebrew language, and I attended upon the organizing of the class, for the purpose of receiving lectures upon Hebrew grammar. His hours of instruction are from ten to eleven A.M., and from two to three P.M. His introduction pleased me much. I think he will be a help to the class in learning Hebrew.

Wednesday, 27th. Attended school as usual, and other matters also which came before me.

(To be continued.)

VARIETIES.

THREE YOUTHFUL EMPERORS.—The Emperor of China is in his 22nd year, the Emperor of Austria is 23, and the Sultan of Persia 20.

NUNNERIES IN SPAIN.—A Madrid Journal states that the number of nunneries in Spain is 803, and the number of nuns in them 20,613.

BURNING THE DEAD AT NEW ORLEANS.—A private dispatch from New Orleans, states that the authorities being unable to bury all the dead last week, one hundred and twenty-five dead bodies were burned.—*New York Herald*, August 20.

THE CHOLERA.—Since the appearance of the cholera at Copenhagen, 6,937 cases were reported up to the 14th of August, 3,756 of which were fatal. Reports from St. Petersburg represent the disease raging there as presenting symptoms peculiar to cholera, blended with those characteristic of yellow fever.

THE heat at New York and neighbouring cities, during the week ending August 13th, was so excessive, that the thermometer ranged from 90 to 102 degrees in the shade. In New York and Brooklyn, upwards of two hundred persons died during the week, from the effects of the heat. Fifty or sixty were prostrated, but were not dead at the week's close.

THE Russian Government has prepared for another campaign against the tribes of the Caucasus. The operations were to commence in the latter part of August. A flotilla is armed in the sea of Azof, to support the movements of the army.

SIXTY-FIVE accidents, 176 deaths, and 333 persons injured, are the totals of railway casualties owing to official mismanagement, in the United States, from January to August 12th, the present year.

MORE BURNING AT THE STAKE.—In the latter part of July, two negroes decoyed a Dr. Fisk, living near Carthage, Illinois, from his house, pretending that a Mr. Dale's (to whom one of the negroes belonged) child was sick, and they had been sent to fetch Dr. Fisk. He had gone but a little way when one of the negroes knocked him on the head, with an axe, and killed him. The negroes then went to the house, one of them knocked Mrs. Fisk down with his fist, and after brutally accomplishing their desires on her, killed her with the same axe that killed her husband, choked the child to death, set fire to the house in two places, and left. The citizens of the surrounding country took the negroes out of the hands of the officers, and burned them at the stake. July 30th.

PAPAL STATISTICS IN FRANCE.—Clergy, 42,000; monasteries, 565; hospitals, &c., under the clergy, 939; nunnery boarding schools, 1,012; colonies of Sisters of Charity, 3,379; establishments of Brothers of Doctrine, 761; clerical colleges, 203; missionary establishments, 48.

VACCINATION.—By the new Act, parents and guardians of children born after the 1st of August, 1853, are to have such children vaccinated within three or four months after birth, and the children are to be taken for the inspection of the medical officer, on the 8th day after the operation, to ascertain the result of the same. A certificate is to be given of successful vaccination. In case a child should not be in a fit state for vaccination, the medical officer is to deliver a certificate to that effect, to be in force two months. The registrar of births and deaths in every sub-district must, on or within seven days after the registration of the birth of any child not already vaccinated, give a written notice in a prescribed form, to the father or mother, or guardian, that the child is to be vaccinated, and when it can be done. If the child should not be taken to be vaccinated, or it should not, on the 8th day after vaccination, be taken for medical inspection, the person having charge of the child will be subject to a penalty not exceeding 20s.

MY HOME IS IN ZION.

My home is in Zion—away in the West!
Appointed by God as a refuge and rest,
As a "sure covert place" for His people to flee,
Secure from the plagues, which the nations will see.

My home is in Zion, where plenty and peace,
With the faith of the Saints, will most surely increase;
Where the cattle, the olive, the fig-tree, and vine,
Will yield for our comfort milk, honey, and wine.

My home is in Zion, where all can be free,
Where the Saints of Jehovah united can be,
Where liberty, equity, justice, and right,
O'ershadow the people by morning and night.

My home is in Zion, where deep we can dive
In the well springs of knowledge, till all shall arrive,
Through the Priesthood, whence light and intelligence flow,
To the highest attainable standard below.

My home is in Zion, where union is seen,
Where the Saints unmolested together convene,
To learn of the future, the present, and past,
And on the pure love of Jehovah repast!

My home is in Zion, where, safe 'neath His smile,
We'll care not for those who our conduct revile,
Who look on God's people, with aspect demure,
But break His commandments so holy and pure.

My home is in Zion, with those in the West
Who are ready and willing to stand any test,
Whenever brought forward their merit to try,
And who ready conform, with no wherefore or why.

Hy home is in Zion, where Brigham, our guide,
And his Counsellors, Heber and Willard, reside;
Where the High Council meet to dispense, for our weal,
The laws which Jehovah sees fit to reveal.

My home is in Zion! And no pen can paint
The bliss there awaiting each true-hearted Saint!
The blessings for all who those laws will receive,
No tongue can describe, and no heart can conceive.

My home is in Zion, where fulness of joy
The just shall experience, with naught of alloy!
For peace, love, and virtue, in Zion are found,
Creating a heaven of happiness round.

My home is in Zion, oh! let me depart,
To gather to Zion—desire of my heart!
Oh, gladly I'd rise up, and earnestly seek
My home in the West, with the pure and the meek.

My home is in Zion—there, there let me haste,
While scourges and judgments proud Bab'lon shall waste!
"To dwell with the Saints, 'mid the mountains secure,"
In the home of the faithful, the noble, and pure.

Warminster.

EMILY HILL.

ERRATUM.—In the "List of Monies Received" in *Star* No. 34, John Memmott is credited
"£10 0 0." Read £5 0 0. The total will be altered accordingly.

LIST OF MONIES RECEIVED FROM THE 25TH AUGUST TO THE 1ST SEPTEMBER, 1853.

James Walker	£50 0 0	Brought forward.....	£84 0 0
John Mc Donald.....	2 0 0	James Linforth.....	3 0 0
Henry McCreery	13 0 0	Willard Snow (Copenhagen)	5 10 9½
Henry Savage.....	5 0 0	Thomas Morgan	1 0 0
Samuel Johnson.....	2 0 0	William McGhie	3 10 0
George Simpson.....	2 0 0	Griffith Roberts	1 0 0
John B. Pears.....	5 0 0	Samuel Church	5 0 0
Simon Irwin	5 0 0		
Carried forward.....	£84 0 0		£103 0 9½

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 39.—Vol. XV. Saturday, September 24, 1853. Price One Penny.

SALVATION.

A DIALOGUE BETWEEN ELDER BROWNSON AND MR. WHITBY.

(*Concluded from page 613.*)

Elder B. After men have been baptized, they are required to have hands laid upon them, that they may receive the Gift of the Holy Ghost. Then, according to their faithfulness and diligence in keeping the commandments of God, the various manifestations of the Holy Ghost are poured out upon men—such as the gift of speaking in foreign tongues, of the interpretation of tongues, prophecy, dreams, visions, the gift of healing, and of working miracles, discernment of spirits, &c.

Mr. W. Do you believe in having these things now? Why one of the principal reasons that I have never joined any religious body is, that I could read in the Bible of these great and glorious gifts being enjoyed in ancient times, and I could not find any people who contended for these things now. I have expressed my thoughts on these subjects to Mr. Clarke, and his wife, and his brother, but they all declare that these blessings were only given for the establishment of Christianity, and that they, not being intended to continue upon the earth, are not now given, and, indeed, are not now needed. But I could never see the reason for this. I could see in the Bible no reason why men should not obtain these blessings now as anciently. In fact, I think the Bible decidedly encourages all men to seek after these things, for Paul says, "The manifestation of the Spirit is given to every man to profit withal." And we are well aware that salvation is just the

same thing now as anciently. Men have now the same weaknesses to overcome, the same temptations to resist, the same devil to oppose them, and the same end to obtain as in the days of the Apostles. And why should men now not have the same blessings from the hands of the Lord to assist them in obtaining salvation, as the primitive Christians had to assist them? It is certain that either God has changed, or men have degenerated and become unworthy of such distinguished blessings as the early Christians enjoyed. But I am pleased to find that you believe in obtaining these blessings, I shall be happy to listen further to your views of the matter. I am becoming much interested in your doctrines.

Elder B. I am aware that the popular cry is that the gifts and blessings of the Holy Ghost are "done away, and no longer needed." We know they are done away, because men do not seek them, and the ancient Saints sought them earnestly. Indeed it would be marvellous for the Lord to give these blessings to men when they do not care for them, and when they think them unnecessary. He is not so prodigal of the choice gifts of His Holy Spirit. He does not cast His pearls before swine. His Spirit does not always strive with men. When they do not wish to serve Him, He gives them up to the imagination of their own hearts, to walk in their own ways. This is the cause of all the divisions in the religious world. But where is the first Scripture that says,

or even hints, that the gifts and manifestations of the Holy Spirit were not intended for men until they become perfect? Not a single text of this description can be found between the lids of the Bible, but the whole tenor of the Book teaches to the contrary. Jesus Christ said that the signs or gifts should follow those who believed.—Mark xvi. 17. He also said that the Comforter—the Holy Ghost, should abide with his disciples for ever.—John xiv. 16. Jesus also said that his Father would give His Holy Spirit to all them that asked Him.—Luke xi. 13. Peter said that God gave the Holy Ghost to all that obeyed Him.—Acts v. 32. On the day of Pentecost, Peter declared that the promise of the Holy Ghost was for the people before him, for their children, for all that were afar off, even as many as the Lord should call.—Acts ii. 39. Paul continually exhorted all Saints to seek diligently after the gifts of the Spirit, for he would not have his brethren ignorant of them, but to covet earnestly the best gifts.—1 Cor. xii. xiii. xiv. Solomon said, “Where there is no vision the people perish.”—Prov. xxix. 18. Joel prophesied that the Spirit of the Lord should be poured out most abundantly in the last days, the sons and daughters should prophesy, the old men should dream dreams, and the young men should see visions, and even upon the servants and the handmaids should the Spirit be bestowed, indeed the promise is that it should be poured out upon all flesh.—Joel ii. 28, 29. That does not look like the gifts being done away and no longer needed. It is true, Peter said that the outpouring on the day of Pentecost was in fulfilment of Joel’s prophecy, but that occasion did not fully fulfil the terms of the prophecy, for very few received the Holy Spirit then, not all flesh. A more full and complete fulfilment yet awaits the prediction, and the time when will be discovered by reading the whole of the chapter—just about the second advent of the Redeemer.

Mr. W. But is it necessary to have hands laid upon one, in order to receive the Holy Ghost.

Elder B. Laying on of hands is the ordinance appointed of God for the imparting of the Holy Ghost.—Acts viii. 17—20., xix. 6. Heb. vi. 2.

Mr. W. Did not Cornelius receive it without the laying on of hands, and even before he was baptized?

Elder B. Cornelius was a Gentile. The Holy Ghost was poured out upon him and his household previous to baptism and the laying on of hands, to convince the Jews that the Gentiles were entitled to the blessings of the Gospel. Cornelius and his household were then baptized. Doubtless the gift of tongues was only imparted to them for the time being, as has been the case with persons in our day, before baptism and the laying on of hands. It is reasonable to believe that, after Cornelius and his household were baptized, Peter laid his hands upon them, as he did to other disciples. Such a course would be pursued by the Latter-day Saints now in similar cases.

Mr. W. But do the Latter-day Saints actually obtain these gifts?

Elder B. Yes, some have the gift of tongues, some of interpretation of tongues, others have dreams, visions, and revelations, whilst many have been miraculously healed by the power of God.

Mr. W. Well, really my bosom burns to hear of it. [*Looking at his watch.*] But I am sorry to say that my time has expired. I have some particular business to attend to just now. Would you wait and take dinner with us. I can spare a little more time after dinner.

Elder B. I am obliged to you, but I have several places to call at this morning, and it will be inconvenient for me to stay with you to-day. However I will call upon you this day week, and give you any further information you may wish.

Mr. W. Well, call when you can stay and have dinner. But I wish to ask you whether you admit persons into your Church immediately on application, or do you keep candidates a certain time on probation.

Elder B. In ancient times candidates were not required to submit to any probation, previous to entering the Church, at least I cannot read so in the Bible, neither do the Latter-day Saints require such a thing. We like men to come up boldly and say they repent of their sins, and wish to be baptized. When men do this, we do not presume to question their sincerity, unless we have very substantial reasons for doing so. We wish to encourage confidence between men, and we do not treat them as suspicious characters, until we have evidence for it. When a man turns from his sins, then is the time that he should be received with open arms by the Church,

the blessings of full fellowship should not be withheld, for he is but weak in the faith, and he needs all possible encouragement.

Mr. W. I have no fault to find with your sentiments on that head. I am sure it is very good of you to spend your time in enlightening the minds of the people, by your tracts and conversation. Of course you have a salary from your society to support you.

Elder B. I am not an hireling, sir. I do not preach for hire or divine for money. The hireling is not the true shepherd of the flock. An hireling is apt to look a little more to the fleece than to the flock.

Mr. W. But you cannot live on the air.

Elder B. When Jesus Christ sent his disciples to preach in ancient times, he told them to go without purse or scrip, and their heavenly Father would see that they were provided for. Jesus said that those persons who received his servants received him, and those who rejected them rejected him, and whosoever would give only a cup of cold water to one of the least of his disciples should not lose his reward.—Matt. x., Mark vi. ix., Luke ix. This is how I am sent out, this is how all the Elders of the Latter-day Saints are sent out to preach to the world.

Mr. W. That's noble, certainly.

Elder B. It proves the world, whether they will receive one in the name of the Lord; it proves the servants of God, whether they can put their confidence in Him; and it proves the Lord, whether He will support His servants and open the way for them.

Mr. W. I really wish you would stay for dinner.

Elder B. I would, with pleasure, if my duties allowed.

Mr. W. Well, I cannot let you go away empty. I beg you will accept of five shillings, to assist you in your laudable purpose.

Elder B. May the Lord bless you in your basket and in your store, and restore you an hundred fold.

Mr. W. I suppose you have many publications treating on your principles.

Elder B. Yes, I will give you a catalogue.

Mr. W. Thank you. I have much enjoyed your conversation. I am sure I am greatly indebted to you. But I must now say good day. You will not fail to call next week?

Elder B. I will not. Good day, sir.

JOHN JAQUES.

THE PLURALITY OF WORLDS,

BY JOHN DIXON, ESQ., F.R.A.S.

(From the Literary and Scientific Lecturer.)

No one who has viewed the vault of the stars in the stillness of night, can be insensible to the impression which the survey imparts. It separates man, in thought, from the spot upon which his foot is planted, and by its vastness and splendour affords the highest example of the sublime. It reminds him of his ephemeral character, and that the globe he tenants, instead of being "greatest in the kingdom of heaven," is in reality one of the smallest in the empire of Nature. Not only is such a view calculated to reveal the littleness of man, but also to give high and exalted ideas of the power of Him at whose fiat they were launched into space—whose breath enkindled their perpetual fires, and whose hand ever upholds and

directs them in their various courses through His universe.

The spacious firmament, in which a million of million of miles is as a grain of sand to the sun itself, is filled with a *countless number of stars*. On directing the eye to the celestial concave, the impression upon the mind is that of an incalculable number of stars being visible. This is, however, an *optical delusion*—the deception arising from their twinkling and disorderly position in the sky. On the most favourable night, an ordinary eye will not perceive more than a *thousand* in our firmament; and, including both hemispheres, *three thousand* will be the outside number which a keen and experienced gaze can reach. But with

the aid of a telescope, Herschel saw *fifty thousand* within an hour. Of the Milky Way, Ovid wrote, as the path leading to Olympus, "whose groundwork is of stars." Milton likewise speaks of that "broad and ample road, whose dust is gold, and pavement stars!" These poetical conceptions become verities through the aid of the telescope. This zone has been found to be composed of an innumerable host of stars; some faint conception of which may be formed from the fact that Herschel was led to the conclusion that in some parts of it no less than 50,000 were included within a zone of two degrees in breadth, which passed under his review in a single hour's observation, with a telescope of only 15' aperture. Yet this is but a specimen of countless combinations which are visible in other parts of the heavens, and as rich in stars as the zone itself! A second of a degree fifty billions of miles from the earth, may be proved to be equal to 242,400,000 miles; consequently, at one hundred billions of miles distance, it becomes equal to 484,800,000 miles, or upwards of 29,088,000,000 miles per minute: so that what appears as a minute of a degree, is in fact *sixty thousand millions of miles* in diameter! Hence, at the distance of four thousand billions of miles, all objects less than twenty-four millions of millions of miles in diameter, are invisible! Thus, while millions of stars may be seen with assisted vision, there are in the same extent of space millions more which the eye can never reach, owing to their great distances and comparative smallness. On this point Dr. Halley advances (*Phil. Trans.*, No. 364) his metaphysical paradox, viz.—that "the number of fixed stars must be more than any *finite* number, and some of them at more than *finite* distances from each other." "A thought," says, Addison, "far from being extravagant, when it is remembered that the universe is the work of *infinite* power, prompted by *infinite* goodness, and having an *infinite* space to exert itself in."

To measure the distance of these numerous orbs, is a task which has baffled the ablest men; and until our own day, the conclusion arrived at was only a negative one, namely—that the nearest fixed star must at least be removed from us a certain space, which requires the *billions* of our arithmetic to express. It has been shown that the enormous interval between us and Uranus, is but a narrow chasm

compared with the interval between this planet and the most contiguous of the stellar orbs! The usual method to ascertain the distance of a star, is to determine its annual parallax; but no such parallax, even to a single second, has been detected. Supposing, however, a parallax of one second to be perceptible—that, by the rules of trigonometry, would give a distance from us of more than *nineteen billions* of miles; but, as there is no such quantity detectable, there is no star lying within that range—they all lie beyond it! Professor Bessel, after repeated attempts, by means of his *Fraunhofer Heliometer*, in 1834, succeeded in determining the annual parallax of the star 61 *Cygni*, to be 0'.3136, or somewhat less than one-third of a second, which places it from the earth at the distance of 657,700 times the radius of the earth's orbit, or nearly 62½ billions of miles! To aid the imagination in forming some idea of this interval, it may be stated that a cannon ball discharged from this star, would not reach the earth in less time than fourteen millions of years; nor would the flash be visible till after a period of ten years, though travelling at the rate of twelve millions of miles per minute. One delicate thread of a spider's web, placed before the eye of a spectator at that star, would hide from his view the whole orbit of the earth; and a single hair of the head would conceal the entire solar system.

Yet what are these distances to those of the Nebulæ, from which, light, according to Sir W. Herschel, is 48,000 years in travelling to the earth. Since light travels at the rate of 6½ billions of miles per annum, in 48,000 years it will have traversed through a space of three hundred and four billions of miles—the actual distance of some of the Nebulæ from this globe. Hence the remark of Huygens is a sober speculation—that there may be worlds in the immensity of space which have been long created, yet whose light, owing to their distance, has not reached our globe, though still destined to come within the range of the eye.

"How distant some of the nocturnal suns!
So distant, says the sage, 'twere not absurd

To doubt if beams, 'set out at Nature's birth,

Are yet arrived at this so foreign world;
Though nothing half so rapid as their flight."

However marvellous the statement, it is strictly true, that when we gaze upon the stars, and note down their positions, we are witnessing and chronicling their appearance in bygone times, and not the present aspect of the phenomena. The ray that meets the eye from the *nearest* sidereal object, brings intelligence of the past; and that past includes *years*, in relation to the front ranks of the stellar array—and *ages*, with respect to the general body. When we reflect upon these facts, and remember that the faint nebulous clusters are far more remote from the distinct stars than the latter are from us; that the light which manifests their presence now, may have left its source when the Tudor, Norman, or Saxon race occupied the throne of England—then do we catch a glimpse of the immensity of space, and of the infinity of the Being who originated the great government of which it is the scene, and who conducts it with such nicety that “a sparrow falleth not to the ground” without His notice.

Respecting the *magnitude* of the stars, we have nothing to guide us, beyond their visibility, when so vastly remote. The simple fact of their being visible across the mighty expanse which exists between them and us, gives us high ideas of their dimensions. Calculations have been made from a comparison of their light with that of the sun. This orb has been shown to be five hundred times greater than all the planets in its own system put together, or equal to 130,000 globes the size of our own. Vast as this appears, the dimensions are insignificant when compared with those of *Sirius*, which possesses a brilliancy equal to that of 14 suns, a diameter 38 times larger, and a solidity of 19,579 trillions of miles, or 54,872 times that of the sun! Nor can we suppose the magnificent orb of *Sirius* to dwell alone in this respect; for it has been proved that there are few of the fixed stars which do not surpass both in magnitude and lustre our own bright orb of day. Who, with a knowledge of these astounding particulars, can refrain from exclaiming—“How wonderful are Thy works, O Lord! in wisdom hast Thou made them all!”

“What, then,” it may be inquired, “was the purpose for which these mighty orbs were created?” In general terms it may be answered, it is doubtless an end proportionate to their size and grandeur.

The skilful artist, in the construction of an orrery, does not employ wheels of one thousand yards in circumference to turn small balls round a circle of only two feet in diameter; nor in the manufacture of a time-piece, use five hundred springs, pinions, and wheels, when less than a dozen will suffice. And when it is remembered that “the Almighty stretched out the heavens by His understanding;” that “He has made nothing in vain;” there appears to be strong presumptive evidence that higher ends and more extensive designs were contemplated in their creation, than merely “to give light upon the earth,” or, as the Koran expresses it, “to be guides in the dark both by land and by sea.”

As our smaller sun has planets with their satellites circulating round him, it is only reasonable to infer that a much larger globe serves a similar purpose, and is the common centre of a numerous family, refreshed and beautified by the glorious beams that emanate from it. The inference holds good with every star, for that all are suns admits not of a moment's doubt; and we are justified in attributing to each its dependent Jupiters and Saturns. Thus we gain some insight into the economy of the universe, and gather rational ideas of its immeasurable amplitude—its multitude of worlds—its myriads of sentient beings. Sir John Herschel soberly answers the inquiry—“For what purpose are we to suppose such magnificent orbs scattered through the abyss of space? Surely not to illuminate *our* nights, which an additional moon of the thousandth part of the size of our own, would do better; nor to sparkle as a pageant void of meaning and reality, and bewilder us among vain conjectures. Useful, it is true, they are to man, as points of exact and permanent reference; but he must have studied astronomy to little purpose, who can suppose man to be the only object of his Creator's care, or who does not see, in the vast and wonderful apparatus around us, provision for other races of animated being. The planets derive their light from the sun; but that cannot be the case with the stars. These, doubtless, are themselves *suns*, and may perhaps, each in its sphere, be the presiding centre round which other planets may be circulating.”

Though none of these planets, owing to their distance, is visible to the earth,

yet certain phenomena have been observed which indicate their existence to a certainty. One of the variable stars, *Algol*, is found regularly to pass through a change of lustre, from the second to the fourth magnitude, in 2 days 21 hours, and afterwards resume its original brightness; another, *Beta Lyræ*, undergoes a change from the third to the fifth magnitude in 6 days 9 hours. A star in *Sobieski's Shield*, passes from the fifth to the seventh magnitude every 62 days: *Omicron Ceti*, from the second magnitude to 0, and then resumes its original lustre, in 331 days; 61 *Cygni*, from the sixth to the tenth magnitude, in 396 days; *Alpha Herculis*, from the third to the fourth magnitude, in 60 days; *Delta Cephei*, from the third to the fifth magnitude, in 5 days; and others, amounting altogether to upwards of fifty in number. These changes can only be satisfactorily ascribed to the intervention of opaque bodies of a large size, passing directly between our line of vision and the star, when revolving through that half of the orbit lying next to the earth.

In regarding the planetary worlds as the abodes of sentient life, and forms of existence kindred to those which occupy the earth, we are in advance of what is written, but not beyond what the sobrieties of reason will justify. It may be hard to imagine how life can be sustained under the apparent heat of Mercury; or amid the seeming cold, storms, and rapid atmospheric changes of Jupiter. But ignorant of facts, a parallel difficulty would be a stumbling-block to us, in relation to our own planet, when we consider the high temperature of its equatorial regions, and the intense cold of its polar circles. We meet with human life upon the sultry plains of Delhi, and on the ice-bound shores of Greenland; and where the citron, the myrtle, and the palm will not flourish, the mosses, the pines, and lichens grow. We cannot naturalise the elk in England, or rear the giraffe in Iceland; yet each animal, in localities to which it is adapted, is stately and vigorous. The analogy between the planets of the solar system, with respect to their physical constitutions, reasonably leads us to suspect other analogies. The fact that Mars, Mercury, Venus, Jupiter, and Saturn, are surrounded with atmospheres, strongly indicates their occupancy with some varieties of organised being. The important uses of

the atmosphere, in maintaining animal life, transmitting sound and light, and in advancing the arts which tend to civilize society—are universally admitted. Without such a gaseous envelope, bound inseparably around the earth—its partner in all its motions, yet a separate element—the ear would have no office to perform, the tongue would be speechless, and the service of the eye greatly abridged. The song of birds, the hymns of religion, the eloquence of senates, and the utterance of relative kindness, would all perish. The fiercest waves (could they exist) would dash in sullen silence upon the strand; and mankind would have no medium of inter-communication beyond that of sign or gesture. We may well believe, therefore, that our world has been furnished with this elastic and essential apparatus, in order to adapt it for the reception of animal existence and intelligent inhabitants; and the inference is just, that a similar arrangement distinguishing other planets, points to the same destination. It is a possible conception—but we should smile at the credulity of him who believes it real—that a fleet of ships, navigating the ocean, with sails unfurled, and pennons flying, did so *without* a cargo in the hold, a crew on board, or an object in view!

And if our planetary worlds be the theatre of life, why deny to the planets of other systems their numerous populations? Why conclude the earth—a lesser orb of perhaps a lesser system—to be the only theatre of life; and that the myriads of worlds which twinkle in the heavens, are unpeopled wastes, the abodes of unbroken stillness? Suppose the blast of death to have overswept the globe, leaving behind one extensive track of eternal solitude—would it not lose a thousand-fold of the loveliest displays of its Creator's wisdom and goodness? The moon might traverse the vault of heaven, and shed on earth her gentle rays; but she would show no peasant his homeward track, or brute creation whither to roam. The sun might rise in all his loveliness and grandeur, but not to illuminate the abodes of man, or vivify the earth's productions. The seasons might roll round in exact succession, but no vegetation would be found to meet the opening spring, or fruits to crown the waning autumn. The silence of an unbroken spell would rest on all. And if such a sight would afford a gloomy and

untrue idea of the character of the earth's Creator—what must be the impression could it be really supposed that the *universe* presented such a scene!

Could the fact of the boundless extent of the stellar universe be only realized—were it possible with the rapidity of a sun-beam to traverse the regions of the solar system—glance at the myriads of magnificent orbs which gild the Milky Way—pause on yon distant islet at the furthestmost boundary (to us) of the starry archipelago, and with a single glance survey the empire of creation in its height and depth, its length and breadth—then would the supposition that this vast amount of matter was unconnected with mind, appear morally impossible. It would throw a veil over the most glorious perfections of the Eternal, and virtually rob Him of His goodness and wisdom—since, throughout the mightiest and most extensive of His works, there remains no scope for the display of either. It would lead us to contemplate a Being who has brought into existence a magnificent assemblage of *means* without a corresponding *end* or *design*; and who has prepared glorious habitations, fitted for the enjoy-

ment of rational creatures, but has failed to people them.

But whilst the *denial* thus appears fraught with insurmountable obstacles and irreconcilable inconsistencies, the *admission* of the association of mind and matter in the stellar universe, is calculated to exhibit as prominently the Divine character, as the other to veil it. It is consistent with sober reason—sanctioned by Holy Writ and the concurrent testimony of ancient and modern astronomers—and involves no absurdities. And while, on the one hand, its contemplation affords lofty and exalted ideas of the power of Him who conceived the plan of this vast fabric—executed it by an act of will—and whose hand supports it every moment—on the other, it furnishes man with humble yet not debasing views of his *relative* insignificance, and that this world of his is but the veriest speck on the map of creation—an islet in the ocean—a mere *idola*—and not that grand Temple of the Universe which is ever illuminated by countless suns, and filled with innumerable legions of bright intelligences, the faint echo of whose ecstatic strains realises the fancied “music of the spheres.”

HISTORY OF JOSEPH SMITH.

(Continued from page 622.)

Thursday, 28th. Attended school at the usual hour.

In the evening, met the Quorum of High Priests in the west room of the upper loft of the Lord's house, and, in company with my Council of the Presidency, consecrated and anointed the Counsellors of the President of the High Priesthood, and having instructed them, and set the Quorum in order, I left them to perform the holy anointing, and went to the Quorum of Elders at the other end of the room. I assisted in anointing the Counsellors of the President of the Elders, and gave the instruction necessary for the occasion, and left the President and his Council to anoint the Elders while I should go to the adjoining room and attend to organizing and instructing of the Quorum of the Seventy.

I found the Twelve Apostles assembled with this Quorum, and I proceeded, with the Quorum of the Presidency, to instruct

them, and also the seven Presidents of the Seventy Elders, to call upon God with uplifted hands to seal the blessings which had been promised to them by the holy anointing. As I organized this Quorum, with the Presidency in this room, President Sylvester Smith saw a pillar of fire rest down and abide upon the heads of the Quorum, as we stood in the midst of the Twelve.

When the Twelve and the Seven were through with their sealing prayer, I called upon President S. Rigdon to seal them with uplifted hands; and when he had done this, and cried hosannah, that all the congregation should join him, and shout hosannah to God and the Lamb, and glory to God in the highest. It was done so, and Elder Roger Orton saw a mighty angel, riding upon a horse of fire, with a flaming sword in his hand, followed by five others, encircle the house, and protect the Saints, even the Lord's anointed, from the power

of Satan and a host of evil spirits, which were striving to disturb the Saints.

President William Smith, one of the Twelve, saw the heavens opened, and the Lord's host protecting the Lord's anointed.

President Zebedee Coltrin, one of the Seven, saw the Saviour extended before him, as upon the cross, and a little after, crowned, with glory upon his head, above the brightness of the sun.

After these things were over, and a glorious vision, which I saw, had passed, I instructed the seven Presidents to proceed and anoint the Seventy, and returned to the room of the High Priests and Elders, and attended to the sealing of what they had done, with uplifted hands.

The Lord had assisted my brother Carlos, the President of the High Priests, to go forward with the anointing of the High Priests, so that he had performed it to the acceptance of the Lord, notwithstanding he was very young and inexperienced in such duties; and I felt to praise God, with a loud hosannah, for His goodness to me and my father's family, and to all the children of men. Praise the Lord all ye His Saints, praise His holy name.

After these Quorums were dismissed, I retired to my home, filled with the Spirit, and my soul cried Hosanna to God and the Lamb, through the silent watches of the night; and while my eyes were closed in sleep, the visions of the Lord were sweet unto me, and His glory was round about me. Praise the Lord.

Friday, 29th. Attended school and read Hebrew. Received a line from the Presidency of the Elders' Quorum, they wishing to know whom they should receive, which I answered verbally.

Afternoon, I called in all my father's family and made a feast, and related my feelings towards them. My father pronounced Patriarchal blessings on the heads of Henry Gannet, Charles H. Smith, Marietta Carter, Angeline Carter, Joanna Carter, and Nancy Carter. This was a good time to me, and all the family rejoiced together. We continued the meeting till about eight o'clock in the evening, and related the goodness of God to us in opening our eyes to see the visions of heaven, and in sending His holy angels to minister unto us the word of life. We sang the praise of God in animated strains, and the power of love and union was felt and enjoyed.

Saturday, 30th. Attended school as

usual, and waited upon several visitors, and showed them the record of Abraham. Mr. Seixas, our Hebrew teacher, examined it with deep interest, and pronounced it to be original beyond all doubt. He is a man of excellent understanding, and has a knowledge of many languages which were spoken by the ancients, and he is an honourable man so far as I can judge yet.

At a Conference of the Presidency of the Church, it was resolved that no one be ordained to an office in the Church in Kirtland, without the voice of the several Quorums, when assembled for Church business.

Resolved—That Alva Beeman, President of the Elders, be directed to give to the Presidents of the Church a list of the names of the several Elders, comprising his Quorum, and all other Elders in Kirtland, not belonging to any Quorum now established.

Resolved—That Harvey Whitlock be restored to the Church, in full fellowship, on his being rebaptized, and after, be ordained to the High Priesthood.

OLIVER COWDERY, Clerk.

In the evening, went to the upper rooms of the Lord's house, and set the different Quorums in order. Instructed the Presidents of the Seventy concerning the order of their anointing, and requested them to proceed and anoint the Seventy. Having set all the Quorums in order, I returned to my house, being weary with continual anxiety and labour in putting all the authorities in order, and in striving to purify them for the solemn assembly, according to the commandment of the Lord.

Sunday, 31st. Attended divine service in the school house, organized the several Quorums of the authorities of the Church, appointed door keepers to keep order about the door because of the crowd, and to prevent the house from being excessively crowded. The High Council of Zion occupied the first part of the day in speaking as they were led, and relating experiences, trials, &c.

Afternoon. House came to order as usual, and President Sidney Rigdon delivered a short discourse, and we attended to the breaking of bread.

In the evening, my father attended to the blessing of three brethren, at President O. Cowdery's. Spent the evening at home.

Monday, February 1st, 1836. Attended school as usual, and in company with the other committee organized another

class of thirty, to receive Mr. Seixas' lectures on the Hebrew.

In the evening, attended to the organizing of the Quorums of High Priests, Elders, Seventy, and Bishops, in the upper rooms of the house of the Lord, and after blessing each Quorum in the name of the Lord, I returned home, had another interview with Mr. Seixas, our Hebrew teacher, and related to him some of the dealings of God to me, and gave him some of the evidence of the work of the latter days. He listened cordially and did not oppose.

Tuesday, 2nd. Attended school as usual, and various duties.

Went to the school house in the evening, and heard an animated discourse delivered by President Rigdon. He touched the outlines of our faith, showed the scattering and gathering of Israel, from the Scriptures, and the stick of Joseph in the hands of Ephraim, aside from that of Moses. It was an interesting meeting, the Spirit bore record that the Lord was well pleased.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 24, 1853.

HOME INTELLIGENCE—Staffordshire Conference.—Macclesfield, September 6th, Elder Joseph Westwood writes. Much out-door preaching had been done the past summer, which of course resulted in baptisms, the Priesthood were united and diligent, tract distributing was being extensively carried on, and active exertions were being made to clear off unsaleable Book stock.

Lands End Conference.—Devonport, Sept. 5th, Elder Joseph Hall writes. He had been delivering a course of lectures, which were well attended, the last lecture was delivered before a crowded audience. Little opposition was manifested during the course, but baptisms had taken place. Tract distributing was being vigorously carried on by the brethren and sisters.

FOREIGN INTELLIGENCE—Australia.—We learn, from a private source, that ten Elders from Great Salt Lake Valley arrived at Sydney, in the barque *Pacific*, the beginning of April, but on account of the small-pox having been on board, the vessel was placed in quarantine, and the Elders were not permitted to land until about the 15th of April. Elder Wandell and his company left four or five days before the Elders landed. Prospects were very good for an extensive work being done in the colonies, the demand for the printed word being very great.

DEPARTURE OF ELDER D. RICHARDSON.—Elder D. Richardson embarked in the *Arcadia*, for Halifax, N.S., June 25th, being on a mission to the British N.A. provinces. When out at sea, it was discovered that the vessel was not sea worthy. She sprung a leak, which kept the hands much at the pump. Finding that the leak gained much upon the efforts of the crew, and experiencing strong head winds, the captain determined to return to Liverpool. Accordingly he turned the vessel on the 24th of July, in north lat. 44 deg., and west long. 22 deg. Elder Richardson came on shore again August 7th. On the 6th of September, he embarked in the *Constantine*, for New York, to proceed from thence to his destination.

THE WONDERS OF THE HEAVENS.—The Saints will no doubt be gratified by reading the article on "Plurality of Worlds." Truly when we look abroad through the vast expanse of space, and gaze on the stupendous creations of the Gods, we are inspired to exclaim, "Lord, what is man, that thou art mindful of him!"

FIVE CASES OF MIRACULOUS HEALING.

(Extracts from Elder Benjamin Brown's "Testimonies for the Truth.")

When I had been in the Church about a year and a half, I was ordained an Elder, under the hands of Jared Carter. The next day, I, with my wife, went up to Kirtland, to visit the Saints living there. After a very happy time, during which the Book of Doctrine and Covenants was first presented to the Church, we started for home. While on the lakes I was attacked by one of the lake fevers prevalent there, and became very ill indeed. I was, however, taken home and put to bed. The same day, two Elders of the Church called in to see me, and, finding I was in such a condition, they laid their hands upon me. Whilst their hands were yet upon my head, I felt the disease remove from my body, commencing at the pit of my stomach, moving gradually upwards towards the hands of the Elders, and I was made perfectly whole. The same day, I was out at work milking my cows, and went round to invite my neighbours to hear the preaching in the evening. This was the first case of healing I had ever witnessed.

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Not long after receiving the office of Elder, I was called to lay hands on a sister named Crowell, in Chautauque county, New York, who was afflicted with a cancer. Her life was despaired of by herself and all her neighbours, when she sent to me, and I was told to come that night if I wished to see her alive! Not being able to go then, I prayed the Lord to give her a good night's rest. I visited her in the morning, and found that she had had a better night's rest than usual. I found her head, where the cancer had broken out, a dreadful sight, full of cancer worms, which were eating into the skull, three pieces of which had come out! I anointed her head with oil, and prayed the Lord on her behalf, and, being obliged, left immediately to attend to my hay. The next time I saw her was the following Sunday, when I met her at the meeting. She pulled off her cap, and showed me her head. It was entirely healed, and the flesh was as sound as ever. She said that within half an hour after my administering to her, she felt all the pain, which had previously been intense, and, to use her expression, "like a thousand gimlets boring into her brain,"

leave her entirely, and the wound healed up rapidly.

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One of the fourteen persons converted at Portland, was a young man, named Jesse W. Crosby, and, as he is well known to many in England, having since been President of one of the British Conferences, and as it may prove interesting to many of the Saints, I will relate something that particularly affected him, occurring in his history. He had been engaged with his brother, and brother-in-law, in felling trees in a wood, in an adjoining township. These three had felled some trees, and as they were standing very thick, one had, in falling, struck another, and broken off one of its limbs, which hung suspended by the other branches. It is a very common thing in forest country to see dry detached limbs hanging in this way for months, and sometimes years, without falling. This one was about ten or eleven feet long, and as thick as a man's thigh, and very high up the tree. Some of these trees grow from a hundred to a hundred and fifty feet high, and seventy feet above the ground before a single branch is found. Not apprehending danger, Jesse was working without his hat, just under this branch. Suddenly, a movement caused by the wind shook the tree, and the loose branch fell from a height of at least sixty feet, striking him on the crown of his head, crushing him to the earth. The violence of the blow broke in a portion of his skull, forming a hollow about as large as the palm of a man's hand. His neck and shoulders were also much injured. Altogether, a more deplorable object I never saw in my life. He was carried home by his friends, most of whom were members of the Church, and his father, who was not a member, procured a doctor, who pronounced Jesse's case desperate, unless, on removing the broken part of the skull, it should be found that the skin of the brain was still entire, when, by using a silver plate over the exposed portion, a chance might still exist of his life. The doctor proceeded to cut into Jesse's head for that purpose, but was stopped by his mother, who strongly objected to this experiment,

and sent for me to administer to him. I was then eight miles off, and at the time of my arrival he had not spoken, nor scarcely indicated any signs of life. Going into the room where he lay, I found it filled with the neighbours, who were mostly enemies of the Church. Sneers and jeers of "Here comes the Mormon, we'll soon see whether he can heal now," saluted my ears on all sides. From a sign which I had received while on my way, I knew Jesse would recover, and being minded, on account of the reason given in the previous remarks, that such characters should not be privileged to behold a manifestation of the power of God, I, like Peter of old, cleared the house of all but Jesse's relatives, and administered to him in the name of the Lord. Jesse then recovered sufficiently to speak, after which he fell into a peaceful sleep, and, before morning, was altogether better. In less than four days from the time of receiving this terrible accident, from which there seemed no human probability that he could recover, or, if he did, only to survive the loss of reason, he was again at work in the woods, hauling timber, the wound being entirely healed up. Since then, he, as an Elder of this Church, has been on missions to various parts of the world, including England, and has lately fulfilled a mission to Nova Scotia. The above case of healing occurred in the winter.

Another very remarkable case of prophecy and healing came under my observation the following spring. A revelation was given by the Spirit, in tongues, to the effect that one of our number would be poisoned by the enemies of the Church, and be brought nigh to death, but that if she was faithful and sent for the Elders of the Church, she should be restored. This warning was repeated twice at intervals of about a month. On the last occasion, in addition, it was stated that the person giving the interpretation would be the sufferer. This terrible idea so affected her, that she was completely overcome. After recovering, she proceeded home, and the weather being warm she drank of some sweetened water, which she had prepared in the morning, and had left in an exposed situation, for use. When she had done this the second time, she felt her mouth burn. She immediately declared she was poisoned, and commenced reaching violently until she became blind. Her husband, after procuring a person to stay with

her, left for one of the Elders, but as he had to go some six miles, before he returned with myself, she was, to all appearance dead, and had not been perceived to breathe for an hour. Upon arriving at the house, I asked the Lord to cause her to breathe, if she was to recover. Upon looking at her closely, I perceived that she gave two distinct gasps, such as are usually given when the breath is leaving the body. Had I not seen this, I should have concluded that she was dead, for the women who were watching with her said, directly we entered, that she was dead, and had been so an hour. I then administered to her in the name of Jesus, and prayed the Lord to preserve her life till my son-in-law returned with some oil which he had gone to procure. As soon as I had done this, she was able to speak sufficiently, in a whisper, to ask for some water, but, so great was her weakness, she fell over on her face when raised to receive the water. The oil arriving, we administered some to her internally, in the name of the Lord, when she arose without any assistance, saying, "I am healed! I am well! but I am blind!" I then anointed her eyes, telling her that she should see the light of the day. Her sight immediately returned, and the next day, she, with her husband, was on her way to Illinois. The cause of her going there so suddenly was that it had been given in tongues, directly after her recovery, that unless her husband departed at once from that place, both of them would be poisoned! With what had just occurred before their eyes, they needed no second warning this time. This was the same woman that was healed of the cancer, and she is now, I believe, in the valley of the Great Salt Lake.

* * * * *

My family, with myself, were also taken sick, and I lay so for two or three weeks. I was so far gone that I was quite senseless, and all thought that I was dying. Doubtless I should have died, but one day Joseph Smith was passing by my door, for I had managed to procure a house, and was called in, and, as I was afterwards informed, laid his hands upon me, and commanded me to rise and walk in the name of the Lord. The first thing I knew was that I found myself walking on the floor, perfectly well, and within ten minutes afterwards I was out of the house visiting my daughter, whom I had not seen for nearly a month. I felt so full of joy and

happiness, that I was greatly surprised that every one else was not as full of praise as myself. This was the second time that I had been healed instantly by the power of God, through His servants. This man, Joseph Smith, was the one that the world says was an impostor, and a false prophet, and either deny that he ever performed any miracle, or, if any are too well attested to

be denied, attribute them to the power of the imagination over the body. Was it the power of imagination over the body, that cured me, when I did not even hear Joseph's voice, or know that any operation on my behalf was going on, until I found myself well? The honest in heart will judge righteously.

THE PACIFIC RAILROAD AND THE INTEGRITY AND STABILITY OF THE UNION.

(From the London News.)

Our active American relatives are in a state of great eagerness about a new enterprise, in the execution of which all the civilized world will wish them well. They are not now sounding the trumpet and marshalling their forces for war against dwellers on their own continent, but promising the shriek of the steam-whistle, and proposing to open a highway of peace, in the form of a railroad which shall unite the commerce of the Eastern and Western worlds, which shall run from the Atlantic to the Pacific. It was remarked, with some curiosity, that while the Convention—held at Memphis a few weeks since—could agree on none of the immediate objects of their conference, they came to a decision on one point, before supposed collateral, to support with the whole strength of the South the project of a railway to the Pacific. And the North and the West show themselves now no less ready and eager. With the usual rapidity of their national purpose, they are bending their wills to people the deserts where the buffalo are browsing in innocent security, and to bridge the rivers which have hardly yet heard the mingling of human voices with their own roar. Land surveying, with its seven league boots, is bestriding the prairies, and making no more of the passage of the Rocky Mountains than if their precipices were a flight of garden steps, leading "to fresh fields and pastures new." The foot-prints of the geometrical giant mark the spots where stations are presently to arise, and signal-posts to lift their warning fingers, and platforms to be laid down, whence the doctrine and exhortation will day and night be practically given forth, to "go a-head." The Indian and the buffalo will

hide themselves afar off, and be equally at a loss to know what it all means. The prairie dog will burrow deeper, and the herds of wild horses will scamper more wildly with the wind, when the steam horse snorts and pants and shrieks after them from behind. The Mormons will appoint a day of fast and humiliation because they are not permitted to find the ends of the earth, any more than the Jews the end of their wandering. The whales will slink away from the Pacific shore, and on the opposite coast the Asiatics will come down to gaze and hearken, from the Russian in his furs to the Malay in his cotton scarf.

Will it be done? Can it be done? Why not? Ask the Americans. The only wonder to them is that it was not done long ago. The Englishman who once saw Pitt and Fox and the first number of the *Edinburgh Review*, says that he remembers the discovery of that American interior, and the noise that was made by the travels of Lewis and Clarke, who described such a region of wildness as it is preposterous to suppose can begin to support habitation and traffic for a century to come. The American is saying meantime that his nation is growing as lazy as any of the Old World peoples; that Lewis and Clarke had told us all about the interior of the continent so long ago as before his grandfather died. The whole thing should have been at work before this time, and he cannot imagine what the world is waiting for. The work will no doubt be begun. When and how it will be finished is a matter of more doubt, though it is probably only a question of time. The last Congress made an appropriation for the purpose of a tri-

ple survey of a western route; and now every Congress, great and small, from the halls of the Legislatures to the village tea-table, is vociferously discussing the project. That the thing is to be done is quite settled, and everybody insists that the success is no less decided. The mere settlement of the country along the route will pay for the road and "plant;" and the goods and passenger traffic will be all profit. All that is disposed of, with all the antecedents and consequences of increased production in the Southern States, increased manufactures in the North; more hogs killed by millions in Ohio; more grain grown in the West than Tamboff could ever boast; visitors from Kamtschatka, and Shanghae, and Batavia, to the Virginia Springs; the transit of the Aragos, and Herschels, and Faradays through the States, to the scientific meetings which will be held at Pekin, when the Chinese get their own again; toll taken from the world in passing this new bridge over the gulf of barbarism—these results are all clear and certain. It is quite another matter that engrosses all the serious argument of the case. In all soberness it is a serious question—a more serious one than is often offered to man's free choice. When we state what the question is, namely, which of the three proposed routes shall be preferred, the doubt is not about the difficulty of hill and dale, rock and swamp, nor even about the depth of the snows and the intensity of the heats. Serious as such matters are to the engineer, the merchant, and the emigrant, there are graver considerations for the statesman to weigh. In a word, there is a deep and spreading feeling among the Americans, that the completion of their Pacific railway will bring to the test the stability of their Union; and the apprehension is seen, by those who best know their country and their politics, not to be unreasonable. If the northernmost route is chosen, it will be sustained by the whole force of European immigration, which certainly would not be the case with the southern route, which would not suit either the physical or the moral constitution of the Germans, Dutch, Swedes, and British, who are continually passing to the west of the States. The delegates who met at Memphis were charged with the advocacy of a southern route, which would inter-

sect Texas and Mexico, and come out on the Gulf of California. The most prominent hope from the latter scheme is that the South will at last flourish like the North, and have what the planters call "fair play" for their "peculiar institution." The preponderance of the South in Congress has not availed to give her prosperity; and she now demands another chance in the first possession of the grandest railway in the world. It is interesting to all the world to know how far she is right. The world's opinion is in general, we believe, that railroads and their activity, and slavery with its anomalies, cannot co-exist. That is our opinion. We should apprehend that there might be some extension southwestwards of the institution of slavery, in the American form, from the activity which would be created along the line and at the end of it; but we have little doubt that slavery would cease in the existing American States which are seizing on this new method of making it answer; and its introduction further down the line would hardly, perhaps, be an aggravation of the present condition of those who would then be slaves; add to which, there would be a certainty of a speedy emancipation, from the same causes which would have wrought it higher up. We should heartily wish success to the South in her struggle for the road, if we did not believe that the same results to her would follow in the case of the road being anywhere, while the danger of the extension of the area of slavery is less in the case of a northern route. Either way—any way in which a railroad is concerned, with all its influx of intelligence and sympathies—the transmutation of slavery into a higher order of productive service is secure, as the South will find in her own case—will find, we trust, with a satisfaction she little anticipates. Meantime, the contest about the route is likely to be a very serious one; and, when that is settled, the working of the project will be attended with extreme anxiety, till it is seen whether the interests, and the views, and the temper of the North and South can be so reconciled as that time and art shall consolidate and not explode the Union, which can hardly be more dear to American citizens than it is interesting to all true citizens of the great empire of civilization.

THE potatoe rot prevails extensively in most parts of the United States.

THE NEW AMERICAN VERSION OF THE BIBLE.

The American Bible Union recently held a meeting at Saratoga Springs, the Rev. N. Fox, of Schenectady, President, when the Rev. C. R. Buckbee, of New York, moved the following resolution—

“That a view of the origin and history of the present movement in favour of revision, as now being prosecuted by the American Bible Union, offers ample evidence that the work is of divine origin, and that those who walk by faith in the God of the Bible, have abundant assurance of its final and complete success.”

The Rev. Mr. Drummond of Washington county, N.Y., seconded the resolution, and observed that he thought it was the work of God in which they were engaged. It was then put by the chair, and carried without objection.

Wm. H. Wyckoff, Esq., submitted the plan to be adopted by the evangelical denominations composing the American Bible Union for the revision of the English version of the New Testament, which requires that the work of each of the revisors must be subject to the critical examination of the rest, and of such other scholars as have expressed a willingness to assist; and after being again revised by

the authors, with the aid of their suggestions, be submitted to a Committee of Revisors, appointed by the Union, for final adjudication upon each word and phrase.

The following was read as a copy of the rules and instructions under which each revisor is to be required to act—

GENERAL RULES FOR THE DIRECTION OF TRANSLATORS AND REVISORS EMPLOYED BY THE AMERICAN BIBLE UNION.

1. The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.

2. Wherever there is a version in common use, it shall be made the basis of revision; and all unnecessary interference with the established phraseology shall be avoided, and only such alterations shall be made as the exact meaning of the inspired text and the existing state of the language may require.

3. Translations or revisions of the New Testament shall be made from the received Greek text, critically edited, with known errors corrected.

THE EAST INDIA MISSION.

ILLNESS OF ELDER H. FINDLAY—BAPTISMS—ORGANIZATION OF A BRANCH AT BOMBAY.

(Extract of a Letter from Elder H. Findlay.)

Bombay, July 20th, 1853.

Beloved President S. W. Richards—I must now give you a brief outline as to how it is with us in Bombay. Having returned from Poona, I had succeeded in obtaining a suitable meeting-room, a syllabus of lectures was published, and one delivered, when I fell a victim to the intensity of the sultry months, in a complication of diseases, as if my system had become a general wreck, fever predominating. These lectures created considerable interest, especially amongst the native community. By the assistance and blessing of the Lord, I was enabled to finish the course, the result of which was the conversion of two Hindoos. But oh! India's sons are mentally slaves, bound with superstition's strong cords, whilst they lack

in rectitude of character, (even when convinced of it,) to burst them asunder. But an intellectual revolution is apparent, and rapidly progressing in those just stepping into their fathers' shoes to claim a part with the public spirits of their age, and there is a greater spirit of free enquiry than there possibly could have been a very few years past, which give us to hope that native India will yet lay down her shackles, and produce her quota to swell the numbers of the redeemed of the Lord.

The seed sown amongst the 1st Bombay Fusileers last season at Poona, has been taking root and spreading. A wing of that Regiment being now in Bombay, since I have begun to rally again, we have procured another room adjacent to

their lines, and have had two meetings, and have baptized five persons, whilst others are on the way; hence the Bombay Branch, which was organized on Sunday last, now numbers twenty members, including two Elders and two priests. A few also have been added by baptism to the Poona Branch since my last.

Elders West and Dewey, of the Hindostan Mission, having been sent to Ceylon, and rejected by that people for the present, are in consequence on their way to our assistance here, so that we feel as if the *long-looked for* was almost within arm's length of us, an event which, we trust, will raise Bombay from her

obscurity, and give her a name with the other missions amongst the nations.

With love to self and those brethren with you, ever grateful for the participation in your prayers before the Lord, I remain your brother in the covenant of salvation,

H. FINDLAY.

P. S. I learn from President Jones that matters are rather stiff at Calcutta, he expected to have a discussion there, the news of which you may have received before this.

H. F.

VARIETIES.

DISCRETION has large and extended views, and, like a well-formed eye, commands a whole horizon.

WHEN the Rev. Jesse Lee, the father of Methodism in New England, was asked why there were no doctors of divinity in his denomination, he promptly replied, "Because our divinity is not sick."

A QUEER SERMON.—An old preacher once took for his text, "Adam, where art thou?" and divided his subject into three parts, 1st—All men are somewhere; 2d—Some men are where they ought not to be; and 3d—Unless they take care, they will soon find themselves where they would rather not be.—*Glasgow Chronicle*.

A DESPATCH from Washington city mentions the names of several gentlemen who have lately been appointed to office. Among them is John F. Kinney, as chief-justice of Utah. It is to be hoped that Mr. K. will be rather more acceptable to Governor Brigham Young than were the judicial officers sent out by President Fillmore.—*New York Herald*, Aug. 27.

TELEGRAPH FROM ENGLAND TO AMERICA.—A meeting was held on Thursday in the Lower Hall of the Athenæum. Among the gentlemen present, we noticed William M'Lean, jun. Esq., of Plantation; George Smith, Esq., of London Street; John Kincaid, Esq.; John M'Kinnell, Esq.; George Harvey, Esq., &c. Bailie John Mitchell occupied the chair. The object of the meeting was to hear a lecture, accompanied with illustrations, by J. B. Lindsay, Esq., of Dundee. This gentleman exhibited to the meeting a new mode of transmarine electric communication, with the aid of land wires, but without any line of submarine wire. A large trough of salt water was employed, across which he transmitted the electric current, without any metallic conductor, the water itself being the only medium of communication. The experiment was satisfactory to those in attendance; and Mr. Lindsay explained that he had obtained similar results over a breadth of 60 feet of water. From the experiments which he has made, Mr. Lindsay anticipates no difficulty in transmitting a message across the wide Atlantic! without any submerged telegraphic wire. Some calculation has been made in regard to the expense, and Mr. Lindsay computes, according to his present information, that the cost of the necessary battery and land wires, to establish a communication between this country and America, would not exceed £60,000. An interesting discussion ensued, from which it would appear, that further experiments in greater uninsulated breadths of water would require to be made, to determine with accuracy the loss of power by distribution, and consequently the size of batteries and amount of available electricity, as adapted for different breadths of ocean. Mr. Lindsay, however, stated his conviction that if one pair of plates of large dimensions were employed, the loss of power by distribution would be trifling, if any.—*Glasgow Saturday Post*, Aug. 20.

SOMETIME ago the American Methodists split on the subject of slavery. Division on the same question is now threatened among the Presbyterians.

ST. LOUIS, August 22nd. The steamer *Robert Campbell* has arrived here from Council Bluffs, bringing among her passengers twenty-four Mormon missionaries, en route for Europe. The public health of Utah is reported to be excellent. The Mormons bring with them a block of marble, donated by Utah for the Washington monument.—*Telegraphic Despatch to New York Tribune.*

ONE FALSE STEP WILL EVER LEAD TO MORE.

(Selected.)

If e'er you feel inclined to do,
Or say a thing that's wrong,
Oh, ponder well before you act—
Oh, ponder well and long;
Appeal unto your better part,
Scan well your conduct o'er,
Remember this—that one false step
Will ever lead to more.

Oh, never spread an ill report
To injure foe or friend;
We all have sins to answer for—
Grave faults without an end;

And evil speaking is a wrong,
Unholy at the core;
Remember this—that one false step
Will ever lead to more.

E'er seek some friendly thing to say,
Some kindly act to do;
Utter no word, perform no deed
You may hereafter rue.
On Sin's deep sea we may be wrecked,
Though in full sight of shore;
Remember this—that one false step
Will ever lead to more.

ADDRESSES.—John N. Jones, near the Abbey Tavern, Greenfield, Holywell, Flintshire, North Wales.

Thomas Ord, Mr. John Killpack's, Broad Street, Banbury, Oxon.

LIST OF MONIES RECEIVED FROM THE 1ST TO THE 8TH SEPTEMBER, 1853.

A. N. McFarlane	£2 17 0	Brought forward.....	£36 11 0
John Aird.....	5 0 0	James Linforth	4 0 0
Charles Peat	3 4 0	John Kessell.....	1 10 0
John Memmott	5 0 0	William Harris	4 10 0
Samuel Johnson	3 0 0	John Roberts	0 7 0
Henry Savage	5 0 0	Joseph Akers	2 0 1
James Frewin	4 0 0	Thomas Kempin	5 0 0
George Picton	5 10 0	Lewis Davies	1 5 0
H. E. Bowring.....	1 0 0	John B. Pears	5 0 0
Samuel Gentle	2 0 0		
Carried forward.....	£36 11 0		£60 3 1

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

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UTAH—ITS GOVERNOR, SOCIETY, AND INSTITUTIONS.

(*Extract of a Letter from the Hon. L. H. Read, Chief Justice of Utah.*)

(*From the Bath (U. S.) Advocate.*)

Great Salt Lake City, Tuesday, June 23, 1853.

W. C. Rhodes—Dear Sir—On Monday morning (6th) I waited on his Excellency, Governor Young, exhibited to him my commission, and was by him duly sworn and installed as Chief Justice of Utah. I was received by Governor Young with marked courtesy and respect. He has taken pains to make my residence here agreeable. The Governor, in manners and conversation, is a polished gentleman. Very neat and tasty in dress, easy and pleasant in conversation, and I think a man of decided talent, and strong intellectual qualities. In person, he very strongly resembles our deceased fellow citizen, W. W. McCay. I have heard him address the people once on the subject of Man's Free Agency. He is a very excellent speaker. His gesture uncommonly graceful, articulation distinct, and speech pleasant. His voice resembles very much Judge Hiram Gray, of Elmira. I was extremely edified by his address and manner. The Governor is a first rate business man. As Civil Governor of the Territory, and Superintendent of Indian Affairs, we would naturally suppose he had as much to do as one man could well attend to; but in addition to those employments he is also President of the Church—a station which is no sinecure by any means. His private business is extensive; he owns several grist and saw mills, is extensively engaged in farming operations, all which he superintends personally. I have made

up my mind that no man has been more grossly misrepresented than Governor Young, and that he is a man who will reciprocate kindness and good intentions as heartily and as freely as any one—but if abused, or crowded hard, I think he may be found exceedingly hard to handle.

Salt Lake City is a wonder. It is not quite six years since the first pioneers entered this valley. There was not then one civilized inhabitant within five hundred miles, nor the least vestige of civilization or improvement. The people had nothing in the world, except what they brought with them in their wagons, across the plains, from the States. The soil is naturally hard and dry, and very little is produced without irrigation. For the first year or two, the settlers suffered very severely from want of provisions and proper shelter. They subsisted mainly upon roots, and were sometimes compelled to eat horses and dogs. At present, however, the people raise an abundance of all kinds of vegetables, and a large surplus of wheat and coarse grain, some of the finest beef I ever saw. The city is laid out in squares, and the whole number of acres in the corporate limits is not less than two thousand; each lot contains about one acre. Any person of good character and industrious habits can have a lot for a very small sum, provided he will settle on it and build a house. Every lot in the city can be irrigated without much expense or trouble.

The city proper contains about 7,000 permanent inhabitants. I have noticed a large number of very well built and comfortable dwelling-houses, and some excellent, well cultivated gardens. The public buildings already completed are convenient, well constructed, and present a very creditable outside appearance. The city and country are well provided with ingenious mechanics of every branch of trade.

The people all appear to be doing well. They are very industrious and orderly, and I see no reason why they cannot enjoy themselves as well as their fellow-citizens in any other part of the Union. I have attended church twice. The mode of worship is very like that of other denominations. The sermons I heard, were well delivered, and creditable. The music excellent, being vocal and instrumental. The house of worship is very commodious, and the congregation usually numbers about one thousand.

The principal men are New-Yorkers and New-Englanders, but a majority of Western New-Yorkers. I have got acquainted with most of them, and find them all courteous, kind, and gentlemanly. We have here a few Steuben people. Governor Young and his brothers, Phineas, John, Joseph, and Lorenzo, formerly resided in Tyrone, near Captain Sebring's. Their father settled there about 1819, and owned a farm there for some time. Phineas is a printer, and formerly worked in Bath, for our esteemed fellow-citizen, David Rumsey, deceased. John Barnard, formerly of Jasper, is here and doing well. I have also become acquainted with an aged lady, a Mrs. Cory, sister of John R. Stephens, of Hornellsville, and daughter of Mr. Uriah Stephens, late of Carnisteco.

I find also a large number from right around Steuben, Yates, Alleghany, Ontario, Tompkins, Chemung, and Livingston. These are all New-Yorkers still, and make my residence much more pleasant than it otherwise would be. We get together occasionally, and talk about "the old country" and old friends.

Nearly the whole population of Salt Lake City and Utah Territory are Mormons. I doubt whether more than two hundred *outsiders* can be found. The state of society is different from anything we have been accustomed to. All matters, or nearly so, pertaining to religious and domestic affairs, are regulated by the Church, controversies of every kind are settled by the Ecclesiastical Councils.

The plurality system, as it is called here, (or polygamy in fact) prevails extensively; but those who suppose that licentiousness or looseness of manners or morals prevails to any extent, are very much mistaken. The women are exceedingly modest and circumspect in their deportment. I have had the pleasure of an introduction to a number who are very sensible and agreeable, and I think, compare fully with the well-bred ladies of the States. They are from New York and New England, (those I am speaking of,) and differ in nothing from their sisters in the Eastern States. From all I can see and learn, there is less licentiousness and vulgarity in this city and territory than any other place of equal population in the United States. The men are jealous of all interference in their domestic affairs, and seduction and adultery, if discovered, are apt to be punished by death of the offender. Some cases of this kind have happened here. Truly your friend,
LAZ. H. READ.

HISTORY OF JOSEPH SMITH.

(Continued from page 633.)

Wednesday, 3rd. Morning, attended our Hebrew lecture.

Afternoon, studied with Oliver Cowdery and Sylvester Smith. Received many visitors, and showed them the Records of Abraham. My father blessed three with a patriarchal blessing. President Alva Beeman handed in seventy of his Quorum, designed for another Seventy if God will.

Thursday, 4th. Attended school, and assisted in forming a class of twenty-two

members to read at three o'clock, P.M. The other twenty-three read at eleven o'clock. The first class recites at a quarter before ten, A.M., and the second a quarter before two, P.M. We have a great want of books, but are determined to do the best we can. May the Lord help us to obtain this language, that we may read the Scriptures in a language in which they were given.

Friday, 5th. Attended school, and assis-

ted the committee to make arrangements to supply the third and fourth classes with books; concluded to divide a Bible into several parts, for the benefit of said classes; continued my studies in the Hebrew; received several visitors, and attended various duties.

Saturday, 6th. Called the anointed together to receive the seal of all their blessings. The High Priests and Elders in the Council room as usual, the Seventy with the Twelve in the second room, and the Bishops in the third. I laboured with each of these Quorums for some time to bring them to the order which God had shown to me, which is as follows—the first part to be spent in solemn prayer before God, without any talking or confusion; and the conclusion with a sealing prayer by President Rigdon, when all the Quorums were to shout with one accord a solemn hosannah to God and the Lamb, with an Amen, Amen, and Amen; and then all take seats and lift up their hearts in silent prayer to God, and if any obtain a prophecy or vision, to rise and speak that all might be edified and rejoice together.

I had considerable trouble to get all the Quorums united in this order. I went from room to room repeatedly, and charged each separately, assuring them that it was according to the mind of God, yet, notwithstanding all my labour, while I was in the east room with the Bishops' Quorum I felt, by the Spirit, that something was wrong in the Quorum of Elders in the west room, and I immediately requested President O. Cowdery and Hyrum Smith, to go in and see what was the matter. The Quorum of Elders had not observed the order which I had given them, and were reminded of it by President Don Carlos Smith, and mildly requested to preserve order, and continue in prayer. Some of them replied that they had a teacher of their own, and did not wish to be troubled by others. This caused the Spirit of the Lord to withdraw; this interrupted the meeting, and this Quorum lost their blessing in a great measure.

The other Quorums were more careful, and the Quorum of the Seventy enjoys a great flow of the Holy Spirit. Many arose and spoke testifying that they were filled with the Holy Ghost, which was like fire in their bones, so that they could not hold their peace, but were constrained to cry

hosannah to God and the Lamb, and glory in the highest.

President William Smith, one of the Twelve, saw a vision of the Twelve, and seven in council together, in old England, and prophesied that a great work would be done by them in the old countries, and God was already beginning to work in the hearts of the people.

President Zebedee Coltrin, one of the Seven, saw a vision of the Lord's host. And others were filled with the Spirit, and spake with tongues and prophesied. This was a time of rejoicing long to be remembered. Praise the Lord.

Sunday, 7th. Attended meeting at the usual hour. The Quorums were seated according to their official standing in the Church. The Bishop of Zion and his Counsellors occupied the forenoon in confession and exhortation. The Bishop of Kirtland and his Counsellors occupied the stand in the afternoon. The discourses of these two Quorums were very interesting. A number of letters of commendation were presented and read, a vote was called, and all were received into the Church in Kirtland. Bread was broken and blessed, and while it was passing, President Rigdon commenced speaking from Acts ii., and continued about fifteen minutes. His reasoning was good. The wine was then blessed and passed, after which meeting dismissed.

At evening, met with the Presidency in the loft of the printing office, in company with the Presidency of the Seventy, to choose other Seventy also. Blessed one of the Zion brethren. Dismissed and retired.

Monday, 8th. Attended school at the usual hour.

In the afternoon, lectured in the upper room of the printing office, with some of the brethren. At evening, visited Mr. Seixas, in company with Presidents Rigdon and Cowdery. He conversed freely; is an interesting man. Elder Parrish, my scribe, received my journal again. His health is so much improved, that he thinks he will be able, with the blessing of God, to perform his duty.

Tuesday, 9th. Spent the day in studying the Hebrew language. Fine weather and sleighing. Evening at home.

Wednesday, 10th. At ten o'clock, met at the school room to read Hebrew.

Afternoon, read in the upper room of the printing office.

At four o'clock, called at the school room in the Temple to make some arrangements concerning the classes. On my return, I was informed that brother Hyrum Smith had cut himself. I immediately repaired to his house, and found him badly wounded in his left arm, he had fallen on his axe, which caused a wound about four or five inches in length. Doctor Williams sewed it up and dressed it, and I feel to thank God that it is no worse, and I ask my heavenly Father in the name of Jesus Christ to heal my brother Hyrum, and bless my father's family, one and all, with peace and plenty, and eternal life.

Thursday, 11th. Attended school, and read Hebrew with the morning class.

Spent the afternoon in reading, and exhibiting the Egyptian records to those who called to see me, and heaven's blessings have attended me.

Friday, 12th. Spent the day in reading Hebrew, and attending to the duties of my family, and the duties of the Church.

I met in company with the several Quorums, in the school room in the Temple, at evening, to take into consideration the subject of ordination. I made some remarks upon the subject of our meeting, which were as follows—that many are desiring to be ordained to the ministry, who are not called, consequently the Lord is displeased. Secondly, many already have been ordained, who ought not to hold official stations in the Church, because they dishonour themselves and the Church, and bring persecution swiftly upon us, in consequence of their zeal without knowledge. I requested the Quorums to take some measures to regulate the same. I proposed some resolutions, and remarked to the brethren, that the subject was now before them, and open for discussion.

The subject was discussed by Presidents S. Rigdon and O. Cowdery, and Elder Martin Harris, and others, and resolutions were drafted by my scribe, (who served as clerk on the occasion,) read, and rejected. It was then proposed that I should indite resolutions, which I did as follows—

1st. Resolved—That no one be ordained to any office in the Church in this Stake of Zion, at Kirtland, without the unanimous voice of the several bodies that constitute this Quorum, who are appointed to do Church business in the name of said Church, viz.,

The Presidency of the Church, and Counsel; the Twelve Apostles of the Lamb; the twelve High Counsellors of Kirtland; the twelve High Counsellors of Zion; the Bishop of Kirtland, and his Counsellors; the Bishop of Zion, and his Counsellors; the seven Presidents of the Seventies; until otherwise ordered by the said Quorums.

2nd. And further Resolved—That no one be ordained in the Branches of said Church abroad, unless they are recommended by the voice of the respective Branches of the Church to which they belong, to a general Conference appointed by the heads of the Church, and from that Conference receive their ordination. The foregoing resolutions were concurred in by the Presidents of the Seventies.

Saturday, 13th. Spent the day in reading Hebrew.

At noon I prepared a horse and sleigh for Professor Seixas to go to Hudson and see his family.

At one o'clock, P.M., the Council of the Twelve Apostles met in the house of the Lord, and after prayer, and consultation upon the nature and expediency of the preceding resolutions, offered in Council on the 12th instant, it was unanimously agreed to offer the following amendment to the second resolution, (perfectly acquiescing in the first) viz.: that none be ordained to any office in the Branches to which they belong; but to be recommended to a General Conference appointed by those, or under the direction of those, who are designated in the Book of Doctrine and Covenants, as having authority to ordain and set in order all the officers of the Church abroad, and from that Conference receive their ordination.

THOMAS B. MARSH, Chairman.

ORSON HYDE, } Clerks.

WM. E. McLELLIN, }

Sunday, 14th. Attended to the ordinance of Baptism before meeting.

At the usual hour attended meeting. The Presidents of the Seventy expressed their feelings on the occasion, and their faith in the Book of Mormon and the Revelations, also their entire confidence in all the Quorums that are organized in the Church of Latter-day Saints. A good time—the Spirit of God rested upon the congregation. Administered the Sacrament, and confirmed a number that had been baptized; and dismissed.

Monday, 15th. Attended school at the usual hours.

Spent the afternoon in reading Hebrew,

and in receiving and waiting on visitors. On this day we commenced translating the Hebrew language, under the instruction of Professor Seixas; and he acknowledged that we were the most forward of any class he ever instructed the same length of time.

Tuesday, 16th. Attended school at the usual hour. Resumed our translating, and made rapid progress. Many called to see the house of the Lord, and the Egyptian manuscripts, and to visit me. Extremely cold weather, and fine sleighing.

Wednesday, 17th. Attended the school, and read and translated with my class as usual. My soul delights in reading the word of the Lord in the original, and I am determined to pursue the study of the languages, until I shall become master of them, if I am permitted to live long enough. At any rate, so long as I do live, I am determined to make this my object; and with the blessing of God, I shall succeed to my satisfaction.

Elder Coe called to make some arrangements about the Egyptian mummies and records. He proposes to hire a room at John Johnson's Inn, and exhibit them there from day to day, at certain hours, that some benefit may be derived from them. I complied with his request, and only observed that they must be managed with prudence and care, especially the manuscripts.

The High Council of Kirtland met in the house of the Lord at six o'clock, P.M., to discuss the subject of ordination, as laid before the Council on the 12th instant; and also the proposed amendment of the Twelve Apostles, of the 13th. After discussing the resolutions drawn by President Smith, [it was] voted unanimously that they should remain entire, and the proposed amendment of the Twelve Apostles be rejected.

JOSEPH C. KINGSBURY, Clerk.

Thursday, 18th. Spent the day as usual in attending to my family concerns, receiving and waiting upon those who called for instructions, and attending to my studies.

The High Council of Zion met in the upper room of the printing office at seven o'clock, P.M., to discuss the subject of ordination, as laid before them in the Council of the 12th instant, and also the amendment of the Twelve Apostles. After discussing the resolutions drawn up by the President, [it was] voted unanimously that they should remain, and

that we perfectly acquiesce in said resolutions without any alteration or amendment.

ELIAS HIGBEE, Clerk.

Friday, 19th. Attended with the morning class, and translated. Professor Seixas handed me the names of a few whom he had selected from the first class, and requested us to meet together this afternoon, and lecture, which we did, in the upper room of the printing office. The names are as follows—Presidents Sidney Rigdon, Oliver Cowdery, William W. Phelps, Bishop E. Partridge, Elders William E. McLellan, Orson Hyde, Orson Pratt, Sylvester Smith, myself, and scribe. These, and Professor Seixas, to meet one hour earlier on the following morning.

I conversed with Mr. Seixas, on the subject of religion, at my house this afternoon. He listened with attention, and appeared interested with my remarks. And I believe the Lord is striving with him, by His Holy Spirit, and that he will eventually embrace the New and Everlasting Covenant, for he is a chosen vessel unto the Lord to do His people good; but I forbear, lest I get to prophesying upon his head.

This evening, President Rigdon and myself called at Mr. Seixas' lodgings, and conversed with him upon the subject of the school. Had a pleasant interview.

Saturday morning, the 20th. At home, attending to my domestic concerns.

At nine o'clock, attended the school, and translated with the morning class.

Spent the afternoon with my class in the printing office, and the evening at home.

Sunday, 21st. Spent the day at home in reading, meditation, and prayer. I reviewed my lesson in Hebrew. Some three or four persons were baptized, and the powers of darkness seem to be giving way on all sides. Many who have been enemies to the work of the Lord, are beginning to inquire into the faith of the Latter-day Saints, and are friendly.

Monday, 22nd. Translated Hebrew with the first class, in the morning. Returned home and made out my returns, to the county clerk, on eleven marriages which I had solemnized within three months—eight by license from the clerk of the court of common pleas in Geauga county, Ohio, and three by publishment. Sent them to Chardon by Elijah Fuller. I baptized John O. Waterman.

Spent the afternoon translating with my scribe, Elder W. Parrish, at his house.

At four o'clock, met Professor Seixas and the school committee at the printing office, to make some arrangements for the advancement of the several classes.

The Presidency of the Church met, and took into consideration the resolutions presented to the Twelve Apostles, (dated Feb. 12th,) the Presidents of the Seventies, the High Council of the Church for Zion and Kirtland. After due deliberation, it was unanimously agreed that the original resolutions be adopted without amendments.

OLIVER COWDERY, Clerk of Council.

The lower room of the Temple is now prepared for painting. Elder Brigham Young was obliged to leave the Hebrew class, and superintend the painting of lower room till finished.

This afternoon the sisters met to make the vail of the Temple. Father Smith presided over them, and gave them much good instruction. Closed by singing and prayer, which is customary at the commencement and close of all councils and meetings of the Church of Latter-day Saints, although not always mentioned in this record.

Tuesday, 23rd. Read and translated Hebrew.

This afternoon, the sisters met again at the Temple, to work on the vail.

Towards the close of the day, I met with the Presidency and many of the brethren in the house of the Lord, and made some remarks from the pulpit upon the rise and progress of the Church of Christ of Latter-day Saints, and pronounced a blessing upon the sisters, for their liberality in giving their services so cheerfully, to make the vail for the Lord's house! also upon the congregation; and dismissed.

Wednesday, 24. Attended to my studies as usual.

At evening, met the Quorums at the school room in the Temple, to take into consideration the propriety or impropriety of ordaining a large number of individuals who wish to be ordained to official stations in the Church. Each individual's name was presented, and the voice of the assembly called; and William Wightman, Charles Wightman, David Cluff, Truman Jackson, Reuben Barton, Daniel Miles, and Moses Daily, were received, and nineteen were rejected. Their ordina-

tions deferred until another time. Presidents Orson Hyde, Oliver Cowdery, and Sylvester Smith, were nominated and seconded to draft rules and regulations concerning licenses, and by vote of the assembly, passed unanimously.

Thomas Burdick chosen by nomination to officiate as clerk, to record licenses, and receive pay for his services accordingly. Also voted that the Twelve and Seventy see that the calls for preaching in the region round about Kirtland be attended to, and filled by judicious Elders of this Church.

Thursday, 25th. Attended to my studies as usual, and made some proficiency.

In the afternoon, I was called upon by Elder Rigdon to go and see his wife, who was very sick. I did so in company with my scribe. We prayed for her, and anointed her in the name of the Lord, and she began to recover from that very hour. Returned home and spent the evening.

Friday, 26th. Read Hebrew with the first class, in the morning.

Spent the afternoon in the printing office. Settled some misunderstanding between brother William Smith and Professor Seixas.

Saturday morning, 27th. Cold, and fine sleighing. I prepared my horse and sleigh for Mr. Seixas to ride to Hudson and visit his family, to return on Monday next. Attended with my class at the printing office, both in the forenoon and afternoon, and lectured, and translated Hebrew.

Sunday, 28th. This morning, two gentlemen, late from Scotland, called to see me, to make inquiry about the work of the Lord in these last days. They treated me with respect, and the interview was pleasing to me, and I presume interesting to them. They attended our meeting with me, and expressed a satisfaction at what they heard. They spoke of Irving, the oriental reformer, and his prophecies. After meeting, I returned home, and spent the after part of the day and evening in reading and translating the Hebrew.

Monday, 29th. Spent the day in studying as usual. A man called to see the house of the Lord, in company with another gentleman. On entering the door, they were politely invited, by the gentleman who had charge of the house, to take off their hats. One of them complied with the request unhesitatingly, while the other observed, that he would not take off his

hat, nor bow to "Jo Smith," but that he had made "Jo" bow to him at a certain time. He was immediately informed by Elder Morey, the keeper of the house, that his first business was to leave, for when a man imposed upon me, he was imposed upon himself. The man manifested much anger, but left the house. For this independence and resolution of Elder Morey, I respect him, and for the love he manifested towards me. And may Israel's God bless him, and give him an ascendancy over all his enemies.

This afternoon, Professor Seixas returned from Hudson, and brought a few more Bibles, and one grammar of his second edition. Weather warm, and sleighing failing fast.

Tuesday, March 1st, 1836. Attended school in the forenoon.

In the afternoon, at the printing office, and read and translated with my class until four o'clock. Returned home, and attended to my domestic concerns. We have yet fine sleighing, which is uncommon in this country, at this season of the year.

Wednesday, 2nd. Pursued my studies as usual.

At seven o'clock in the evening, the first class met, agreeable to the request of Mr. Seixas, at Elder Orson Hyde's, to spend one hour in translating. Returned at eight o'clock.

Thursday, 3rd. Attended to my studies in the Hebrew school. Some misunderstanding took place between Professor Seixas and some of the scholars, respecting the sale of Bibles. His feelings were much hurt, apparently. He made some remarks concerning it to each class. At noon he called on the school committee, with his feelings much depressed. We gave him all the satisfaction we could in righteousness, and his feelings were measurably allayed.

This evening the several Quorums met agreeable to adjournment, and were organized according to their official standing in the Church. I then arose, and made some remarks on the object of our meeting, as follows—

1st. To receive or reject certain resolutions that were drafted by a committee chosen for that purpose, at a preceding meeting, respecting licenses for Elders and other official members.

2nd. To sanction, by the united voice of the Quorums, certain resolutions respecting

ordaining members that have passed through each Quorum separately, without any alteration or amendment, excepting in the Quorum of the Twelve.

After singing and prayer, President Oliver Cowdery, chairman of the committee appointed on the 24th ultimo, to draft resolutions respecting licenses, arose and made report in behalf of the committee, which was read three times by the chairman. The third time he read the resolutions, he gave time and opportunity, after reading each article, for objections to be made, if any there were. No objections were raised, or alterations made, but an addition was made to the sixth article, extending the powers of chairman and clerk pro tem, to sign licenses, &c.

I then observed that these resolutions must needs pass through each Quorum separately, beginning at the Presidency, and consequently it must first be thrown into the hands of the President of the Deacons and his Council, as equal rights and privileges is my motto; and one man is as good as another, if he behaves as well; and that all men should be esteemed alike, without regard to distinctions of an official nature. The resolutions passed through the President of the Deacons and his Council by their unanimous voice.

It was then thrown before the Presidents of the several Quorums, and their Council, in the following order, and in the same manner as before: viz., the Teachers, Priests, Bishop of Kirtland, Bishop of Zion, Elders, High Priests, Seventy, High Council of Zion, High Council of Kirtland, the Twelve, and, lastly, into the hands of the Presidency of the Church, and *all the Quorums*, and received their unanimous sanction. The resolutions are as follows—

Whereas the records of the several Conferences, held by the Elders of the Church, and the ordination of many of the official members of the same, in many cases, have been imperfectly kept since its organization, to avoid ever after any inconvenience, difficulty, or injury, in consequence of such neglect, your committee recommend—

1st. That all licenses hereafter granted by these authorities assembled as a Quorum, or by general Conference held for the purpose of transacting the business of the Church, be recorded at full length by a clerk appointed for that purpose, in a book to be kept in this Branch of the Church, un-

til it shall be thought advisable, by the heads of the Church, to order other books and appoint other clerks, to record licenses as above; and that said recording clerk be required to indorse a certificate under his own hand and signature, on the back of said licenses, specifying the time when, and place where, such license was recorded, and also a reference to the letter and page of the book containing the same.

2nd. That this Quorum appoint two persons to sign licenses given as aforesaid, one as chairman, and the other as clerk of Conference; and that it shall be the duty of said persons appointed to sign licenses as clerk of Conference immediately hereafter, to deliver the same into the hands of the recording clerk.

3rd. That all general Conferences abroad, give each individual whom they ordain, a certificate, signed by the chairman and clerk of said Conference, stating the time and place of such Conference, and the office to which the individual has been ordained; and that when such certificate has been forwarded to the person hereafter authorized to sign licenses as clerk of Conference, such person shall, together with chairman of Conference, immediately sign a license; and said clerk of Conference shall, after the same has been recorded, forward it to the proper person.

4th. That all official members in good standing and fellowship in the various Branches of this Church, be requested to forward their present licenses, accompanied by a certificate of their virtuous and faithful walk before the Lord, signed by the chairman and clerk of a general Conference, or by the clerk of the Branch of the Church in which such official member resides, by the advice and direction of such Church, to the clerk of Conference, whose duty it shall be to fill a new license, as directed in the third article; and that all licenses, signed, record-

ed, and indorsed, as specified in the first article, shall be considered good, and valid to all intents and purposes, in the business and spiritual affairs of this Church, as a religious society, or before any court of record of this or any other country, wherein preachers of the Gospel are entitled to special privileges, answering in all respects as an original record, without the necessity of referring to any other document.

5th. That the recording clerk be required to publish quarterly, in a paper published by some member or members of this Church, a list of the names of the several persons for whom he has recorded licenses within the last quarter.

6th. That this Quorum appoint two persons to sign as chairman and clerk of Conference, pro tem, licenses for the standing chairman and clerk, who shall be appointed as named in the second article, and also to act in their absence, in signing other licenses, as specified in the foregoing article.

Presidents Joseph Smith, junior, was nominated as chairman, Frederick G. Williams, as clerk, and Sidney Rigdon as chairman pro tem, and Oliver Cowdery as clerk pro tem. Vote from the several Quorums called, in their order, and passed unanimously.

President Joseph Smith, junior, made some remarks upon the resolution offered to the Council on the 12th of February. Followed by President Thomas B. Marsh, who called a vote of his Quorum to ascertain whether they would repeal their amendment of the 13th of February. And nine of the Twelve voted in the affirmative, and three, viz., John F. Boynton, Lyman E. Johnson, and Orson Pratt, in the negative. And the original bill of the 12th of February was passed.

Dismissed by prayer, half-past nine o'clock.

OLIVER COWDERY, Clerk.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 1, 1853.

HOME INTELLIGENCE—*Sheffield Conference*.—Sheffield, September 9th, Elder W. Glover writes. The Priesthood were actively engaged on Sundays in preaching the word, and in holding camp meetings in the open fields. A general good feeling pervaded the Conference. The Saints were increasing in faith, and in the gifts and blessings of the Spirit—speaking in tongues and prophesying in their assemblies. The sick were being healed by the power of God.

Reading Conference.—Newbury, September 10th, Elder W. G. Mills writes. The Priesthood, generally, especially the Travelling Elders, were actively exerting them-

selves in preaching the Gospel, and in warning the people, who, however, seemed to evince a lamentable indifference to the truths laid before them.

Truly, in many places the people seem as though a spirit of deep sleep was upon them. They have eyes but see not, ears but hear not, hearts but do not understand. It seems to require all the energies of the Priesthood, backed up by the inspirations of the Holy Ghost, and the judgments of the Almighty, to waken up even a few to realize the true position of the world. What an amount of time, labour, and means has been expended in publishing the everlasting Gospel in this dispensation, and yet few have listened, fewer have come to any understanding, and fewer still have treasured up the word of life, and sought to aid the great restitution of Israel. But will Satan ever triumph over this creation? Will the restitution be prevented? Will the purposes of Jehovah fail? Will the prophecies come to naught? No. There is a God in the heavens, whose attention is now directed to the world on which we dwell. He has set His hand to work, and there is none to say unto Him, "What doest thou?" If the inhabitants of the earth neglect the great salvation which His servants are now offering, how great will be the condemnation! God will wake such dreamers up by still more terrible judgments than they have yet seen, or heard of, and by more marvellous manifestations of His power than history records. And if these displays restore not men to a proper state of mind, they will be removed from the earth to give place to those who fear the Lord and work righteousness. But the way of the Priesthood and the Saints is clear—to do their duty in warning the people, and leave the event in the hands of the Almighty, who, in His own due time, will assert and effectually establish His right to speak and to be obeyed, from the river to the ends of the earth. May that good time come speedily.

FOREIGN INTELLIGENCE—*Malta*.—August 19th, Elder Thomas Obray writes. The Saints were well, and rejoicing in the truth. It was intended to hold a Conference on the 12th of August.

THE SPIRITS.—The extracts from Judge Edmonds' statement concerning Spiritual Manifestations, will be perused with interest by our readers. This statement is the production of a cultivated mind, and shows how unauthorised spirits—spirits unconnected with the Priesthood, are interesting themselves in the affairs of men, and to what extent, in America, these spirits are gaining power over the intelligent, thinking, and educated portions of the community. The day of decision certainly approaches. The enemy is preparing the world for the contest. The Judge concludes that the manifestations are the operations of more than mortal intelligencies, and are not "at irreconcilable variance with revelation." He also states that he is publishing a book on the subject.

SALVATION.

A SECOND DIALOGUE BETWEEN ELDER BROWNSON AND MR. WHITBY.

Elder B. Good morning, sir. How do you do to-day?

Mr. W. O! good morning, sir. How do you do? I hope you are well. I am happy to see you. Come, walk in and sit down. I have been expecting you, and wishing you would come. I have many things of which to ask you to-day, if you will be kind enough to inform me concerning them. Since you were here last

week, my mind has been much exercised respecting your principles. What I heard from you then, has appeared to me as near the truth as anything I ever heard before. If I had any prejudice against the Latter-day Saints previous to my meeting with you, I think it is now well nigh gone. Still there are some things connected with your people, of which I wish to learn a little more. I had not opportunity last

week to name these things to you, as our time was short, and we seemed to occupy it so well with other conversation, that many questions which I wished to put to you, I really was obliged to postpone till a more favourable opportunity. But after dinner, I took my pipe, as I generally do, and sat in the corner, canvassing and weighing over what we had conversed upon, and other things which we had not. When I get my pipe, I reckon myself in my study, so I puzzled for full two hours over matters relating to your people. Finally, I thought I should have the privilege of seeing you again in a few days, when I could inquire of you more fully. Now you are here, for which I am glad. Would you first of all give me a brief description of the origin, progress, and present position of the Latter-day Saints, and of the organization and different officers of your Church?

Elder B. I will do so. About the year 1820, there was a great revival excitement among the religious societies in the town of Manchester, Ontario county, New York. This revival was kept up with spirit by a series of camp meetings, in which preachers and people of all denominations joined. A multitude of converts was the result. But as they began to attach themselves to this or that society, a scene of strife and confusion prevailed, which contrasted strangely with the professions and former demeanour of both priests and people. In this town lived a young man, then in his fifteenth year. His father's family clung to the Presbyterian faith, and four of them joined that body. This young man was deeply impressed during the above excitement. But the divisions and contentions of the religious societies puzzled him, and he reflected seriously upon their conduct, asking himself who, amidst all the strife, was right, and whom he must join. While in this anxious state, he one day opened his Bible, and read that golden counsel given by James—"If any of you lack wisdom, let him ask of God, that giveth unto all men liberally and upbraideth not, and it shall be given him."—i. 5. This precious passage came with great force to the mind of this young man. The teaching exactly suited his case. He was unlearned, he was ignorant, he lacked wisdom. The preachers all claimed to be right, though, at the same time, they differed, and strove with each other. It was therefore folly

to go to them to learn the truth. He wisely resolved to follow the advice of James, and "ask of God." Accordingly, this young man retired to a secluded spot, and kneeling down began to pray earnestly to the Almighty for guidance. The youth had scarcely done so, when he was suddenly seized by an invisible power, which rendered him speechless and helpless. Darkness seemed to hover around him. However, he exerted all his power to ask deliverance from the Lord, when a pillar of light, surpassing the brightness of the midday sun, appeared above the youth, and descended gradually till it fell upon him, and he felt released from his distressing bondage. When the light rested upon him, he saw two most glorious personages standing above him in the air. One spoke to him, pointing to the other, saying—"This is my beloved Son, hear him."

Mr. W. Then this young man actually saw and spoke to the Lord, and to his Son Jesus Christ!

Elder B. Yes. The young man asked the latter person, which of all the religious societies was right? In answer, the youth was informed that all were teaching incorrect doctrines, and that he must join none of the sects. To a certain extent this satisfied his mind. But on the evening of the 21st of September, 1823, he again prayed to the Lord for a manifestation from Him. While thus engaged, a light appeared in the room, which increased till it became brighter than noonday, when immediately a personage appeared at the bedside, standing in the air.

Mr. W. A second vision!

Elder B. Yes. The personage had on an exceedingly white robe. His person was very glorious, and his countenance like lightning. Around him shone a halo or light superior to that which filled the room. He said he was a messenger from God, and was named Nephi. He called the young man by name, and told him that God had a work for him to do, which should cause his name to be good and evil spoken of among all people, and that a book, written upon gold plates, and giving an account of the ancient inhabitants of America, was deposited in the earth, and with the book two stones in silver bows fastened to a breast-plate, which were called anciently the "Urim and Thummim," and by which God re-

vealed intelligence to His people. See Ex. xxviii. Lev. viii. 8. Deut. xxxiii. 8, 1 Sam. xxviii. 6, xxx. Ezra ii. 63.

Mr. W. I recollect reading of the priests using the Urim and Thummim among the children of Israel.

Elder B. Just so. On these plates was engraven the fulness of the everlasting Gospel, as Jesus Christ taught it to the ancient inhabitants of America. These sacred things were not to be shown to any person, except by commandment from the Lord. The place where they were deposited was shown to the young man's mind in this vision. After giving many more instructions, the messenger withdrew. While the young man lay musing on what he had seen and heard, the same messenger appeared again to him, repeating the former instructions, and adding others. A second time the messenger withdrew. Before morning he appeared a third time, and repeating what he had before communicated, added still further instructions, cautioning the youth to beware and not be led astray. Whilst in the field the next day, the same messenger again stood before him, commanding him to go and tell his vision and the commandments he had received to his father. The youth obeyed, and his father told him that he must do as he was told by the angel, as it was of God. The young man accordingly went to the place where the records were deposited in a stone box, covered over by another stone, the middle part of the top of which was just visible above the ground. He raised the stone, and beheld the plates, the Urim and Thummim, and the breast-plate. He made an attempt to take them out, but the messenger again appeared to him and forbade him, telling him the time had not yet come, but it would be four years longer. He was commanded to go to the place once a year, until the time appointed, and was informed that the messenger would meet him there. This commandment the youth obeyed, and received instruction and intelligence each time.

Mr. W. Though he was young, he certainly underwent a considerable course of experience before he was entrusted with the commission of the work.

Elder B. Truly so. The magnitude, importance, and sacred character of the work to which he was chosen, required the simplicity and obedience of youth, combined with the soberness and

wisdom of maturity. Had an old man been chosen, he might have been too much indoctrinated with the opinions of the age, to readily obey the instructions of the heavenly messenger. Had not the youth been qualified for his great work, by a course of instruction and preparation, he might have been liable, in the lightness and thoughtlessness and inexperience of youth, to trifle with the sacred things committed to his charge.

Mr. W. Very true.

Elder B. On the 22nd of September, 1827, the angel placed the plates, the Urim and Thummim, and the breast-plate, in the youth's hands, charging him with the responsibility of their safe keeping. The plates were near eight inches long by seven wide, and a little thinner than ordinary tin. Engravings of the Egyptian hieroglyphic species filled both sides of the plates. They were bound together by three rings, at one edge, and were altogether about six inches thick. A part of the plates were sealed. The youth immediately prepared for their translation, which was done by means of the Urim and Thummim, as the language in which the plates were engraved was peculiar to the ancient inhabitants of America, and unknown to the present generation. About this time, he suffered much persecution, chiefly from religious persons, who had heard of his having visions, &c. He was compelled to flee for safety from Manchester, New York, to Pennsylvania. He continued to translate the record until he had finished those plates which were unsealed. All the plates were then delivered up again to the angel. After the translation, the Lord, by a heavenly messenger, showed the plates to three witnesses—Oliver Cowdery, David Whitmer, and Martin Harris. The youth also showed the plates, by commandment, to eight other persons—Christian Whitmer, Jacob Whitmer, Peter Whitmer, jun., John Whitmer, Hiram Page, Joseph Smith, sen., Hyrum Smith, and Samuel H. Smith. The testimony of these eleven witnesses precedes the translation, which is entitled the Book of Mormon, the first edition of which was published in 1830.

Mr. W. I have heard much concerning this Book of Mormon, and have always understood it to be of an apocryphal or a fabulous nature. Your history of it is certainly strange, but, to be candid, I

cannot say that it is any more improbable than many things which are contained in the Bible. It is not right to hastily condemn any thing that may appear strange, for it is truly said that "truth is strange—stranger than fiction." Could you give me a short description of the contents of this far-famed book?

Elder B. I know that many rumours and false statements are actively circulated concerning that book. Its true history I have just related. The book contains accounts of two separate and distinct races of people. The first were called Jaredites, and they emigrated from the tower of Babel. Being a righteous people, their language was not confounded, and they were led by the Lord over the ocean to the continent of America, where, occupying the northern portion principally, they became a numerous, powerful, civilized, and refined nation, and had Prophets living among them. But they finally degenerated and became corrupt, so much so that, after inhabiting the land about fifteen or sixteen centuries, the Lord utterly destroyed them. The records of this people were engraved on twenty-four gold plates which were found by the second race who peopled this continent. This last race consisted of two colonies. The first were descendants of Joseph, and left Jerusalem in the first year of the reign of Zedekiah, about six hundred years before Christ, being directed by the Lord. They travelled by the borders of the Red Sea, then struck for the ocean, crossed the Pacific, and landed in South America. This colony, in the early part of their career, became divided into two parties. One party were termed Nephites, and were a righteous and enlightened people. The other were termed Lamanites, and became a wicked and ignorant people. The second colony were composed partly of the tribe of Judah. This people left Jerusalem in the eleventh year of the reign of Zedekiah, when the Jews were being carried captive to Babylon. These emigrants landed in North America, and soon after removed to the northern parts of South America, where, about four centuries after, they were discovered by the Nephites, in a partial state of civilization. These two peoples amalgamated, and became one great and enlightened people. Prophets existed among them. Jesus Christ himself visited them, after his resurrection, healed their sick,

called twelve Apostles, and established his Church in the land, in partial fulfilment of what he said to the Jews—"Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." John xiv. 16.

Mr. W. But he did not bring them, and make them of one fold with the Jews, having one shepherd. I have always understood that this passage related to the Gentiles.

Elder B. The Gentiles were not reckoned sheep then. Besides Jesus said, at another time, that he was "not sent but unto the lost sheep of the house of Israel." Matt. xv. 24. So he would not be likely to speak of ministering among the Gentiles. He went to the Nephites, and they heard his voice, and many followed after him. They will not be brought into one fold with the Jews, until all scattered Israel are gathered together, and "made one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." The union of the stick or record of Joseph—the Book of Mormon, with the stick or record of Judah—the Bible, will be instrumental in producing this grand and glorious effect. Ezek. xxxvii.

Mr. W. I certainly never saw so much apparent appropriateness and force in those prophecies before.

Elder B. Perhaps not. But to resume. The Nephites and Lamanites, after the visit of Jesus, ran well for a time. But they became corrupt, as years rolled on, and were often engaged in contention and bloodshed. Finally the Lamanites conquered and destroyed the Nephites, in the beginning of the fifth century after Christ. Their records were hid up in the earth by two of the last Nephite Prophets—Mormon and Moroni, in the hill where heaven directed the young man to go for the plates. The North American Indians are the descendants of the Lamanites, and what few of the Nephites mingled among them.

Mr. W. Well surely, that is a most interesting story. The record of half a world come to light! I must certainly read that book. How does it agree with the Bible doctrinally?

Elder B. Most admirably. Both books being written by inspiration of the

same Holy Spirit, they run of course in complete unison. The Book of Mormon does not coincide with modern apostate religions, which have the form but deny the power of godliness. That book, as may be expected, takes a bold and decided stand with the Bible, and fearlessly condemns all churches which are not backed up by the power and gifts and blessings of

the Holy Ghost as the Primitive Church was. On some vital points, which in the Bible appear ambiguous through mistranslation, interpolation, or perversion, the Book of Mormon speaks in the most plain and pointed language, so that none may misunderstand.

Mr. W. Indeed.

(To be concluded in our next.)

SPIRITUAL MANIFESTATIONS.

EXTRACTS FROM A STATEMENT BY JUDGE EDMONDS, OF NEW YORK.

(From the New York Herald, Aug. 7.)

It was in January, 1851, that my attention was first called to the subject of "Spiritual Intercourse." I was at the time withdrawn from general society; I was labouring under great depression of spirits. I was occupying all my leisure in reading on the subject of death, and man's existence afterward. I had, in the course of my life, read and heard from the pulpit so many contradictory and conflicting doctrines on the subject, that I hardly knew what to believe. I could not, if I would, believe what I did not understand; and was anxiously seeking to know, if after death we should again meet with those whom we had loved here, and under what circumstances. I was invited by a friend to witness the "Rochester Knockings." I complied, more to oblige her and to while away a tedious hour. I thought a good deal on what I witnessed, and I determined to investigate the matter, and find out what it was. If it was a deception, or a delusion, I thought that I could detect it. For about four months, I devoted at least two evenings in a week, and sometimes more, to witnessing the phenomenon in all its phases. I kept careful records of all I witnessed, and from time to time compared them with each other, to detect inconsistencies and contradictions. I read all I could lay my hands on on the subject, and especially all the professed "exposures of the humbug." I went from place to place, seeing different mediums, meeting with different parties of persons, often with persons whom I had never seen before, and sometimes where I was myself entirely unknown—sometimes in the dark, and sometimes in the light—often with inveterate unbelievers, and more frequently with zealous

believers. In fine, I availed myself of every opportunity that was afforded, thoroughly to sift the matter to the bottom. I was all this time an unbeliever, and tried the patience of believers sorely by my scepticism, my captiousness, and my obdurate refusal to yield my belief. I saw around me some who yielded a ready faith on one or two sittings only; others again, under the same circumstances, avowing a determined unbelief; and some who refused to witness it at all, and yet were confirmed unbelievers. I could not imitate either of these parties, and refused to yield unless upon most irrefragable testimony. At length the evidence came, and in such force that no sane man could withhold his faith.

Thus far, the question I was investigating was, whether what I saw was produced by mere mortal means, or by some invisible, unknown agency; in other words, whether it was a deception, an imposition, or, what it professed to be—the product of some unknown, unseen cause. To detail what I witnessed, would far exceed the limits of this communication, for my records of it for those four months alone fill, at least, one hundred and thirty closely written pages. I will, however, mention a few things, which will give a general idea of that which characterized interviews, now numbering several hundred. Most of them have occurred in the presence of others besides myself. I have preserved their names in my records, but do not give them to the world, because I do not desire to subject them to the obloquy which seems, most strangely, to be visited upon all who look into the matter with any other feeling than a resolute and obstinate incredulity, whatever the evi-

dence. But these considerations grow out of this fact—1st, that I have thus very many witnesses, whom I can invoke to establish the truth of my statements; and 2nd, that if I have been deluded, and have not seen and heard what I think I have, my delusion has been shared by many as shrewd, as intelligent, as honest, and as enlightened people, as are to be found anywhere among us.

My attention was first drawn to the intercourse by the rappings, then the most common, but now the most inconsiderable, mode of communing. Of course I was on the look out for deception, and at first relied upon my senses, and the conclusions which my reasons might draw from their evidence. But I was at a loss to tell how the mediums could cause what I witnessed under these circumstances—the mediums walking the length of a suite of parlours, forty or fifty feet, and the rappings being distinctly heard five or six feet behind them, the whole distance, backward and forward several times; being heard near the top of a mahogany door, above where the medium could reach, and as if struck hard with a fist; being heard on the bottom of a car when travelling on a railroad, and on the floor and the table, when seated at lunch, at an eating-house, by the side of the road; being heard at different parts of the room, sometimes several feet distant from the medium, and where she could not reach—sometimes on the table, and, immediately after, on the floor, and then at different parts of the table, in rapid succession, enabling us to feel the vibration, as well as hear the sounds; sometimes, when the hands and feet of the medium were both firmly and carefully held by some one of the party, and sometimes on a table when no one touched it.

After depending upon my senses, as to these various phases of the phenomenon, I invoked the aid of science, and with the assistance of an accomplished electrician and his machinery, and eight or ten intelligent, educated, shrewd persons, examined the matter. We pursued our inquiries many days, and established to our satisfaction two things—First, that the sounds were not produced by the agency of any person present or near us; and, second, that they were not forthcoming at our will and pleasure.

In the meantime, another feature attracted my attention, and that was “phy-

sical manifestations,” as they are termed. Thus, I have known a pine table with four legs, lifted bodily up from the floor, in the centre of a circle of six or eight persons, turned upside down, and laid upon its top at our feet, then lifted up over our heads, and put leaning against the back of the sofa on which we sat. I have known that same table to be tilted up on two legs, its top at an angle with the floor of forty-five degrees, when it neither fell over of itself, nor could any person present put it back on its four legs. I have seen a mahogany table, having only a centre leg, and with a lamp burning upon it, lifted from the floor at least a foot, in spite of the efforts of those present, and shaken backward and forward as one would shake a goblet in his hand, and the lamp retain its place, though its glass pendants rang again. I have seen the same table tipped up with the lamp upon it, so far that the lamp must have fallen off unless retained there by something else than its own gravity, yet it fell not, moved not. I have known a dinner bell taken from a high shelf in a closet, rung over the heads of four or five persons in that closet, then rung around the room over the heads of twelve or fifteen persons in the back parlour, and then borne through the folding doors to the farther end of the front parlour, and there dropped on the floor. I have frequently known persons pulled about with a force which it was impossible for them to resist, and, once, when all my own strength was added in vain to that of the one thus affected. I have known a mahogany chair thrown on its side and moved swiftly back and forth on the floor, no one touching it, through a room where there were at least a dozen people sitting, yet no one was touched, and it was repeatedly stopped within a few inches of me, when it was coming with a violence which, if not arrested, must have broken my legs.

This is not a tithe—nay! not a hundredth part of what I have witnessed of the same character, but it is enough to show the general nature of what was before me.

At the same time, I have heard from others, whose testimony would be credited in any human transaction, and which I could not permit myself to disregard, accounts of still more extraordinary transactions, for I have been by no means as much favoured in this respect as some.

* * * * *

But now may I not ask if I overrate the importance of the subject of my inquiries? Scarcely more than four years have elapsed since the "Rochester Knockings" were first known among us. Then mediums could be counted by units, but now by thousands; then believers could be numbered by hundreds, now by tens of thousands. It is believed by the best informed that the whole number in the United States must be several hundred thousands, and that in this city and its vicinity there must be from twenty-five to thirty thousand. There are ten or twelve newspapers and periodicals devoted to the cause, and the Spiritual Library embraces more than one hundred different publications, some of which have

already attained a circulation of more than ten thousand copies. Besides the undistinguished multitude, there are many men of high standing and talent ranked among them—doctors, lawyers, and clergymen in great numbers, a Protestant bishop, the learned and reverend president of a college, judges of our higher courts, members of Congress, foreign ambassadors, and ex-members of the United States Senate.

That which has thus spread with such marvellous celerity, in spite of the ridicule which has deterred so many from an open avowal, that which has attracted the attention of so many of the best minds among us, cannot be unworthy of my investigation, or that of persons far wiser and more reliable than I am.

VARIETIES.

AN earthquake in Greece, on the 18th of August, destroyed the town of Thebes, and injured many others so much as to render them uninhabitable.

COLONEL FREMONT left Washington, August 23rd, to commence his exploration between the Mississippi and the Pacific, and especially in the Rocky Mountains and Sierra Nevada. He intends to go over the route which he proposed in 1848-1849, when he was stopped by the snows.

CHAUTAUQUE county, in the western part of the state of New York, is very much devastated by grasshoppers. They have devoured the pastures and meadows, so that no green thing remains. The oats have been destroyed by them, and the beans and turnips. They have lately attacked the corn, so that not a third of a crop can be expected. The same ravages have taken place in northern New York.—*New York Herald*, Aug. 30.

THE VAST INCREASE OF TRADE.—The value of our exports in 1852, reached the unexampled amount of £78,000,000; in 1842 they were only £47,000,000; and in 1832 they were 36,000,000. In the twenty years, therefore, they have more than doubled. In the first six months of the present year, our exports are nearly £10,000,000 in advance of 1852, and it is therefore a very moderate calculation to assume that the exports for 1853 will reach at least the remarkable amount of £93,000,000. Our imports have also been large.—*News of the World*, Aug. 11.

OUTLAWRY OF SEDUCERS.—Said a Russian noble, in vindication of his countrymen from the charge of abject servility to despotism—"The dagger is the Constitution of Russia." When an Emperor becomes an intolerable tyrant, he is killed in his own palace or anywhere that he may be found. So it is in Turkey, though there the Prime Minister is usually the sacrifice to public sentiment, while the Sultan saves his neck, but is forced to change in policy. So China is now undergoing what is equivalent to one of our Presidential Elections, though a rather more expensive and arduous struggle. All evils imply some sort of counteraction or remedy, since Human Nature does not submit to the Intolerable. In like manner, our laws generally denounce no penalty, or one very inadequate, for the flagrant crime of Seduction; so an unwritten law is making or has made itself. It is virtually settled, by a score of verdicts, running through the last twenty years, that a seducer may be killed with impunity by his victim, or even by her brother or husband. He is a wild beast, whom any one whom he has specially injured, may shoot or stab with impunity. We do not here approve or condemn this chapter of Lynch law—we simply state the fact of its existence.—*New York Tribune*, June 21.

A RUSSIAN SQUADRON IN CHINA.—The *Presse* announces the arrival of a Russian squadron at Hong Kong, where it created a great sensation. It will visit the northern ports of Japan, which maintain commercial relations with the Russian possessions in America.—*News of the World*, Sept. 4.

THE POPE'S PRESENT TO THE ROYAL BRIDEGROOM.—We read in the *Journal de Bruxelles*—"His Holiness Pope Pius IX. has just sent to the Duke de Brabant a fragment of the wood of the manger which formed the cradle of our Saviour. In the private audience which Mgr. Gonella obtained, in order to present this precious relic, his Royal Highness was much affected at the present made to him by the Pope."—*News of the World*, Sept. 4.

STANZAS.

INSCRIBED TO THE PRESIDENTS AND TRAVELLING ELDERS OF FOREIGN MISSIONS.

Ye chosen ones of Israel's God,
Who bear his word afar,
Ye beacon lights, who point the road
To Him, our guiding star—
Your glorious message onward bear
"To earth's remotest bound,"
Till every fallen race shall hear,
And hail the Gospel sound.

The messengers of One above,
No earth-born titles claim;
Their watchword is—Redeeming Love!
Their boast—a Saviour's name!

London.

With minds to plan, and hearts to dare,
Their onward course they bend,
And faithfully the words declare,
Of Him—the sinner's Friend.

"Faithful and True!" and who may need
To seek a higher fame?
Ye could not win a nobler meed
Than your *immortal* name!
Followers of our Eternal King,
Well worthy of your trust!
Your praise shall Saints and angels sing,
When earthly kings are dust!

I. E. R.

ADDRESS.—O. M. Deuel, Mr. William Reed's, Butcher, Rounds, near Thrapstone, Northamptonshire.

ERRATUM.—The extract from the *Family Herald*, published in *Star*, No. 38, states that "Ecce Homo" was liberated without bail. The *Herald* now corrects this statement, and says that he is out on bail for £200.

LIST OF MONIES RECEIVED FROM THE 8TH TO THE 15TH SEPTEMBER, 1853.

Robert Kirkwood.....	£10	0	0	Brought forward.....	£70	0	0
Thomas C. Armstrong...	30	0	0	George Simpson.....	5	0	0
John Hole	10	0	0	John Memmott	10	0	0
John B. Pears (per H. J. Jarvis.).....	10	0	0	Henry McCreery	20	0	0
William Harris	5	0	0	Henry Savage.....	5	0	0
Richard Morris	5	0	0				
Carried forward.....	£70	0	0		£110	0	0

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The Latter-day Saints

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

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Saturday, October 8, 1853.

Price One Penny.

SALVATION.

A SECOND DIALOGUE BETWEEN ELDER BROWNSON AND MR. WHITEY.

(Concluded from page 653.)

Elder B. I will now resume my narrative. On the 15th of May, 1829, the young man and a friend—Oliver Cowdery, being convinced of the necessity and the proper mode of baptism, went into the woods to pray on the subject. While praying, a heavenly messenger—John the Baptist, descended in a cloud of light, laid his hands upon their heads, and ordained them, saying—"Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." The messenger said that the Aaronic Priesthood had not power to lay on hands for the Gift of the Holy Ghost, but that that power should afterwards be given, and he commanded these two persons to baptize each other, and then re-ordain each other, which they straightway did, and the Spirit of God came upon them, and they prophesied. They afterwards received the Melchisedec Priesthood, which has power to lay on hands for the Gift of the Holy Ghost, and to administer in spiritual blessings.

Mr. W. Why did they re-ordain each other? Was not the ordination of the angel sufficient?

Elder B. There was no one on earth

who had authority to baptize these two persons, therefore the angel conferred it upon them, that they might be qualified to baptize each other. They were required to re-ordain each other after baptism, doubtless for the same reason that Jesus was baptized—that they might fulfil the law of God in its proper order, as far as possible, and thus become patterns for those who might believe on their words.

Mr. W. Very likely.

Elder B. When the Book of Mormon was published, some who read it became convinced of its truth, and were baptized. On the 6th of April, 1830, a Church, consisting of six members, was organized at Fayette, Seneca county, New York. That Church was the Church of Jesus Christ of Latter-day Saints. The youth who was the instrument in bringing forth the book, and in organizing the Church, was Joseph Smith. The Church increased rapidly in numbers, and in the gifts of the Spirit. In the fall of the year, several Elders went to the state of Ohio, preaching, and baptized hundreds, and also introduced the Gospel into all the states west of New York. In 1831, a settlement was formed in Lake county, Ohio, and another in Jackson county, Missouri. The Saints in Ohio built a Temple to the Lord, at Kirtland, at the completion of which, in 1836, the power and glory of God were manifested in a remarkable degree. In consequence of continued per-

secution the Ohio settlement was abandoned in the year 1838. The Saints in Missouri laid the foundation stone for a Temple, at Independence, Jackson county, on the 3rd of August, 1831. This Temple is not yet built. The Saints were driven by mob violence from Jackson county to Clay county, in 1833. Soon after, they were driven from Clay county to Caldwell and other counties. In the winter of 1838-9, the Saints were expelled, at the bayonet's point, from the state of Missouri. In these awful persecutions and drivings, neither age, sex, nor condition was spared from the most revolting brutality, such was the relentless cruelty of the enemies of the Saints. In 1839, they began to gather on the east bank of the Mississippi, in the state of Illinois, and commenced to build up the city of Nauvoo, and soon afterwards a noble Temple. The Temple was finished and dedicated in 1846. In 1837, Elders were sent on a mission to Britain, where they succeeded in baptizing multitudes. In 1843, Elders were sent to the Society Isles, where numerous converts were made. On the 27th of June, the same year, the Prophet Joseph Smith, and his brother Hyrum, the Patriarch, were cruelly murdered by a mob, armed and disguised, in Carthage jail, twelve miles from Nauvoo, where these two men of God were thrown, for pretended crimes, and held for trial under the government pledge of personal safety. During his lifetime, Joseph Smith was embroiled in nearly fifty law-suits, yet was never legally convicted of any offence to the law of the land. In 1846, the Saints, again assailed by persecution, were compelled to quit Nauvoo. Fifteen thousand to twenty thousand people were obliged to vacate their dearly bought homes, travel across the vast prairies, and seek a home among the wild fastnesses of the Rocky Mountains. While in this condition, the government of the United States required the Saints to furnish a battalion of able-bodied men to aid in the Mexican war. This unjust requisition was complied with, and five hundred men were immediately enrolled, and sent to California, leaving their wives and families destitute in an Indian country. In July, 1847, a pioneer company of the Saints entered the Valley of the Great Salt Lake. Setting aside the incidental privations of a new settlement, especially under these circumstances, that and the

surrounding vallies have ever since been the peaceable and prosperous home of the Saints. They are now organized as a territory of the United States. Cities have been built, lands improved, and a Temple two hundred feet long is in progress. During the last four years, flourishing missions have been established in France, Germany, Denmark, Sweden, Norway, Iceland, Italy, Switzerland, Malta, Gibraltar, Hindostan, Australia, and the Sandwich Isles; and Elders have recently been sent to Siam, Ceylon, China, the West Indies, British Guiana, and Chili. The Latter-day Saints in Britain now number about thirty thousand. About twenty thousand have left these shores to go to the head quarters of the Church. Between two thousand and three thousand leave Britain annually, for the same destination. The Book of Mormon is published in English, Welsh, French, German, Italian, Danish, and Polynesian. The Doctrine and Covenants of the Church is published in English, Welsh, and Danish. The following papers and periodicals are now in circulation—The "Deseret News," published semi-monthly, at Great Salt Lake City; the "Seer," monthly, at Washington, United States; the "Millennial Star," weekly, at Liverpool; the "Udgorn Seion," in Welsh, weekly, at Merthyr Tydfil; the "Skandinaviens Stjerne," in Danish, semi-monthly, at Copenhagen; and "Le Réflexeur," in French, monthly, at Lausanne.

Mr. W. The Latter-day Saints have certainly made a most extraordinary and rapid progress, notwithstanding their persecutions. How many kinds of ministers are there in your Church?

Elder B. In the Church of Christ there are two Priesthoods—the Melchisedec, and the Levitical or Aaronic. The Melchisedec Priesthood is the higher Priesthood, and, as I said before, holds the power to administer in spiritual things. Apostles, Patriarchs or Evangelists, Seventies, High Priests, and Elders are of this Priesthood. The Levitical Priesthood is the lesser Priesthood, and holds authority to administer in temporal things and outward ordinances. Bishops, Priests, Teachers, and Deacons are of this Priesthood. The Apostleship is the highest office in the Church, and can officiate in all ordinances and blessings, spiritual or temporal, and build up the Kingdom of God. One of the Apostles is chosen to

be Prophet, Seer, and Revelator to the Church, and he has authority to give revelations from God for the guidance of the whole Church. Since the organization of the Church, in 1830, this Prophet, Seer, and Revelator has been also the President of the Church in all the world. The President is assisted by two Counsellors holding the Apostleship. These three constitute what is termed the First Presidency of the Church. The duty of a Patriarch is to bless the Saints with Patriarchal blessings. Twelve of the Apostles are organized as a Quorum, whose duty it is to travel in all the world, and introduce the Gospel, and regulate the affairs of the Church in their travels. These Twelve are of course subject to the First Presidency. One of the Twelve is President of the Quorum. There are about thirty-three Quorums of Seventies, seventy in each Quorum, as the name implies. Each Quorum of the Seventies has seven Presidents. One of these seven presides over his associates. The seven Presidents of the first Quorum preside over all the Quorums of Seventies. The duty of the Seventies is to travel in all the world, and introduce the Gospel, under the direction of the Quorum of the Twelve. The High Priests constitute a Quorum, which has a President with two Counsellors. The duty of the High Priests is more particularly to preside. Twelve High Priests are chosen as the High Council of the Church. The duty of the High Council is to try the most serious offences against the laws of the Church. The Elders constitute a Quorum, which has a President with two Counsellors. An Elder has authority to preach the Gospel, baptize, lay on hands for the Gift of the Holy Ghost, and to administer in spiritual blessings. All the officers above an Elder are also called Elders. The duty of a Bishop is to administer in the temporal affairs of the Church, and to sit as a judge upon transgressors. The duty of a Priest is to preach the Gospel, and administer in outward ordinances—such as baptism, and the Lord's Supper, and to visit the members of the Church, and exhort them to faithfulness. The duty of a Teacher is to be as a father to the members, to watch over them continually, and see that there is no lying, backbiting, evil speaking, or iniquity of any kind, in the Church, and that all the members meet together often, do their duty, and

live in love and union. The duty of the Deacon is to attend to the temporal well-being and comfort of the Church, and to assist the Teacher in his duties when necessary. The Priests, the Teachers, and the Deacons, each constitute a distinct Quorum, having its respective President, with his two Counsellors. The lesser offices of the Priesthood are all embodied in the higher, consequently an officer can minister in the duties of any office beneath him. Thus an Apostle can administer in the duties of High Priest, Elder, or Deacon.

Mr. W. You have a most wonderful and elaborate organization.

Elder B. No other organization in the world is so complete, or so beautifully adapted "for the perfecting of the Saints, the work of the ministry, or the edifying of the body of Christ," which St. Paul declares to be the end of the Priesthood.

Mr. W. How was so minute a knowledge of the various offices and their duties obtained? It is not given in the Bible.

Elder B. Neither the Bible nor the Book of Mormon so particularly describe the offices of the Holy Priesthood, or so clearly define their duties. By revelation from God, and by the inspiration of the Holy Ghost was this glorious knowledge given in these last days.

Mr. W. It's passing strange! And yet I feel glad—I cannot but admire your system—But why do the Latter-day Saints leave their native land, and go to America? as I understand they do.

Elder B. In a few words I can show you the propriety of that principle. You know very well that righteousness has no fellowship with unrighteousness. The righteous and the wicked can never live in peace and harmony. The laws of God can never be fully obeyed while the people of God are scattered among the wicked. The separation of the people of God from the wicked has been a prominent feature in all dispensations. Salvation can never be realized without this separation. Abraham was commanded to go with his family to a land that he knew not. The children of Israel were commanded to gather out of the land of Egypt, to the land of Canaan, and be separate from their enemies. The Israelites ever considered their dispersion among the nations as a most signal sign of the displeasure of

the Lord. Jesus wept over Jerusalem, and said how often he would have gathered her children as a hen gathers her chickens under her wings, but the stubborn Jews would not listen to him, consequently they were scattered among all nations, the most fearful curse that ever befel that people. They still look forward, with the strongest confidence, to their gathering again to Jerusalem and to Palestine, and regard that gathering as ample recompence for the long, dreary night of scattering which they are now passing through. And the Lord has promised that the wonders of the last gathering of His people shall totally eclipse, and banish from their minds, the wonders of the gathering from Egypt.—Jer. xvi. xxxi. When the Latter-day judgments are being sent among the wicked, does not St. John say that a voice is to be heard from heaven—"Come out of her, [Babylon—the wicked nations] my people, that ye be not partakers of her sins, and that ye receive not of her plagues?"—Rev. xviii. 4. And Joel says, "In Mount Zion, and in Jerusalem, shall be deliverance," in the last days.—Joel ii. 32. We know where Jerusalem is, and God has revealed that the Mount Zion of the last days is in America, and has also commanded His people to gather there, and prepare themselves to dwell in peace when Jesus Christ shall come. The Jews will return to Jerusalem by and bye. At your leisure, read Isaiah ii. v. xi. xlii. xlix. Zech. x. Ezek. xi. xx. xxxiii. Zeph. iii. Jer. xxxii. Many other passages might be named, but these prove that a mighty gathering of the people of God was to occur in the last days. It is now being fulfilled.

Mr. W. I will read the passages. But I have one thing more to name. I am told that the Latter-day Saints believe in a man's having more wives than one. This, if true, is opposed to my feelings, and to my ideas of propriety and morality. Is this doctrine believed in and practised by your people? If so, how can you reconcile it with Scripture and morality?

Elder B. This doctrine is believed in by the Latter-day Saints. It is practised by them in the Territory of Utah. There is no law there to forbid polygamy. But they do not practise it in England, or in any country where the law of the land forbids the practice. Your feelings, and your ideas of propriety and morality, are induced by your education. In this country, men and

women are educated to believe that polygamy is flagrantly immoral, and nothing more or less than licentiousness. This is a most erroneous idea. There is an immense difference between a man's holding illegal and promiscuous intercourse with the other sex, for the pleasure of the moment only, regardless of consequences, and his legally marrying several wives, and honourably supporting them and their children. In the first case, there is a grave abuse of the sexual powers, and a grievous violation of the highest and holiest principles. In the second case, there is nothing of this kind, but merely an extensive development of those powers and principles. There is far less licentiousness in the East, where polygamy prevails, than in the West, where it is illegal. As regards Scripture, there is not a word in the Bible condemning polygamy, not a word. On the contrary, the most righteous men known in sacred history, advocated and practised this principle. Did God favour them the less on that account? Not a jot. He was the author of the principle. In certain instances, an Israelite could not obey the law of God, without taking more wives than one. For example—a childless widow had legal claim on her deceased husband's brother, or nearest male relative, for the fulfilment of marital duties. If the brother or relative refused to fulfil these duties, he was publicly disgraced by the woman. Deut. xxv.

Mr. W. I acknowledge that there is an essential difference between the two cases you mention. But as respects the law in Israel, I thought that Jesus Christ did away with that.

Elder B. There is no record of his doing away with it. He said—"Think not that I am come to destroy the law, or the Prophets; I am not come to destroy, but to fulfil." Matt. v. 17.

Mr. W. But would not polygamy make the women jealous of each other?

Elder B. There is no cause for it. We are all redeemed by one Lord—should that make us jealous of each other? We are all the children of one heavenly Father—should that make us jealous? You have several children—should that make your first-born jealous of the others? Just as little cause exists for the association of jealousy with polygamy. Indeed it is calculated to dispel jealousy. For instance—In this country, three young women all

love the same young man. Being rivals, it is quite natural to suppose that the young women, through their jealousy, hate each other in exact proportion as they love the young man, because they know that the law will not allow him to be married to them all, and consequently when one has obtained him, the others have irrecoverably lost him. If polygamy were allowed, this jealousy would not exist, because a woman would know she could be married to any man she loved, if she could win his affection, which part of the business might be safely entrusted to her.

Mr. W. But what advantages would accrue through a man's having more wives than one?

Elder B. I have just told you one very great advantage—a woman could, without fear of rivalry, become the wife of the man on whom she had set the purest and warmest affections of her soul. She would not be compelled, as many are now, to throw herself away on some brute in human form, who would scarcely pass the honeymoon before he treated her worse than his cattle. Such wretches do not deserve a wife at all. But what are women to do? You can't unsex them. Women are women, after all, and they know they have a right to husbands and protectors. If they cannot get as good as they wish, they will get as good as they can. Therefore leave their choice free as to whom they shall have. A woman gives herself wholly and entirely, body and affections, to a man. She ought surely to be allowed to bestow such a gift on whom she pleases. She ought certainly to choose whatever man she pleases to hold unlimited and sole control over her person

and property. If this were more extensively the case, we should hear less of wife beating and wife murdering, accounts of which figure so conspicuously in our newspapers. Now polygamy would grant the advantage named, whereas monogamy is one of the greatest bars to the happiness of the female sex.

Mr. W. But would you have all men marry several wives each?

Elder B. That would not necessarily follow. It would be more likely that good men would each have several wives, and that bad men would find it difficult to get any wife to ill-use and beat. This would bring to men a reward and a punishment, in which the women would be proud to administer, and which would do more for their protection than all the legislative enactments in the world.

Mr. W. Well, I must think upon this subject. I certainly do not feel to object so much to it as I did before I named it to you.

Mary. [*Mr. W.'s daughter.*] Dinner's ready, please, father.

Mr. W. Then I suppose we must retire. You shall stay and have dinner with me, and then you shall be at liberty to attend to your business, as I think I shall have detained you long enough to-day. By the bye, I have read the tract you lent me, I like it very well. I shall certainly go to your meetings, and hear a little more, and I will not promise you that I shall not be a Latter-day Saint yet, for I must say that your religion is more consistent with the Bible than any other which I have examined.

Elder B. You can't do better, sir, I assure you.

JOHN JAKUES.

HISTORY OF JOSEPH SMITH.

(Continued from page 648.)

Friday, March 4th. Attended school as usual. The sleighing is failing fast, the icy chains of winter seem to be giving way under the influence of the returning sun, and spring will soon open to us with all its charms.

Saturday, 5th. Attended school. In the afternoon the board kiln took fire, and the lumber was principally consumed. This is the fifth or sixth time it has burn-

ed this winter, to the best of my recollection.

Sunday, 6th. Spent the day at home in the enjoyment of the society of my family, around the social fireside.

Monday, 7th. Spent the day in attending to my studies.

At evening, met with my class at Professor Seixas' room, and translated the 17th chapter of Genesis.

After the class was dismissed, I was requested to tarry, with the rest of the committee, to make some arrangements about paying Mr. Seixas for his instruction, and to engage him for another quarter. We did not arrive at anything definite upon the point. However, Mr. Seixas has agreed to teach us three weeks longer, after having a vacation of two weeks, at the expiration of this course, and perhaps a quarter.

Tuesday, 8th. Attended school, and translated most of the 22nd chapter of Genesis. After my class was dismissed, retired to the printing office, and translated ten verses of the 3rd of Exodus, which, with the first and second Psalms, are our next lesson.

Wednesday, 9th. Attended school as usual.

Thursday, 10th. Attended school in the morning.

Afternoon, read Hebrew in the office.

At evening, went down to the Professor's room, to be instructed by him in the language. On account of the storm the class did not meet.

Friday, 11th. Met with the morning class at nine o'clock. At ten, went into the office, and made a division of our class for private studies, for our better accommodation and advancement in the language we are pursuing.

Presidents Rigdon, Phelps, and Cowdery, met at the printing office; Elders O. Pratt, Sylvester Smith, and Bishop Partridge, at L. Johnson's; Elders McLellin, O. Hyde, and William Parrish, on the Flats.

This evening our class met at Mr. Seixas' room, and spent an hour in our studies. Class dismissed and retired, except the school committee, who tarried and made some arrangements with Mr. Seixas about continuing longer with us, and bringing his family to this place. This has been a very stormy day, and the snow is still falling fast, and the prospect is fair for another run of sleighing, which is uncommon for this country at this season of the year.

Saturday, 12th. Engaged a team to go to Hudson after Mr. Seixas' family and goods, also a horse and carriage for himself and wife. Cold weather and fine sleighing. I was informed to-day that a man by the name of Clark froze to death last night, near this place, who was under the influence of ardent spirits. Oh, my God!

how long will this monster intemperance, find its victims on the earth? Methinks until the earth is swept with the wrath and indignation of God, and Christ's kingdom becomes universal. O, come, Lord Jesus, and cut short thy work in righteousness.

Elder Solomon Hancock received a letter from Missouri, bearing the painful intelligence of the death of his wife. May the Lord bless him and comfort him in this hour of affliction.

Sunday, the 13th. Met with the Presidency, and some of the Twelve, and counselled with them upon the subject of removing to Zion this spring. We conversed freely upon the importance of her redemption, and the necessity of the Presidency removing to that place, that their influence might be more effectually used in gathering the Saints to that country; and we finally came to the resolution to emigrate on or before the 15th of May next, if kind Providence smiles upon us, and opens the way before us.

Monday, 14th. Attended school as usual. Professor Seixas returned from Hudson with his family.

Tuesday, 15th. At school in the forenoon.

In the afternoon, met in the printing office. Received and waited upon those who called to see me, and attended to my domestic concerns.

At evening, met in the printing office, and received a lecture on grammar.

Wednesday, 16th. Pursued my studies in the Hebrew language.

At evening, met the Quorum of singers in the Temple. They performed admirably, considering the advantage they have had.

Thursday, 17th. At school in the morning; in the afternoon, in the office.

At evening, met with the Quorums in the west school room of the Lord's house, to receive or reject certain individuals, whose names were submitted for ordination. Erastus B. Wightman, Osman M. Duel, Chapman Duncan, Joshua Bosley, and Heman Hyde, were received, and four were rejected, by the united voice of the assembly.

Friday, 18th. Attended school with the morning class.

At ten o'clock, went to the school house to attend the funeral of Susan Johnson, daughter of Ezekiel Johnson. She was a member of the Church of Latter-day Saints, and remained strong in the faith until her spirit took its exit from time

into eternity. May God bless and comfort her afflicted parents, family, connexions, and friends. President Rigdon delivered a fine discourse on the occasion, and much solemnity prevailed.

(To be continued.)

THE WOMAN BEATERS.

(From the Morning Chronicle.)

It is a sickening thing to have to confess—but we must say it—there is, in whole classes of the metropolitan population, no more civilization or Christianity than there is in Kafraria. We doubt whether, anywhere on the face of the globe—in the lowest kraals of the most savage caves—the same disgraceful and inhuman brutality is committed on women which is of daily and hourly occurrence in the first city of the world. Not a day passes without one or two of these charges. A grim monotony characterises them. They are part of a man's daily life—"his custom always of the afternoon." The savage gets drunk, reels home, and the wife, or paramour, is in the way, or out of it—she is silent, or complaining—remonstrates, or is sullen—asks for money, or the kettle does not boil. It is all the same. The husband has a vocation—his hand finds something to do, and does it. It is his craft—he only fulfils his mission. He may be a little lily-livered wretch of nineteen, married to another poor child of sixteen; he may be a big, brawny, heavy-handed, iron-shod coalheaver; he may be a husband of ten years' standing, with a family of seven or eight children; he may be in the honeymoon; his "missus" may be his lawful wife, whom he has sworn to love and to cherish, or it may be that his partner is only his partner in sin—it seems to

make no manner of difference. It is enough that the creature before him is a woman. It is his to ply fist and foot—hers to be beaten, bruised, mutilated, and wounded. Nor does it seem necessary that the victim of man's brutality should be his chattel, and the sharer of his bed and board. Blind with beer and lust, another class of savages prefer to roam about the streets, and attack all the women they meet. Modest or wanton, all are lawful prey. If a woman resist an insulting overture, she gets a black eye, and is knocked down and trampled on as a reward for her pudicity; and even the outcasts of the streets are regarded by the men of London as fair game. Neither honour nor dishonour protects a female; wife or prostitute, all are the prey of the strongest arm, the heaviest foot, and the bloodiest license of intoxication... What we want is, a condensed punishment for the woman thrasher; and corporal suffering is the only reliable resource. The lash is, as it ought to be, both vindictive and appalling. We can only reason with brutes through their brutal nature, and their atonement should be *pari materice* with their offence. There would be a just retribution and retaliation in flogging—and that not once, nor lightly—the wife-mauler. It is the only way to reason with this class of criminals.

[Rather a "sickening" confession for a newspaper in the largest, most Christian, and most civilized city in the world. No wonder we hear of "woman in the pulpit," "woman's rights conventions," "woman's right of franchise," &c. &c. God committed woman and her rights unto man—"thy desire shall be to thy husband, and he shall rule over thee," and God will require an account of that stewardship at the hands of man. In Christian countries especially, the woman is made to subserve the base purposes of man, instead of the glory of God, and she is deprived of her rights by the strong arm of her oppressor—the very being who should be her protector. By him her purest affections are trifled with, and bartered to gratify his shameless passions. His daily triumph is the seduction of her virtues, and her ruin his constant boast. The tens of thousands sacrificed upon the altar of prostitution, are not sufficient to feast the greedy maw of profligate man, but every day, week, month, and year, is swelling the current of female misery and degradation, and their most fertile soil and rapid growth are under the boasted influence of civilization and

Christianity. What glorious prospects! what powerful arguments in favour of *true religion*! What captivating inducements for woman to accept of a protector in man, with the foregoing facts before her! The common prostitute can evade the wrath of her seducer, while the innocent wife must abide the flogging of the brute to whom she is tied, without being set free from him, and all this by law, the blessed law of "Gospel liberty!" A bare permission to live away from him in celibacy is a most wonderful interference of authority in her behalf. Such encouragement for matrimonial alliances, is most admirably calculated to drive that institution from the earth, as one of the happy and most blessed results of Christianity. O *civilized* Christianity, who would not prize thee! What can be done for the defenceless women? Release the wife from her brutish husband. Honour the law of God by punishing adultery and prostitution with death. Do away with your monogamic laws, and establish those which will allow a woman her natural right of having the man of her choice, and she would find a *protector*, without the aid of "flogging" enactments. Then a people wallowing in corruption and vice would as naturally ascend in the scale of honour and virtue, as wholesome food naturally promotes life. When righteousness is administered, the people will cease to mourn. A more speedy remedy however may be found for women by leaving the Christian land of their nativity in the quiet possession of the ferocious sex, and emigrating to the barbarous vales of Utah. There the laws of God prevail, under their shadow womanhood can develop itself righteously, free from the seductions, and beatings, and manglings, and murderings of Christendom.—Ed.]

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 8, 1853.

A VISIT TO THE CONTINENT.—Our late visit to France and Switzerland, not only afforded us an agreeable change, but an opportunity of becoming more immediately acquainted with the interests of the work in those countries, and the general advantages and disadvantages connected therewith. A short account may not be altogether uninteresting to our readers.

We left Liverpool on the twentieth of August, and spent the following day in London, in council with the Elders, who met us there for that purpose. On the twenty-third we proceeded to Havre, *via* Southampton. We were very cordially received by the few but faithful Saints of the Havre Branch, with whom we spent the night, and proceeded to Paris on the twenty-fourth. Upon arriving in Paris we found the unexpected intelligence of the arrival of Elders Hanson and Jensen in Liverpool, and of the death of Elder Willard Snow, awaiting us. We cannot describe the feelings and sensations which filled our soul upon the reception of such mournful tidings. It seemed utterly impossible to enjoy the pleasures we had anticipated, and we determined to return to Liverpool by the first conveyance. Accordingly we left Paris on the following morning, and were in Liverpool on the twenty-sixth.

The interests of the Scandinavian Mission were duly considered, and the result was the appointment of Elder John Van Cott to the Presidency of that mission. A full report of its condition was forwarded to the Presidency in Zion.

Having rendered to that mission all the assistance in our power, by counsel and otherwise, we felt quite at liberty to resume our journey upon the continent, and enjoy a short visit with the Saints there. Accordingly, on the first of September, we left Liverpool, and arrived in Paris on the following day, *via* London and Boulogne. At Paris we found Elder J. H. Hart, President of the Paris Conference, in the enjoyment of his labours, with whom we spent five days, enjoying the scenery of Paris,

Versailles, and St. Cloud, with their palaces, monuments, and environs. It would require too much room here to furnish an extract from our journal, sufficient to indicate to our readers the interest we took in the midst of places which called to remembrance many important scenes acted by the French people, and connected with royalty—the usurpation and abdication of thrones; the assassinated monarch in his gore; battle fields where thousands had made their last struggles for liberty and life; places where insurrection had succeeded insurrection—where mighty men had expired in divers ways to gratify the fiendish ambition of the very people they had sought to serve—where kings and queens from afar had sent their costly presents, as if to court the friendship of a power they feared—where democracy had struggled to rise, only to be crushed to earth—where religion had made its boast, but degraded its victims to the most consummate superstition—and, finally, where barriers are erected against the propagation of the eternal principles of life, which none but the strong arm of Omnipotence can break down, by revolutions which will cause crowns to perish, thrones to be cast down, kingdoms to rend, the priest to become as the people, and every thing that is lifted up in pride to be brought low to the dust, while that nation or people that will not serve the Lord shall no more be known.

Our reflections upon these and many other things, connected with the past, and the future as it lies concealed in the purposes of Jehovah, only to be understood by the spirit of revelation, gave place to an occasional interview with the few faithful Saints we had the pleasure of meeting with in Paris, during our short stay there. These, like enchanted moments, contributed to our happiness, and evidenced to us that God is no respecter of persons, but that all people of all nations, who will fear Him and keep His commandments, may enjoy the blessings of His Spirit. The brightening prospects of the work in Paris, under the wise direction of Elder Hart, are truly encouraging, and certainly afford strong hopes for the future, which we pray may be fully realized.

On the eighth, we continued our journey, taking the *diligence* at Paris for Geneva via Chalon, where we arrived about four, p.m., the next day. Fine weather, a beautiful country, and much very picturesque scenery, conspired to make it a pleasant journey. Upon our arrival we were met by Elders Stenhouse and Ballif, and by them were soon introduced to the tea table, surrounded by a fine company of Saints, who had received the Gospel and its ordinances under the administration of Elder Stenhouse. Many of the company did not use the English language, which served to somewhat limit our familiarity with them, but did not hinder us from feeling that we were perfectly at home.

The same evening, the meeting room was filled, and a refreshing time was enjoyed by those assembled. We had the pleasure of addressing the meeting, though compelled to act more God-like than we could have wished on such an occasion, being under the necessity of communicating our mind to the people by the aid of an interpreter, without speaking direct to their understanding. The revelations of God are mostly given to men through a medium that speaks for Him. Eight persons had been baptized just before our arrival, and four were confirmed in the meeting. On the Sunday following, spirited meetings were held, several persons were confirmed, and one ordained to the ministry. A zeal for the truth, becoming Saints, was manifested, to our great delight. Our visit to Lausanne was perhaps not less interesting, finding, as we did, a very great engagedness manifested on the part of the brethren to build up and sustain the work. Our time, being limited, we were not privileged to visit the Branch at Neufchatel, though we much desired it.

A spirit of gathering prevailed among the Saints in Switzerland, while a willing-

ness existed to receive such counsel as was deemed necessary to retain sufficient strength and means to sustain the mission, and more extensively promote its interests. The prosperous and growing state of the Swiss Mission speaks more for the perseverance and ability of Elder Stenhouse than anything we could say. The difficulties attending the introduction of the Gospel into countries upon the continent, are but faintly imagined by those who have not had personal observation of them.

On the evening of the twelfth, with a soul full of blessing to the Saints with whom we had mingled, we parted with the brethren at Lausanne, and took the *diligence* for Basle, *via* Berne and Solothurn, where we arrived the following evening, and found Elder Mayer and his little flock, numbering about twelve. Our stay here was very short, only spending the night with Elder Mayer, and calling upon a few of the Saints before taking leave the next day. We however became pretty well acquainted with Elder Mayer's difficulties and prospects, together with the general liberties and restrictions which govern the movements of Elders in these countries. The perseverance of Elder Mayer has been truly commendable, and his zeal is still untiring. The many inquirers who seem inclined to investigate, and that degree of the Spirit which he enjoys, speak encouragingly for the future. The fire of the Gospel seems to be effectually kindled in Basle, and only access to the many honest hearted in that region is wanted, to add to the flame that will burn until the stubble is consumed. When the wicked cease to rule, then will the people cease to perish.

The loveliness of the scenery which Switzerland universally presents; the pleasure of a sail upon the clear blue waters of Geneva Lake, or the Basin of the Rhone; the favourable view we obtained of Mont Blanc, and the surrounding mountains, clad in everlasting snow, which reminded us of similar scenes surrounding our own peaceful mountain home; the beautiful Aar, with its admired banks and vales; the sightly towns; the crowded fairs; the varied costumes of the peasantry; the ruined castles which are to be seen on almost every commanding eminence; the crossing of the Rhine, and a saunter upon its banks—all brought with them reflections that awakened a remembrance of many an historic tale of feudal times, or connected with the career of Napoleon, Calvin, Voltaire, Rousseau, Gibbon, and not least, the daring Tell—a country's boast, and contributed each in its turn a degree of interest to us, which seemed to animate both our mental and physical powers, and commands a pleasing remembrance of our visit to Switzerland.

Leaving Basle on the fourteenth, we took the rail, passed through Strasbourg, and many other beautiful towns upon the line, and arrived in Paris on the morning of the fifteenth. Spent the day with Elder Hart, and left, the following morning, for Liverpool, *via* Boulogne and London, where we arrived early on the morning of the seventeenth.

Although our visit was so rapid as to make it somewhat laborious, having performed a journey of about nineteen hundred and fifty miles, travelled five nights all night, and been actively engaged through the day, we returned in health, and recruited in spirits, having more than realized our expectations of pleasure and useful information, and, what was most important to us, obtained a general knowledge of the advantages for spreading the Gospel upon some portions of the Continent, in reference to which we may offer a few remarks at some future time, arising from our own observations.

We would here express our prayerful regard for those missions with which we have enjoyed so pleasing and refreshing a season, the Saints with whom we have mingled, and particularly those who are called to preside over them, and build them up. And we are confident that the faith and energy of the British Saints will ever be

enlisted in behalf of those who are thus struggling for the cause of Zion, which is the universal cause of all Saints, of every nation, kindred, tongue, and people under the whole heaven.

HOME INTELLIGENCE—*Isle of Man Conference*.—Douglas, September 20th, Elder Andrew Galloway writes. At times, a goodly number of strangers attended the meetings in the island. At Peel, out-door meetings were well attended. The Saints were in good spirits, having held a very interesting social festival on the 15th.

Derbyshire Conference.—Derby, September 20th, Elder W. McGhie writes. The Saints were enjoying much of the Spirit, and love and union prevailed among them. The Priesthood in all the Branches had been making praiseworthy exertions in preaching the Gospel. A few weeks ago a camp meeting was held at Burton-on-Trent, when hundreds of people assembled to hear, and in the evening many went away, not being able to hear the speaker's voice. A good impression seemed to prevail, and the prospects of success were cheering. On the 18th of September, a camp meeting was held in a field in the vicinity of Derby, numbers of respectable people assembled, and listened with deep attention. Attempts were made to interrupt, but they proved ineffectual. Between three hundred and four hundred *Stars*, the produce of three previous fast days, were distributed gratis among the people, who received them most eagerly, and read them attentively.

Ireland.—Dublin, September 21st, Elder G. Clements writes. The Branch in Dublin was increasing every week, and a good spirit prevailed among the Saints. Elder Clements had been recently travelling much, seeking to introduce the Gospel into new places. He requests us to send him another Elder to travel, as an excellent field of labour presented itself.

THE "PHARISEES."—The Saints will no doubt be amused by the article on the "Pharisees of Glasgow." Under the present constitution of society we cannot see how Sunday can be observed as it ought to be, so we leave the question to the able disputation of the religious folks of Glasgow, and those who may aid or oppose them. Our business is first to bring about a state of society in which the Sabbath *can* be kept as it should be, and be holy to the Lord, then we have no doubt that it will be, or that men will feel the weight of God's anger, as the Israelites did of old. But in the present state of society, we, in common with many others, think if the Scotch have a national failing, it is in being *rather* inclined to be "righteous over-much," respecting the Sabbath, and that other Christians, too, have this failing in a greater or less degree.

THE PHARISEES OF GLASGOW.

(From the *News of the World*, Sept. 18th.)

For exacting tithes of mint and cummin while they neglect the weightier matters of the law, there are now none so famous as the Glasgow sabbatarians. A murder in the New Vennel was attended by circumstances that disclosed to the world some part of the beastly corruption, drunkenness, and debauchery into which masses of labouring poor, cribbed in close wynds and filthy courts, are plunged by

would be saints, who deny them all other than brutal pleasures. That crime ended in the hanging of a man and woman, Hans M'Farlane and Helen Blackwood, and the holy men of Glasgow let them hang and were not horrified. At that very time a steamboat, the *Emperor*, began to ply upon the Clyde. It was to take pent-up parents and children into fresh and wholesome air. It was to afford the poor man

and his family an opportunity of getting out under a wide sky, and feeling for a few hours innocently happy in God's world upon the day of rest. The Pharisees of Glasgow became furious. The whole town was in a ferment. Righteous men, who never thought of meeting to the rescue of the most degraded sin, met furiously to denounce the most harmless pleasure. The providers of this Sunday holiday were called "cowards," and "traffickers in the souls and bodies of working men;" while such working men as had shown themselves eager for such recreation were characterized as "the moral scum, impertinent foppery, and rabid infidelity of Glasgow." The Presbytery held a most edifying meeting, where a Mr. Gillan much distinguished himself. He called the design to open the Clyde on a Sunday an attempt to serve but "one master, and that the Devil." Our Saviour did indeed say, remarked Mr. Gillan, that it was lawful to do good on the Sabbath day; but He never said that it was right "to take pleasure excursions!" Such a proposal, the orator continued, had a tendency to "shut every church-door, muzzle every church bell in the land, and from holy exercise drive all to pleasure and perdition." Doctor Muir followed, and invoked the power of the law to stop the boat. They must, he said, "prosecute." Then came Doctor Hill, who thought the running of the holiday boat one of the worst proceedings (Doctor Hill of course spoke with a full and fresh impression of the so recent murder in the New Vennel,) "one of the worst proceedings which has taken place in our own time." Next followed Doctor Leishman, who called for the severest penalties against a violation so scandalous of the laws of God, and proceeded incidentally to denounce another new-fangled practice of bringing fresh milk into the town on Sunday.—It ought to be a day of sour milk certainly, according to Pharisaic doctrine. In all this grave and learned Presbytery, in short, there was but one man who talked a little like a Christian. Mr. N. M'Leod himself thought, indeed (such is the influence of sabbatarianism on the best disposed), that the promoters of Sunday excursions for the poor town-population were "forsaking their own mercy;" but he objected to the violence that had been shown in allusion to them. "He had no reason to think that the promoters

of this steamer, or those who use it, however wrongfully, were either infidels or blackguards." Mr. M'Leod thought of the wynds and vennels, and the recent execution. There was a command, he said—

"There was a command not to break the Lord's day, but there was another not to kill, and the Presbytery of Glasgow ought to lift up its voice and say to the men who did not come forth and contribute to the elevation of the people, that they were more guilty by far than the men, however deluded, that go down in the *Emperor*. It was a very easy thing to shut up quays, and for gentlemen to lock themselves up within their fine walks, and to say to the masses, kennel up. That was a far easier method of doing a thing than by meeting together, and by the sacrifice of time, of money, and personal labour, by which thousands who were living without a knowledge of God might be brought to a right frame of mind, and public morality be universally advanced."

Such language was treason among Pharisees, and Mr. Gillan got up in amazement, saying he "would like to know the meaning of this speech?" Mr. Gillan has at least the merit of candour. The speech expressed a doctrine too large to be contained within his narrow comprehension, and he frankly said so. The dignified example of the Presbytery had its due effect. A meeting in the city hall was announced, to which excited sabbatarians were urged together from the pulpits, and to which the clergy themselves gathered in great numbers. Here a Mr. Cullen took the chair, and stormed amid loud applause at the "vile buccaneers who were sailing a steamer." Then rose a Mr. Kilpatrick, with some of whose expressions this article has already been graced. He sneered at the steamer for being likely to come into favour with all "the moral scum and rabid infidelity of Glasgow"—a scum which heaven forbid that such holy men as Mr. Kilpatrick should touch or seek to purify! A Mr. Campbell, in moving a resolution calling upon all people to abstain always from using the peccant vessel, called it a dishonour to God, and an injury to the working man. This at last proved too much for a working man, "Mr. James Dodds, an operative boot and shoemaker," who happened to be present, and who thereupon got up, and, in spite of uproar, flatly

told the meeting that he had found Sunday to be most decently and humanly observed in towns that were not under Sabbatarian tyranny, and that, "of all the towns he ever witnessed, either in England, Ireland, or on the continent, *Glasgow beat them all for drunkenness and immorality!*" This was a clincher. The tumult of whistling, yelling, and hooting of the friends of the Sabbath, upon this, left nothing more possible to be said. The assembly prematurely closed in the fury and uproar of its overpowering Sabbatarian zeal. But even this disgraceful scene was not enough. To enforce observance of the Sabbath by practice as well as precept, the saints, armed with sticks, went down on the following Sunday evening to the river to prevent the landing of wicked passengers, who had been enjoying themselves by steamboat. Holy pier-keepers, refusing to open their gates, compelled the Sabbath-breakers to take to boats, and make other Sabbath-breakers of the boatmen; and ultimately the pier at Gare-

loch-head was barricaded by various divisions of holy men in one body, and the passengers in landing had to storm this barricade, throw its barrels and boxes into the river, and resist with a fire of turnips and potatoes the opposition of the saints with sticks. So we believe the matter stands at present, and so we leave it to the contemplation of the thoughtful reader. The zeal that took no heed of an atrocious murder, which revealed as by a blaze of light to the whole country the slough of filthiness and crime within the town—the zeal that would do nothing to save, is now all ablaze to destroy. It is set on fire by an act in itself most innocent and righteous, and which offends justly against, as it is the first honest and laudable endeavour to beat down, a ceremonial prejudice most hostile to the welfare of society. It wants to know by name the authors of that harmless act, that their property may be ruined, and their names handed down to execration. And all this in the name of the Lord.

THE SCANDINAVIAN MISSION.

PERSECUTION—SPREAD OF THE WORK.

(Extract of a Letter from Elder John Van Cott.)

Copenhagen, Sept. 9th, 1853.

President S. W. Richards—Dear Brother—I left Hull, in company with Elders Hanson and Jensen, as we anticipated—about four o'clock, a.m., on the 1st of September, on board the Archimedes. The sea was quite smooth until about noon, when it became somewhat rough, and continued so all the way across. We landed at Hamburg on the 3rd, and left, the same day, for Copenhagen, via Kiel. We landed at Copenhagen on the 4th. When we came to the dock, we found many of the Saints there to bid us welcome as we landed. I made my acquaintance with them as well as I could. I have found them very kind unto me, for they were looking anxiously for some one to come. They feel the loss of Elder Snow very much. I believe that he was beloved by all the Saints; they considered him as a father unto them. I do not think that he had the ill-will of a single one here. Although his death is painful unto them, yet they bear it patiently, and appear to be united, and very much en-

gaged in the work of the Lord. It was really cheering to one, after being out on the water awhile, to hear their songs of praise. Although I could not understand the words, yet the melody was beautiful, and well calculated to make me feel quite at home. The Saints here are a good people, as far as they know. My belief is that there are thousands here that will yet receive the Gospel, for they appear to be honest, and I feel well when I see them. Had I a knowledge of their language, I should feel much better, for I would then preach unto them. I feel strange to be in a meeting of two or three hundred, and can not speak to be understood, only through an interpreter.

Sept. 12th.

I attended meeting yesterday in the Hall. The Saints appear to enjoy themselves, and are very punctual in their attendance. Three were confirmed. Many strangers were present, who paid good attention. I enjoyed myself much, al-

though I could not understand but a small part.

I have just heard from Sweden. It appears that the devil is not dead there yet, for the brethren have to feel his oppressive hand, through his emissaries. The following are the facts in the case. The brethren at the town of Lund were holding meetings, and the police became alarmed about it, consequently, the chief police wrote to the king, making inquiries what to do with the "Mormons." The king, in reply, asked how there could be any harm in people worshipping the Lord, and stated that inasmuch as the "Mormons" did not break the law, and were moral, the police should not prevent them holding meetings. But in the same province, in a village called Skönabäck, where the police, being more crafty and less righteous, and not so willing to consult the king on so important a matter as the Latter-day Saints' holding meetings, were ready to receive counsel from the priests, and act upon it, breaking up the

meetings of the Saints. This was done by commencing to break in the doors, and then forbidding the Saints to hold meetings, or pray any more. These police then watched around the houses of the Saints, to see if they prayed. The consequence was that some were found who would pray, like Daniel of old. The police then went in, and severely beat with clubs those who would not deny the faith. Two or three persons denied the faith to save the beating. In consequence of the persecutions, six of the brethren have come to Copenhagen for refuge. This, in short, seems to be the state of affairs in Sweden.

The news from Norway, although not very definite, appears to be more favourable. The Elders are baptizing. I shall open a correspondence with that mission, so as to learn the true state of things, and I will keep you informed of the same.

I remain, yours as ever, in the Everlasting Covenant,

JOHN VAN COTT.

THE ITALIAN MISSION.

ORGANIZATION OF A BRANCH OF EIGHTEEN MEMBERS—PERSECUTION, ETC.

(Letter from Elder Jabez Woodard.)

Pinerolo, Piemonte, Sept., 1853.

Dear President S. W. Richards — Hoping that you received my last two letters, I now proceed to give some further account of the work in northern Italy.

We have organized a Branch of eighteen members in the district where I spoke, in a former communication to the *Star*, of having commenced operations. Our enemies in that neighbourhood have been numerous and vigilant, embracing all classes, from the magistrate to the match-seller. To hinder our meetings, they have stopped up footpaths which have been frequented from time immemorial, but, finding this unsuccessful, they formed a "Holy Alliance" to attack me as I came out of a meeting. I had just bidden adieu to the brethren, who all retired to their homes, except the family in whose house I had preached, when from the threshold where I stood musing, I perceived a band of men approaching. I immediately guessed their intention, but

before I could enter the garden several large stones struck right and left, yet without touching me. As the night was rather dark, I glided away under the vine trellis, one of the stones rattling through the foliage just over my bare head. A brother and sister came out to seek me, fearing that I had been killed or wounded, but at that moment I passed unobserved almost close to the ruffians, and entered the house by another door. Finding they had lost sight of me, they threw a volley of stones into a large tree close by, probably thinking that I was, like king Charles, hid in the oak, and then, striking their cudgels to the tune of the Devil's concert, they retired, swearing they would yet have vengeance upon such a disorderly character as myself.

Many other means have been resorted to by our "Christian friends" to arrest the work of the Lord, but it remains as firm as the Alpine summits.

One feature of this sunny land has strikingly changed since we first came here. *Then* the autumn was robed with a purple vintage, and tens of thousands found employment in making wine, but *now* the blight has passed over the mantling vines, and their clusters are covered with minute fungi, and ere the time to gather the grapes arrives they hang rotten upon their parent branches, disfiguring what they were destined to adorn. Description fails to convey the idea which strikes the mind on surveying thousands of acres smitten by this malady. The other day I searched almost half a day in the vineyard of a brother, but could not find

grapes enough to make our Sacramental wine. He has now sold all he possessed, to prepare for Zion, but I need not say how immensely the value of his property was diminished, while others of the brethren, who were dependent upon daily labour, no longer find employ where the crop fails on all sides. However, we know that worse judgments are yet to follow, ere these latter days are finished.

Elder Keaton joins with me in love to yourself, the brethren in the office, and the Saints generally.

Hoping to have part in your prayers, I remain, yours affectionately,

JABEZ WOODARD.

VARIETIES.

CALL him wise whose actions, words, and steps are all a clear *because* to a clear *why*.

IN the commencement of September, grand "Woman's Rights," Abolition, and Temperance Conventions, were held in New York.

FRATER JOHANNES DRABICIUS, in his book *De Cælo et Cælesti Statu*, printed at Mentz, 1718, employs 425 pages to prove that the employment of the blest in heaven will be the continual ringing of bells!

THE Rev. John Angell James, of Birmingham, and Thomas Thompson, Esq., of Poundsford Park, have set on foot a movement to supply the Chinese insurgents with one million copies of the New Testament, in the Chinese language. The entire cost has been calculated at £17,000. Mr. Thompson headed the list with 1,000 copies.

A LAWYER went into a barber's shop to procure a wig. In taking the dimensions of the lawyer's head, the boy exclaimed—"Why how long your head is, sir." "Yes," replied our worthy friend, we *lawyers* must have long heads." The boy proceeded with his vocation, and exclaimed, "it is as *thick* as it is long." Blackstone mizzled.

MISERIES OF INDOLENCE.—None so little enjoy life, and are such burdens to themselves, as those who have nothing to do. The active only have the true relish of life. He who knows not what it is to labour, knows not what it is to enjoy. Recreation is only valuable as it unbends us. The idle know nothing of it. It is exertion that renders rest delightful, and sleep sweet and undisturbed. That the happiness of life depends on the regular prosecution of some laudable purpose or calling, which engages, helps, and enlivens all our powers, let those bear witness, who, after spending years in active usefulness, retire to enjoy themselves. They are a burden to themselves.

THE MOON'S MOVEMENTS ALL WRONG.—Mr. Adams communicated to the Royal Society, at the closing meeting of their session in London, that he had discovered that the principle of Laplace's calculation of the secular motion of the moon is positively erroneous. This is a discovery which affects the whole range of lunar astronomy, seeing that all the calculations made on the assumption that the moon really was in the place assigned to her, are wrong. A staff of computers will therefore have to be set to work at the Observatory, to recompute the lunar observations, avoiding the error, which amounts to about seven seconds. We shall then have the means of rectifying our Nautical Almanac, and of making it more accurate than ever; while those astronomers, and they are not a few, who have written about ancient eclipses, will have to go over their task again, and see what they make of it with the new principle. It was said shortly after Mr. Adams' discovery of Neptune, that such a man would find other great works to do in astronomical science, and here we have an invaluable confirmation.—*London Court Journal*.

ON THE DEATH OF ELDER WILLARD SNOW.

"Blessed are the dead that die in the Lord."

Blest are the dead that sleep in peace,
Whose spirits pass away
From earth, to find a sweet release
In realms of endless day.

Blest, infinitely blest, are those
Who thus resign their breath,
Lean on their God, with calm repose,
And pass the vale of death.

Thus in the Lord, our brother run
His race, and soared on high
So gently, peacefully, that none
His mortal hour thought nigh.

We deeply mourn that one is gone,
Of such intrinsic worth,
Whose sun amongst the brightest shone,
To luminate our earth.

We mourn not that his body rests
Low, 'neath the ocean wave,
Or that its billowy, briny breast
Has furnished him a grave.

Warminster.

We know, though o'er his loss we grieve,
That for the pure in heart,
'Tis well to tarry, well to live,
But better to depart;

That though to friends and kindred dear,
Our brother is concealed,
His spirit's in a holier sphere,
A higher, broader field;

Filling the noble purpose there,
Whereunto it is sent,
A glorious mission to declare,
And save those who repent.

His sun, that in its earthly shrine,
Shone beautiful and bright,
In the celestial will not shine,
But at meridian height.

Thus qualified he'll be to reign,
When, with the purified,
He shall eternal lives obtain,
And o'er bright worlds preside.

EMILY HILL.

ARRIVAL FROM GREAT SALT LAKE VALLEY.—Elder W. G. McMullen landed in our midst Sept. 25th, on a mission to this land. He embarked at Boston, U.S., in the *Europa*, on the 14th. He, and the Elders who left the Valley with him, passed the emigrating Saints between Laramie and Loup Fork. The best of feeling existed in the Camps, no murmuring, no sickness. The teams looked well, feed being plentiful—in fact the season was the best, both for man and beast, that had been known. Elder Haight's exertions in fitting out the Camps were spoken of with the highest satisfaction.

ADDRESS.—Joseph Hall, 60, St. Aubyn Street, Devonport.

LIST OF MONIES RECEIVED FROM THE 15TH TO THE 22ND SEPTEMBER, 1853.

Charles Peat	£9 0 0	Brought forward.....	£62 10 0
Samuel Church	5 0 0	James Robson	9 0 0
H. E. Bowring	3 0 0	William McGhie	5 0 0
T. C. Armstrong	15 0 0	John Memmott	15 0 0
John Hyde	7 10 0	Thomas Kempin	10 0 0
James Linforth	11 0 0	Joseph Akers.....	4 0 0
R. J. Townsend.....	5 0 0	William Harris	5 0 0
Simon Irwin	5 0 0	Abraham Smith.....	4 16 9
John Price	2 0 0		
Carried forward.....	£62 10 0		£115 6 9

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THE EXALTATION OF PARENTS AND CHILDREN

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 42.—Vol. XV. Saturday, October 15, 1853. Price One Penny.

THE RELATION OF PARENTS AND CHILDREN.—FRAGMENT OF A LECTURE ON THE COMING FORTH OF ELIJAH THE PROPHET.

BY ELDER GILBERT CLEMENTS.

Before I conclude my lecture, I wish to call your attention to the special object which the restoration of the keys of this Priesthood is designed to accomplish. It is, in the language of one of the passages already quoted this evening, to "*turn the heart of the fathers to the children, and the heart of the children to their fathers, lest,*" says the Lord, "*I come and smite the earth with a curse.*"

The kindred ties, affections, and sympathies that bind the human family together are certainly of heavenly origin. The Gospel of Jesus Christ develops them to their utmost intensity, but apostacy, with its baneful influence, blunts and weakens them, until they are finally extinguished. Hence the Apostle Paul mentions, among the many characteristics of the great apostacy "*in the last days,*" that the people shall be "*disobedient to parents*" and "*without natural affection.*"

When God withdraws His Spirit from the children of men, they are left to wallow in the mire of their own sensuality and corruption; and those finer feelings and susceptibilities that distinguish man as the "*master-piece of creation,*" become so obtuse that scarcely a trace of their original excellence and beauty is left.

When we carefully examine the present state of society, we behold a fearful fulfillment of the Apostle's declaration. The numerous cases of man's brutality to women, which have of late been brought before our courts of justice, have induced

our imperial parliament to pass a stringent act to punish brutal husbands, who, "*without natural affection,*" inhumanly and brutally ill-use those whom they should love and cherish with undying affection. But although this measure has become the law of the land, has it in any degree restrained the evil? Alas, no! The cases, instead of decreasing, are multiplying from week to week, proving that all human enactments are impotent to stop the floodgates of crime when God is withdrawing His Spirit from the nations.

There is no binding or cementing power in the institutions of man, they are not built on a permanent basis, and therefore will come to naught. They are formed to *suit the times*, and have no relation to eternity; and as times and seasons change, so do they. The pleasures and happiness which they confer, soon pass away.

When about to be united by the "*civil institution of marriage,*" with what pleasure and joy does the bridegroom gaze on the countenance of his lovely young bride, radiant with the smiles of innocence, and in whose heart the contaminating influences of a wicked and depraved world have no place. How beautiful is the morning of their wedded life! What fond hopes and ardent anticipations are its attendants! But alas! in a few short years what a change! Their vows and covenants all nullified, their feelings and

affections entirely changed, proving that their love was of the "earth, earthy"—evanescent, like the passing shadows of twilight; not that pure, heavenly love that dwells in the bosoms of the righteous, which is as *unchangeable* and *eternal* as truth, and *firm* and *indissoluble* as the throne of God.

The dispensation in which we live is fraught with greater blessings and responsibilities than any other that has preceded it. The former ones were in a degree *local* in their operations, *this* will be *universal*. "All things, both which are in heaven and which are on earth, will be gathered together in one, in the dispensation of the fulness of times." The designs of former dispensations were more or less thwarted by the powers of darkness, but in this it will be quite otherwise. We have the pledge of Him who cannot lie, that the great preparatory work of the last days will *never cease* in its operations, till all His purposes in relation to the redemption and final exaltation of this earth and its inhabitants, are fully accomplished.

Could we this evening rend aside the veil, and gaze into the eternal worlds, we would see with what anxiety the holy Patriarchs, Prophets, Apostles, and Saints of former dispensations look forward to the completion of *this*; for "*they without us cannot be made perfect.*" "The souls of them under the altar that were slain for the word of God, and for the testimony which they held"—when "*they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?*"—were informed "*that they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled.*" It is evident then, that the interests—the eternal interests of those who have lived in former dispensations are intimately blended and connected with *this*, "*the dispensation of the fulness of times.*" The interests of all Adam's posterity must be more or less associated with it.

As stated before, the genius of this dispensation is to bind or "*turn the heart of the fathers to the children, and the heart of the children to their fathers.*" There is no object so dear to the man of God as the salvation of his children. His heart yearns after them with a love indescrib-

able, and it is his high object and aim through faith to "*obtain promises*" in their behalf. It is through these "*promises*" that the children are many times preserved. The history of the children of Israel abundantly proves this. In the wilderness they were a stubborn and rebellious people, full of murmuring, and prone to idolatry. At one time the Lord was so angry with them for their abominations, that He said unto Moses—"Let me alone, that I may destroy them, and blot out their name from under heaven." The meek and humble servant of God earnestly pleaded with Him in their behalf. Moses fasted and prayed "*forty days and forty nights,*" pouring out the fulness of his soul that they might be spared. And when he appealed to the Lord, saying, "*Remember thy servants Abraham, Isaac, and Jacob,*" the appeal was irresistible, "*and the Lord repented of the evil which He thought to do unto His people.*"—Exodus xxxiii. Deut. ix. 14—27. God remembered the faithfulness of His servants, through which they had obtained "*precious promises*" for their posterity, which could never be nullified. What joy and gladness must have filled the heart of Nephi of old, because of the promises he obtained from the Lord regarding his seed. "*Wherefore for this cause hath the Lord God promised unto me that those things which I write shall be kept, and preserved, and handed down unto my seed, from generation to generation, that the promise may be fulfilled unto Joseph, that his seed should never perish as long as the earth should stand.*"—Book of Mormon, page 97.

There was no calamity so much dreaded by the ancients, as the extinction of their posterity, and the perishing of their name from the earth. Hence the wise provisions under the "*Patriarchal order*" and Mosaic economy to benefit the childless dead. No doubt they felt it to be a matter of paramount importance that they should have representatives on the earth in the great "*dispensation of the fulness of times,*" to take part in the grand work of the "*restitution of all things.*" And with what earnestness would they plead with the Lord to so order and overrule circumstances, that their posterity might be placed in a position to receive and embrace the truth. I have often reflected on the marvellous ways in which persons are brought into this kingdom—many are

blessed with dreams and visions regarding it years before they hear of it. The instant these persons see the servants of God they know them, having seen them in dreams years before. Others again suffer in their worldly circumstances, and are brought down from affluence to poverty, and while in this state they receive the Gospel, whereas, had they remained in their former position, they would have rejected it with scorn, as a "thing beneath their notice." Many have for years had their minds prepared to receive this work, and as soon as they hear it proclaimed, they hail it with joy, as "the pearl of great price." While others, through their minds being blinded by the superstitions and traditions of men, are "slow to believe," nevertheless the Good Spirit strives with them all the time, until finally they are brought into the fold of Christ. May not these auspicious circumstances be brought about in a measure in consequence of the strong faith which was exercised in their behalf by "their fathers?" The primitive Saints well knew that a fearful and universal apostacy would succeed their dispensation, that the holy Priesthood would be taken from the earth, and that for many generations the people would wander in darkness, without the light of immediate revelation from the heavens. The primitive Saints knew also that God in the last days would commence a great work among the nations, and O with what earnestness would they plead before Him, that their children who should live in that day might receive the Gospel, and stand as "Saviours on Mount Zion," for those of their posterity who had passed off the stage of action during the long and dreary interregnum of apostacy. The destinies, then, of those who slumber in the dust, are, in a great measure, placed in our hands. How great the responsibilities resting upon us! How fraught with eternal consequences the course we pursue!

Those who have received this work, and who enjoy the spirit of the same, feel an interest and affection for their kindred, which they never felt before, and for which they can scarcely give a reason. A brother, who but a few days ago joined the Church, told me, the other evening, that, since his baptism and confirmation, he had felt a love for his kindred, especially those who died without a knowledge

of the fulness of the Gospel, which he never experienced before. Why is this? It is because this spirit is inseparable from the Gospel. It is interwoven in it from beginning to end, like the web in the weaver's loom. Our happiness, both here and hereafter, is of a relative nature; and it would be impossible for us to feel happy, either in this world or that which is to come, if those who are near and dear to us were miserable. There is not a Saint of God on this earth who enjoys the spirit of this work, that feels not his soul full of blessings to the children of men, and his "heart turned" with the tenderest yearnings to those who have died without a knowledge of the fulness of the Gospel. It is this spirit that prompts and animates the Elders of Israel to go to the far distant nations, and proclaim the glad tidings of salvation, to brave the deadliest climes, and encounter the greatest difficulties, to rend asunder the nearest and dearest associations on earth—endued with the spirit of a Jesus, they go "to seek after that which is lost."

Under a lively sense of the obligations and responsibilities resting upon them, is it any wonder that the Saints feel such a thrilling desire and an ardent zeal to build up a Temple to the name of the Most High, that they may enter its sacred courts, and receive holy ordinances, not only for themselves but for those of their kindred in the spirit world? These motives prompt them to leave their native land, and the graves of their fathers, and encounter the dangers and difficulties of a long and arduous journey to a land which they know not, in order to accomplish the purposes of God. But do they not feel the sacrifice? Yes, they feel it keenly, for the Gospel which they have received has made them susceptible of the finest feelings, and warmest attachments and impressions, which cultivated minds are capable of exercising. Yet they gladly, willingly, and cheerfully make the sacrifice, because "their hearts are turned to their fathers." They go forth to form an integral part of the great "celestial family organization," which will bind the righteous of all dispensations in an indissoluble union, never, never to be broken, when the Church militant will be redeemed, purified, and sanctified, and made one with the Church Triumphant for evermore.

"MORMONISM."

TO THE EDITOR OF THE "TIMES."

Sir—In the *Times* of Friday last, an article on the "Political Aspects of Mormonism" appeared, from your "Own Correspondent" of New York, which seems to have been the basis of a leader upon the same subject in the *Times* of the following day. Having recently read an admirable work by Captain Stansbury,* of the United States' Army, who was sent at the head of an exploring expedition, by the United States' government, to Great Salt Lake Valley, it occurred to me, that the evidence of a gentleman of Captain Stansbury's rank and standing in the literary and scientific world, who has written—not what he has gathered from reports which had their origin no one knows where, but the actual result of his own *personal observation*, during a residence of more than twelve months, in the very midst of those "brutal savages," styled "Mormons"—I repeat that it occurred to me, that the representations of such a gentleman would at the least be as *reliable* a source of evidence as that supplied by a New York correspondent, who has about the same facilities for the acquisition of "Mormon" intelligence, as a correspondent in Dublin or Fleet street, who knows nothing of the "Mormons," save what he has gleaned from "interested misrepresentation, or erroneous information." As a lover of justice and fair play, and consequently one who feels disposed to give even the "Devil his due," I purpose supplying for the information of your correspondent, and the readers of the *Times* generally, a few extracts from Captain Stansbury's work, touching the *character* of those "disgusting fanatics," the "Mormons." As so much has been said about the "Mormons" coming into "serious contact with the United States' officials," their "defiance of law," &c., it may be well to commence my selection of extracts of one of those officials upon that subject. Captain S. states (page 123), "We received from the authorities and citizens of the community every *kindness* that the most warm hearted hospitality could dictate, and *no effort* was spared to

render us as comfortable as their own limited means would admit. Indeed we were much better lodged than many of our neighbours, for, as has been previously observed, very many families were obliged still to lodge wholly or in part in their wagons, which, being covered, served, when taken off from the wheels and set upon the ground, to make bed rooms, of limited dimensions it is true, but yet exceedingly comfortable. Many of these were comparatively large and commodious, and when carpeted and furnished with a little stove, formed an additional apartment," &c.

Are these "Mormons" a *moral* people? Hear the Captain. "It certainly argued," says he, "a *high* tone of morals, and an *habitual observance* of good order and decorum, to find women and children, thus *securely* slumbering in the midst of a large city, with no protection from midnight molestation, other than a wagon cover of *linen*, and the aegis of the law!"

It strikes me, that there are not *many* towns in England of which the same could be said of their inhabitants, under similar circumstances.

Are the "Mormons" a sober people? The Captain states, (page 132-3,) that "all goods brought into the city pay, as a license, a duty of one per cent., except *spirituous liquors*, for which *one half* of the price at which they are *sold* is demanded, the object of this impost being avowedly to discourage the *introduction* of that article among them."

Are the "Mormons" prosperous, contented, and happy? The Captain states, (page 133), "that nothing can exceed the appearance of prosperity, peaceful harmony, and cheerful contentment, that pervaded the whole community;" and goes on to state, that "this happy external state of universally diffused prosperity is commented on by themselves as an evidence of the smiles of Heaven, and of the special favour of the Deity;" but he thinks it may easily be "accounted for in the *admirable discipline*, and ready obedience of a large body of"—what? *Brutal impostors*? Oh, no! "*industrious* and *intelligent* men, and in the *wise* councils of *prudent* and *sagacious* leaders, pro-

* "Stansbury's Expedition to the Great Salt Lake." London: Sampson, Low, Son, & Co.

ducing a oneness and concentration of action, the result of which has astonished even *those* by whom it has been effected. The *happy consequences* of this system of united and *well-directed* action, under one leading and controlling mind, is most prominently apparent in the erection of public buildings, opening of roads, construction of bridges," &c.

Are these "ignorant," "immoral," "fanatical tyrants," "rogues and vagabonds," *honest* in their dealings with their fellow-man? Who so likely to know as one who resided twelve months in their midst? Such a one was Captain Stansbury. Hear the result of his *experience*, (page 134), "In their dealings with the crowds of emigrants that passed through their city, the Mormons were ever *fair and upright*, taking no advantage of the *necessitous* condition of many, if not most of them. They sold them such provisions as they could spare, at moderate prices, and such as they themselves paid in their dealings with each other. In the *whole* of our intercourse with them, which lasted rather *more than a year*, I cannot refer to a *single* instance of *fraud* or *extortion* to which any of the party was subjected, and I strongly incline to the opinion that the charges that have been preferred against them in this respect, arose either from interested misrepresentation, or erroneous information. I certainly never experienced anything like it in my *own* case, nor did I witness or *hear* of any instance of it in the case of *others*, while I resided among them. * * * * *

In short these people presented the appearance of a quiet, orderly, industrious, and well organised society, as much so as one would meet with in any city of the Union." And I should say much more so, unless the American citizens greatly exceed in these respects the standard of the inhabitants of our English cities.

Plurality of wives. "Upon the practical working," says the Captain, (page 137), "of this system of plurality of wives, I can hardly be expected to express more than a mere opinion. Being myself an 'outsider,' and a 'Gentile,' it is not to be supposed that I should have been permitted to view more than the surface of what is in fact as yet, but an experiment, the details of which are sedulously veiled from public view. So far, however, as *my intercourse* with the inhabitants afforded me an opportunity of judging, its

practical operation was quite different from what I had anticipated. Peace, harmony, and cheerfulness seemed to prevail, where my *pre-conceived* notions led me to look for nothing but the exhibition of petty jealousies, envy, bickerings, and strife. Confidence and sisterly affection among the different members of the family seemed *pre-eminently* conspicuous, and friendly intercourse among neighbours, with balls, parties, and merry-makings at each others' houses, formed a prominent and agreeable feature of the society. In these friendly re-unions, the president, with his numerous family, mingled freely, and was ever an honoured and welcome guest, tempering by his presence the exuberant hilarity of the young, and not unfrequently closing with devotional exercises the gaiety of a happy evening."

Having said thus much of the character of the "Mormons" in their collective capacity, let us now see what the Captain has to say of their leader, Governor Brigham Young, after twelve months *personal* intercourse with him. (Page 133 :) "Upon the personal character of the leader of this singular people, it may not, perhaps, be proper for me to comment in a communication like the present, I may nevertheless be pardoned for saying, that to me, President Brigham Young appeared to be a man of clear, sound sense, fully alive to the responsibilities of the station he occupies, sincerely devoted to the good name and interests of the people over which he presides, sensitively jealous of the least attempt to undervalue or misrepresent them, and indefatigable in devising ways and means for their *moral, mental, and physical elevation*! He appears to possess the unlimited personal and official confidence of his people, while both he and his two counsellors, forming the Presidency of the Church, seemed to have but *one* object in view, the *prosperity* and *peace* of the society over which they presided."

What was the character of "Joe" Smith? as we see it reflected in the life and practice of his followers. Is that good and praiseworthy? I leave your readers to judge, from the evidences adduced from the work of Captain Stansbury, who has written what he saw and knew for himself. Can a corrupt tree bring forth good fruit? I should say not.

It is not my intention to enter into any defence of the "Mormon" doctrines, that

I shall leave for them to do themselves, but I would just remark, that if their system really be made up of such transparent absurdity as your correspondent and others would have the people believe, 'tis strange that such a mass of unscriptural and unconstitutional buffoonery and ignorance should be more than a match for the combined skill of our eminently learned divines and statesmen, and after all their combined efforts to put down "Mormonism," it should still wear so serious an aspect, as to "*cloud* the brow of many an anxious statesman." I should recommend them to try again, but not by the "*sword*, the *rifle*, or the *torch*," which you state have been used "with the utmost energy against it," but by a masterly exhibition of Scriptural proofs of the absurdity of their faith. Let them prove what the "Mormons" call the first principles of the Gospel, viz., faith, repentance, and baptism by immersion for the remission of sins, as Peter taught them on the day of Pentecost, and the laying on of hands for the Gift of the Holy Ghost, through which means Paul received that blessing from Ananias, &c., are all untrue. If they can do this, they will be able to open the eyes of the public to "Mormon" folly, at once. And as the "Mormons" appear to believe in Polygamy, our Reverend Doctors should show up the unscriptural character and "detestable parentage" of children descended from such "brutal impostors," and if in their biblical researches for argument against this practice, they should accidentally stumble over the cases of Abraham the "friend of God," Moses the meek servant of God, David the "man after God's own heart," Elkanah the father of the Prophet Samuel, all polygamists, to say nothing of the "detestable parentage" of the *twelve patriarchs*, whose names, however, after all, are to be emblazoned upon the "twelve gates of the New Jerusalem!" Poor Hosea's case, too, will appear to them a very serious one, as he was commanded by the Word of the *Lord*, to become the "detestable" parent of such offspring. Again, it appears to me rather odd that the *Lord* should, if an *evil*, give a plurality of wives to the man after His own heart, which He did, by giving the wives of Saul to David. It will no doubt appear to them a most unfortunate circumstance, that such a "detestable" practice should have been recorded in the sacred Scriptures, especially as God Himself

evidently approved of it, or He would not have bestowed more wives than one on any of His servants. Now as these cases appear to strengthen the "Mormon" view of the subject, and of course relatively weaken the position assumed by the *Times* and its correspondent, I don't know where in the Bible any argument is to be found, that can be wielded against those "ignorant Mormons." Now, as an individual, I do really think that Scriptural argument, sound reason, and common sense, are the only weapons that should be wielded against *any* system of religion; and if they fail, as it is admitted the "sword, rifle, and torch" have done, against the poor "Mormons," I see no way of overcoming them, and should therefore let them alone, lest the work should after all be of God, and we be found fighting against Him!

I was rather amused at your correspondent's notion respecting the "*ameliorating* agency of popular sentiment." What did that "*ameliorating* agency" do for our Divine Redeemer? Nailed him to the cross! What did it do for poor Stephen? Stoned him to death! What did it do for Daniel? Put him in the lion's den; the three Hebrew children? consigned them to the fiery furnace! the illustrious Peter, Paul, and other Old and New Testament worthies? put them to death in a variety of barbarous ways! "*Ameliorating* agency!" What has it done for the "Mormons?" Those who have read their history know, and those who have not, ought to read it. Which of the Prophets have not your fathers persecuted and slain? was a question propounded by the saintly yet despised Stephen, to the *pious* sects of his day, and are we who condemn the monstrous crimes perpetrated by our forefathers, in the assassination of His anointed ones, to become their imitators? God forbid; rather let us *reason* with the "Mormons," bring forward our strong arguments; prove to them, if we can, that they are wrong, in the spirit of meekness, and win them over to what we may think the "more excellent way;" but let us not attempt to excite ill will against them, or to deprive them of their civil and religious rights and privileges.

Lest I trespass too much on your valuable columns, I will for the present conclude by expressing a hope, that while one side of the real or supposed character

of the Latter-day Saints or "Mormons" has been published in your columns, you will, in justice to a "calumniated" people, allow the present view of their character, drawn by an honourable and high-minded

gentleman, and United States' Government official, Captain Stansbury, to appear in the *Times*.

HENRY J. JARVIS.

Leeds, September 20, 1853.

INDIAN DIFFICULTIES.

(From the *Deseret News*, July 30th.)

It is well known to the residents of this Territory, that the Indian Chief, Walker, has been surly in his feelings and expressions at divers times and places within our borders, for more than one year past, and that he has repeatedly endeavoured to raise an excitement and open war out of small pretexts, that in former times he would have smiled at. It is equally well known that, in the midst of all Walker's folly, Governor Young has pursued an invariable and uniformly mild course towards him and his tribe, and has counselled our citizens so to do, and that counsel has been followed in all the settlements, without any deviation worthy of notice, but it at last appears that all this does not prevent a still greater exhibition of perfect folly and wickedness on the part of Walker. His cunning and treachery, his thieving and murderous propensities, have outweighed the constantly open and extended hand of utmost kindness, and on a mere pretext, which he could have satisfactorily arranged in a moment, had he possessed a spark of good feeling, he has declared open war. On the 17th instant, hostilities commenced by a menace on Springville, in Utah county, but the inhabitants receiving timely notice, and being numerous and watchful, no damage was done. On the 18th, Walker and his two brothers, Arrapin and Ammon, with many of the tribe, were camped on the Peteetneet, just above Payson, in Utah county, and as Arrapin was riding from the town to his camp, he passed close by Alexander Keele, who was on guard, and, though another Indian was near by, as near as the spectators could judge, it was Arrapin shot Keele dead on the spot, and this too, after having partaken of a hospitable meal in the fort, with all apparent friendliness. The Indians then moved up Peteetneet Kan-
yon, the rear firing heavily, as they passed, upon some half dozen families in the Kan-
yon, but injuring nothing but their clothing, and leaving quite a quantity of balls

in the buildings. On the 19th, Colonel Peter W. Conover started from Provo city, with one hundred and fifty men, to assist the weak settlements on the route, reconnoitre, and rendezvous, and await further orders at Manti, in San Pete valley, which place he reached on the evening of the 20th. Still the Indians were not idle on the night of the 19th, nor dismayed by the force sent out, but undertook to surprise the post at Pleasant creek, in San Pete county, and were fired upon by the guard, and it is supposed that one Indian was killed, the whites sustaining no injury; and on the same night they stole several head of cattle from Manti, several miles south in the same county, stole three horses from Nephi city, in Juab county, and wounded William Jolly in the arm, while on guard at Springville; thus demonstrating that they were in some force, very hostile, and acting in good concert. On the night of the 20th an attempt was made to steal horses from the Allred settlement, which is between Pleasant creek and Manti, and the guard was fired upon at Nephi city. On the 24th, Clark Roberts was shot in the shoulder, and John Berry in the wrist, by Indians secreted in the vacated houses at Summit creek. Roberts and Berry were bringing an express, and within twenty minutes after they reached Provo city, twenty mounted men were out in pursuit of the aggressors, with what success is not yet known. This is a brief detail of the events of the outbreak so far as information has reached us up to the 26th instant, at four o'clock P.M. We also print in this number the orders and instructions issued by the Governor and ex-officio superintendent of Indian Affairs, and Lieut. Gen. D. H. Wells, up to same date.

July 27th, Two o'clock, P.M. We stop the press to announce further news from the seat of Indian hostilities, which arrived per express, at half-past seven o'clock this morning, from Colonel Peter W. Conover.

Colonel Conover states that a scouting party, sent out by him from Manti, under command of Lieut. Colonel Jabez Nowlin, fell in with a company of twenty or thirty Indians, on the 23rd instant, about ten miles east of the Pleasant creek settlement, who were addressed by the Interpreter of the party, and replied they were

our enemies, and commenced firing. Colonel Nowlin immediately charged upon them, and killed six, the rest scattering and escaping; returned on the 24th with his company all safe. This completes the detail of acts and losses on either side up to date.

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 15, 1853.

FOREIGN INTELLIGENCE.—*Deseret*.—The *Deseret News* of July 10th and 30th, with letters, have come to hand. We give the programme of the celebration of the Fourth of July at Great Salt Lake City. The *News* has the following paragraph on the proceedings—"The people of Great Salt City and vicinity, were as independent as *free-men*, on the 4th inst., which may be learned from the report of the committee, published in this paper. We would gladly have published more of those excellent speeches, but our paper is numbered. The day was very warm, like all other days in the Valley of late, but no one of the assembled thousands '*got drunk*' on the occasion, unless it was on small beer, cookies, and *ice cream*; and no swearing or bawling was heard in our streets, day or evening. The Social Hall was crowded in the evening, and scores or hundreds retired for want of seats, while farces, songs, and music cheered all who could gain admission. The School-houses in the 14th ward, were filled with prayers, and music, and dancing, and speeches, and pic-nics, and joy, and gladness; and we hear similar reports from other School-houses in the city, and private halls and parlours; but we have not heard of the first thing to mar the rejoicings of the day or evening, while all were free and *independent* in doing good, and enjoying themselves." Many toasts were offered, and speeches made, expressive of the rich sentiments and liberal feelings cherished by the people in maintenance of American liberties.

At Springville, the day was observed in a similar manner to what it was in Great Salt Lake City.

In consequence of the Indian hostilities, instructions, signed by Governor B. Young and Lieut. Gen. D. H. Wells, had been issued to the inhabitants. The Commandants of the various Military Districts in the Territory, were to cause their forces to repair immediately to their respective posts in the various settlements and locations, and put them all in a state of efficient defence. No settlement was to remain without one fort at least, which the people were to occupy, and reside in. All absent residents were to repair to their homes without delay. Corrals for stock, and stack-yards for grain, were to be erected. Stock, grain, hay, and vegetables were to be taken every care of. All arms and ordnance were to be put in order for immediate use. Ammunition and means of defence were to be procured at every opportunity. No person was to give or sell any gun, powder, lead, caps, flints, or any species of weapon or ammunition, or to render any aid or comfort, to the Indians, or to give them any chance to take property or life. No person was to go into any kanyon without a sufficient guard. All stock was to be herded by armed herdsmen, and corraled and guarded at night. The inhabitants were to act strictly upon the defensive, until further orders, and if any depredations were committed by the Indians, the tribe and name of the offender or offenders were to be learned, if possible, and

forwarded to the Adjutant General's office, G. S. L. City. The citizens were to guard every enterprise, that they might not be surprised. All surplus stock that was not particularly needed for teams and milk, was to be driven to G. S. L. City, and placed in charge of the presiding Bishop, until further orders. Colonel G. A. Smith was assigned to the command of all the Military Districts of the Territory, south of G. S. L. City.

The Conference of the Seventies commenced on the 5th of July.—Emigration was briskly passing through the city for California.—The waters were falling, but were still high, in consequence of which no intelligence was had for months from remote parts of the territory.—On the 23rd of May, the heaviest hailstorm ever known in that region, fell at Grantsville, Tooele county, the hail varying from the size of hickory nuts to ounce balls.—Messrs. Livingston and Kinkead's express mule train arrived June 20th with a supply of summer goods, in consequence of which the store of the above company was for a few days literally besieged.—S. M. Blair, James Ferguson, Orson Hyde, Robert Campbell, J. C. Little, James Sloan, and David Candland, members of the Bar of the United States' Court in and for the Territory of Utah, have issued a "card" testifying to the "legal abilities, and uprightness and integrity of character and purpose," of the two Associate Judges, Z. Snow and L. Shaver. Chief-Justice Reed is spoken of favourably, but acquaintance with him being short, so full a testimony could not be given, though, from later information, it appears to have been fully merited.—Harvest was being briskly carried on.—At Mr. Gaunt's factory, woollen cloth six quarters wide had been manufactured.—By ordinance of Great Salt Lake City Council, any person establishing a tavern, grocery, beer or liquor shop, must procure a license for the same, for which must be paid not less than ten nor more than two hundred dollars.—Elders A. Lyman and C. C. Rich write from San Bernardino, May 28th. They arrived at that place on the 15th. The Saints generally were healthy. Crops looked well. The title of the brethren to their land had been confirmed by the commissioners. The vineyards looked promising.—On the 23rd of July, a heavy thunder, lightning, and rain storm passed over G. S. L. City. During the storm a boy, grandson of father Merrill, and also an ox, were killed by the lightning.—A Society, called the "Mount Nebo Literary Association," was established at Nephi City.—Brother Charles Waterbury, aged 17, was drowned at Provo, June 6th, in attempting to cross the river on horseback.—Sister Jerome Benson, aged 41 years, wife of Jerome Benson, was drowned, June 9th, while attempting to pass from the bank to a portion of the bridge on a log.

Denmark.—Copenhagen, Sept. 21st, Elder John Van Cott writes. On the 18th, six persons were confirmed into the Church, the meetings were well attended, many strangers being present, who paid good attention to the proceedings. The spirit of gathering was very rife among the Saints, and the number making their arrangements to emigrate the coming winter was supposed to be double that of last winter. Elder Van Cott had succeeded in obtaining a much more favourable situation for the office, on very reasonable terms, and had removed to within four rods of the largest square in Copenhagen.

Malta.—Aug. 29th, Elder T. Obray writes. A Conference was held on the 19th, when the Church at Malta was represented as composed of 2 Branches, containing a total of 28 members, including 1 High Priest, 5 Elders, 2 Priests, 4 Teachers, and 3 Deacons.

Hindustan.—In addition to the cheering letter of Elder W. Willes, we have been favoured with one from Elder N. V. Jones, dated Calcutta, Aug. 15th. The Elders there had been labouring under great difficulties, and in the face of much opposition.

Prospects were beginning to brighten, and prejudice to give way. The extract from the *Seer*, published in *Star* No. 17, present Volume, entitled "A Word with our Opponents," and several other articles or communications concerning the doctrines of the Church, had been published in the *Calcutta Citizen*, and had done much towards allaying the prejudice of the people, which had been very strong, having offered serious obstacles to the progress of the work. Elder Jones writes in high terms of the liberality of Elder J. P. Meik, of Calcutta. Elders Woolley and Leonard had been at Chinsurah over three months. Elders W. F. Carter and William Fotheringham went to Dinapoor and the surrounding country. After being absent from Calcutta about six weeks they returned, not having found any opportunity for establishing the work there. Elder Fotheringham was expecting in a few days to start for Northern India, to assist Elder Willes. Elder Carter had obtained permission to return home, the climate not agreeing with his health. He embarked for America July 8th. Elders Ludington and Savage had started a second time for Rangoon, the steamer having sprung a leak, and been obliged to put back the first time. The Madras papers had announced the arrival of Elders R. Ballantyne and R. Skelton at that place.

"JOSEPH SMITH THE PROPHET, AND HIS PROGENITORS."—This work, noticed in *Star* No. 11, is now ready for sale. Any authentic circumstances connected with the history of the martyred opener of this last dispensation, are invested with no ordinary degree of interest to the Saints, and are beginning to be to the world. The work we now announce, is fraught with many hitherto unpublished events in the life of the Prophet Joseph Smith, events connected more particularly with the early history of the great mission he was chosen to fulfil. The early life of the Prophet, the divers difficulties and trials through which he and his father's family struggled, to become the benefactors of the world, will be read of with a commensurate degree of admiration for the firmness and integrity of purpose displayed. We do not imagine that any unprejudiced person can take up this work, and bestow upon it a careful perusal, without becoming deeply sensible of the divine mission of Joseph Smith. Being written by Lucy Smith, the mother of the Prophet, and mostly under his inspection, will be ample guarantee for the authenticity of the narrative.

Not only is the life of the Prophet given, but, as will be seen from the title, sketches of the lives of many of his progenitors are. Altogether the work is one of the most interesting that has appeared in this latter dispensation. To the Saints we would say—Read the work, and your hearts will be cheered by its contents, and your gratitude to the Almighty increased. To the world we would say—Read the work, and the Spirit of God will bear witness with your spirits, that He is the same yesterday, to-day, and for ever, and is again manifesting Himself as in days of old.

THE "TIMES" AND THE "MORMONS."—In the present Number we insert a copy of a communication forwarded by Elder Jarvis, to the Editor of the "Times," in correction of certain statements concerning the "Mormons", contained in two articles in that paper for September 16th, and 17th. We do not recollect to have seen in print, anything displaying more palpable ignorance, or wilful disregard of truth, than was manifested in these articles in the *Times*. If the great "Thunderer of Europe," does not infuse more truth into its ordinary matter, than what it has done in the article in question, towards the "Mormons," we must say that its "thunders" have a very "uncertain sound," and are not worth one moment of the attention of truth-loving people.

From some cause, best known to the Editor, Elder Jarvis's communication has not

appeared in the *Times*. Two calumnious articles, respecting the "Mormons," were freely published, but one communication speaking the truth of that every-where-spoken-against people, is refused insertion. So much for the impartiality of the "Thunderer." We had heard that it had not the best reputation in the world for honesty of purpose—now we know for ourselves. But truth crushed to earth will rise again. For the benefit of our partial contemporary, we will suggest the possibility of the time being not very distant, when the refuge of lies will be swept away, and the secrets of men's hearts be proclaimed on the house tops. The *Times* is a giant, but giants are mortal. The sling-stone of the stripling shepherd brought Goliath to the earth. As contemptible a weapon may accomplish as great an overthrow in our day.

APPOINTMENT.—Elder W. G. McMullen is appointed to labour under the direction of Elder Charles Smith, Pastor of the Nottinghamshire, Derbyshire, and Leicestershire Conferences.

S. W. RICHARDS.

FOURTH OF JULY IN GREAT SALT LAKE CITY.

(From the *Deseret News*, July 10.)

At 6 o'clock a. m., precisely, a City Salute from the Artillery under the command of Captain Thomas Tanner, gave the signal for raising the "Star Spangled Banner" on the Liberty Pole, and unfurling it to the breeze in commemoration of the eventful day.

At 7 a. m., the Martial and Brass Bands, under their respective Banners, met at the Council House, and, from there promenaded to the Governor's, and back, playing "*Yankee Doodle*," and other soul stirring national airs, under the direction of Colonel Duzette.

At 8 o'clock a. m., the Governor's Salute by the Artillery, which was the signal for assembling the people.

At half past 8 a. m., the escort commenced to form at the Council House, under the efficient management of Colonel J. C. Little and Captain L. W. Hardy, which being completed, they marched in the following order to wait upon Governor Young and Suite.

- 1st. The Martial Band.
 - 2nd. The Lieutenant General's Aide de Camp, bearing an appropriate Flag.
 - 3rd. The Mormon Battalion.
 - 4th. Nauvoo Brass Band.
 - 5th. The officers of the Nauvoo Legion, with Lieutenant General D. H. Wells at their head.
 - 6th. Captain Ballo's Brass Band.
 - 7th. Committee of Arrangements.
 - 8th. City Police.
- At 9 nine o'clock a. m., the escort arri-

ved at the Governor's, when the different Bands respectively saluted His Excellency at the west door of his mansion as he appeared upon the steps; escort passed on, leaving the Police in single file right and left covering the door.

The Committee of arrangements then waited upon the Governor and Suite, and passed through the City Police, and joined the escort in rear of the Officers of the Nauvoo Legion, the Police filed in and took their places, escort moved on to the Tabernacle. On their arrival, the Martial and Brass Bands took their places upon the platform, continuing to play; while the escort opened right and left; the Committee of arrangements conducted the Governor and Suite to the vestry, and were seated in the stand. The escort then passed into the Tabernacle, and were seated front of the stand.

1st. The Marshall read the order of the day, and called upon Elder Erastus Snow to open by prayer.

2nd. The "Declaration of Independence" was read by the Governor's Secretary.

3rd. Music—"Hail Columbia."

4th. Oration by James Ferguson, Adjutant General of the Nauvoo Legion.

5th. Music.

6th. Speech by the Hon. Chief Justice Lazarus H. Reed.

7th. Music.

8th. Speech by Hon. Orson Hyde.

9th. Music.

10th. Speech by Hon. J. M. Bernhisel, Utah Delegate.

11th. Music.

12th. Speech by Hon. Associate Justice Leonidas Shaver.

13th. Music.

14th. Speech by Hon. P. P. Pratt.

15th. Music.

16th. Toasts.

The Marshall announced that after Benediction from Elder Taylor, the ceremonies would be concluded by playing the "Governor's Grand March," when the people would retire to partake of refreshments, and enjoy their diversions the remainder of the day in family capacities, or

in ward conventions, under the arrangements of their respective Bishops, as might best suit their wishes and convenience.

In making arrangements for the entertainment of the people of their respective wards, the Bishops would please have the hospitality to see that the strangers and emigrants, in their various districts, be invited to their tables, and have the liberty freely to enjoy their festivities.

J. M. GRANT,
LORENZO SNOW,
F. D. RICHARDS,
J. C. LITTLE,
L. W. HARDY.

Committee of Arrangements.

THE GRAPE DISEASE.

(From Lloyd's London Newspaper, Sept. 28.)

Those who are interested—and who that can feel for human misery is not interested?—in the question of the disease now ravaging the grape crop, have now ample opportunity of examining the disease in our own English vines. A collection of specimens of this new scourge lies before us as we write, selected in different stages of the complaint, and exhibiting its various phases. The latter may on the whole be reduced to two.

The more ordinary appearance presented may be thus described. The upper part of the leaf rises in well-defined conical blisters, in the very earliest instance without any change of matter, whether above or below them. This is the first stage, and lasts but a few hours. Gradually, within the cavity of the pustules, a fungus is formed, at first of the colour of deal sawdust, but gradually reddening and darkening. By degrees this fills the whole blister, the exterior appearance of the leaf remaining unchanged; and this is the second stage. In the third, confluence of the pustules commences—generally, at the edge of the leaf furthest from the stalk; the fungus becomes of a brown red; the exterior of the cavity assumes a copper or purple hue; and the tissue of the leaf begins to perish. Finally, the whole interior is covered with fungus, a rusty matter forms on the exterior, the edge of the leaf sits up and crumbles, and the whole leaf falls to pieces.

The other phase is at all events less offensive to the eye, though equally fatal to the plant. It commences by the appearance of brown or purple blotches on the upper side of the leaf. The edges curl up, as if they had been burnt. The blotches spread—penetrate the tissue of the leaf—become brittle, split up, and the whole drops to pieces. A cobweb-like film, in both cases, frequently covers the under surface of the leaf. On the grape itself the whitish mildew has usually formed when it is of the size of a small pea. The spore extends itself with great rapidity by radiating filaments; they merely attach themselves, without penetrating the cuticle; the upper part rises, rounds itself, ripens, and is carried off to some other grape where it can fructify.

It was in the spring of 1845, that this fungus first made its appearance in a hot-house at Margate. By a somewhat ambiguous compliment to the gardener who first noticed it, Mr. E. Tucker, it has received the name of the *Oidium Tuckeri*. In 1847 it reached France. For three years it returned with increasing violence, but still not exciting any great alarm, till in 1851, its ravages created a panic, both there and in Italy. It spread along the Ligurian coast to Naples; it came back through the Tyrol, devastating Switzerland, and touching Baden; it extended itself across the Illyrian states to Hungary; it coasted Mediterranean Spain to Malaga;

it entered Algeria, the Archipelago, and Syria: but its most fatal ravages were reserved for Madeira. The one staple of the island is ruined; and what is to become of its 120,000 inhabitants, is past human imagination.

Portugal itself, it may be hoped, will not this year suffer so severely as her neighbours, though it must be confessed that the very latest reports are sufficiently gloomy. It is worthy of remark that in the Minho, and especially round Barcellos, there has been for some years a chestnut disease of similar character, and that fears, are entertained of the entire destruction of that tree. One remedy only has been found

certain, and that is impracticable on a large scale: the puffing of sulphur over the branches and grapes, or the vaporising it on hot-house pipes.

What effect this year's *Odium* may have on the social condition of France, where out of five hundred millions of hectolitres of wine, half will perish, it is impossible to say. We can scarcely imagine a parallel case in England. A barley disease would deprive the English labourer of his beer, as the fungus in question deprives the French peasant of his wine; but the employment of the former does not depend to such an extent on the barley crop, as that of the latter on the vineyard.

A PYRAMID IN CALIFORNIA.

(From the *Placerville (California) Herald*.)

A party of men, five in number, had ascended the Colorado for nearly 200 miles above the mouth of the Gila, their object being to discover, if possible, some large tributary from the west, by which they might make the passage of the desert, and enter California by a new and easier route. They represent the country on either side of the Colorado as almost totally barren of every vegetable product, and so level and monotonous that any object sufficient to arrest the attention possesses more or less of interest, and it was this that led to the discovery of this hitherto unknown relic of a forgotten age. An object appeared upon the plain to the west, having so much the appearance of a work of art, from the regularity of its outline and its isolated position, that the party determined upon visiting it. Passing over an almost barren sand plain, a distance of nearly five miles, they reached the base of one of the most wonderful objects, considering its location, it being the very home of desolation, that the mind can possibly conceive of, nothing less than an immense stone pyramid, composed of layers or courses of from eighteen inches to nearly three feet in thickness, and from five to eight feet in length. It has a level top of more than fifty feet square, though it is evident that it was once completed, but that some great convulsion of nature has displaced its entire top, as it evidently now lies a huge and broken mass upon

one of its sides, though nearly covered by the sands. This pyramid differs in some respects from the Egyptian pyramids. It is, or was, more slender or pointed; and, while those of Egypt are composed of steps or layers receding as they rise, the American pyramid was, undoubtedly, a more finished structure. The outer surface of the blocks was evidently cut to an angle that gave the structure, when new and complete, a smooth or regular surface from top to bottom. From the present level of the sands that surround it, there are fifty-two distinct layers of stone that will average at least two feet; this gives its present height 104 feet, so that before the top was displaced it must have been, judging from an angle of its sides, at least twenty feet higher than at present. How far it extends beneath the surface of the sands it is impossible to determine without great labour. Such is the age of this immense structure that the perpendicular joints between the blocks are worn away to the width of from five to ten inches at the bottom of each joint, and the entire of the pyramid so much worn by the storms, the vicissitudes, and the corrodings of centuries, as to make it easy of ascent, particularly upon one of its sides. We say one of its sides, because a singular fact connected with this remarkable structure is, that it inclines ten degrees to one side of the vertical or perpendicular.

THE EAST INDIA MISSION.

SUCCESS OF ELDER WILLIAM WILLES IN DELHI AND VARIOUS TOWNS IN THE HIMMALEHS—HOSPITALITY OF THE PEOPLE.

Delhi, 900 miles north-west of Calcutta, 29th June, 1853.

Beloved President S. W. Richards— I have visited and preached at Simla, Dugshai, Sabbattoo, Kussowlie, Calka, Umballa, and Kumaul, distributing many tracts. As the rain is very heavy in the Himmaleh Mountains, in which the first five places are situated, I thought it advisable to come here during the monsoon, more especially as I have very comfortable quarters in the house of W. C. Brown, Esq., son of the late Major Brown, who, with his kind lady, treats me as one of the family, and has fitted me up a large room to hold meetings in, with the use of a parlour printing press. At my first meeting, I had 53 Europeans—half Delhi. I desire to record, with feelings of gratitude, the kind attentions and assistance at Simla of Messrs. Poole, Barrett, and Hogan; at Sabbattoo, acting Sergeant-major McKenna, and Colour-sergeant Wicks, of the Queen's 61st Foot; of Colour-sergeant T. Murphy, Sergeant-major Sheehy, and others, of the 61st Foot, who gave me 16½ rupees; at Dugshai, Lance-corporal E. Jones, 98th Foot, who sold his watch for 12 rupees, and gave me the money, at a time when I had not a pice (an Indian coin, value one and a half farthing) in my possession; also Adjutant Mills, and Sergeant-major Gillespie (since promoted to be Lieutenant), and, over the left shoulder, to Colonel Roberts, the commanding officer, who, by his orders, caused me to be twice a prisoner, threatened with the bayonet by my sentry "if I dared to move," and ejected from the station ignominiously. Mr. Apothecary Prince, and Mr. Tibbetts, the steward, received me into their houses, the former as a welcome guest, the latter as a visitor. Mr. McBarvet took me in at Calka. Mr. Apothecary Wedgberry, of the Queen's 9th Lancers, and his kind lady, stationed at Umballa, were my hosts.

Mr. Parker provided me a house to lecture in, &c. Mr. Elliott, a worthy Roman Catholic gentleman, warned my hearers, and when the commanding officer of the 9th Lancers, led on by the Doctor (Grant), and the two parsons (Mayne and Ellis), began to bully my host, who insisted upon extending to me the rites of hospitality, dear old Father Raffael, the Roman Catholic priest, nobly said, "Let Mr. Willes be my guest." But Mr. Wedgberry would not part with me, "*come what would*," and although the news came of the Church having sanctioned plurality of wives, it did not cause Mrs. Wedgberry to at all relax her kind efforts to make me comfortable; as is also the case with my present worthy host and hostess here, and also Mr. and Mrs. Maddock of the Kumaul post-office, who have been found wanting in no respect, and still desire to be, either to myself, or any of the Elders who may call. I must not omit to name Mr. and Mrs. Nuttall, at Umballa, who have offered to entertain me, or any of the brethren who may arrive at Umballa.

In the course of my travels, I find the people full of curiosity to know all about the message, but in India, every body and every thing, except time and tide, move very slowly. Nearly everywhere I go, they are very anxious to detain me, even after I have delivered my message, which plainly indicates that they would be very glad to have Elders to stay among them. What is to be done? "Pray the Lord of the harvest to send forth more labourers into His vineyard. Amen." Any one can see that my Bishopric is a large one. I have several invitations to other places.

Love to self, Elders Jaques, Marsden, Linforth, Spencer, and all Saints. May God bless you. As ever,

WILLIAM WILLES.

VARIETIES.

FROM a private source, we learn that A. W. Babbit, Esq., Editor of the *Western Bugle*, Iowa, has been appointed Secretary for the Territory of Utah.

GRAIN is very scarce in Pekin.

FAMINE and Cholera are rife in Burmah.

ON the first of October British ships were opened to seamen of all nations.

THE small-pox is rife in the Sandwich Islands. The king has forbidden the natives to emigrate from the Islands.

A REGULAR express line is established between San Francisco and the Sandwich Islands.

METROPOLITAN and provincial meetings have been held condemnatory of our government's conduct in the Russo-Turkish affair.

THE case of Margaret Cunninghame, a Scotch lady, who was imprisoned at Lucca, in Tuscany, for giving to some peasants an Italian Bible and a translation of the Pilgrims Progress, has created quite an interest in England.

THE Australian Pacific Mail Steam Packet Company is the name of an association, incorporated by royal charter, which will shortly open a new steam route to Australia, *via* Panama. Five new steamships are equipping to run between Australia and Panama. Between Panama and Southampton, the West India Mail Packets will be connected with the enterprise.

THE King of Bavaria, has recently increased the salaries of the schoolmasters, and, in return to their address of thanks, he stated that he appreciated their labours, and he pledged himself that he would do everything he could for them.

It appears that gold, silver, mercury, copper, lead, antimony, arsenic, iron, coal, alum, and sulphur, exist, many of them in great quantities, in Turkey. The gold and lead are found in the plains near Adrianople, in the ferruginous sands of the river Arda, and on the slopes of Mount Pelion and Mount Ossa, in Thessaly. The silver and lead mines, particularly those of Mount Pelion, are said to be very valuable.

AMERICANS IN THE EAST.—On the 3rd of August, Commodore Perry and his squadron, left their anchorage on the coast of Loochoo, and sailed for Japan. The Commodore has purchased, as a coal depôt, a piece of land on the island called "Banian," in the neighbourhood of Napakiang, found to be inhabited by Scotch and Irish families." This is the first possession the Americans have acquired in Asia.—*News of the World*, Oct. 2.

THE CAMP OF ISRAEL.

See Israel's camp—a lovely sight,
On hills and plains, through woods and
groves,

It fills the heart with pure delight
To watch it as it onward moves.

Here Saints from almost every clime,
Are bound for Zion in the west;
And as they journey, truths sublime
Engage the thoughts of every breast.

And like a social, happy band,
They travel on from place to place,
Until they reach the promised land,
And there behold the Prophet's face.

The time has come which Prophets saw,
When scattered Israel would be blest
With heavenly truths, a perfect law,
And gathered home from east and west.

Ye wondering nations who behold
This marv'lous work with great surprise,
Here's prophecy, by men of old,
Fulfilled before your nat'ral eyes.

Camp of Israel, Council Bluffs.

We think of Israel, years ago,
Who pitched their tents upon the clod,
And laboured hard, as we do now,
To find a place to worship God.

Old Father Abraham oft became
A weary trav'ler, yet by grace
Was called of God to leave his home,
And find one in another place.

And so do Saints in Latter-days
Forsake their friends and earthly all,
To walk in God's peculiar ways,
Obedient to His heavenly call.

And now we'll pray for Joseph Young,
The captain of our moving camp,
That he may be both wise and strong,
And guide us like a burning lamp.

And when we reach that sacred spot,
And bask in truth's refulgent rays,
Our trials will be all forgot,
In singing Zion's songs of praise.

SAMUEL CLARIDGE.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING SEPTEMBER 30TH, 1853.

CONFERENCE.	AGENT.	Dr.	CONFERENCE.	AGENT.	Dr.
London	T. C. Armstrong	£646 1 3½	South Pembrokeshire	Brought forward	£3392 9 4
Birmingham	Henry McCreery	211 9 3½	Brecknockshire	John Price	10 16 3½
Bradford	John B. Pears	161 6 0	Isle of Man	Thomas Morgan	9 18 9½
Glasgow	Robert Kirkwood	151 5 8½	Denbighshire	James Tatlock	7 17 8½
Warwickshire	John Hole	128 11 3	Llanelly	Griffith Roberts	7 14 0½
Manchester	James Walker	113 15 1	Caermarthenshire	Aneurin L. Jones	6 14 3½
East Glamorganshire	Richard Morris	103 3 11½	Flintshire	Isaac Jones	5 10 1
Lincolnshire	Edward Weaver	101 0 1	Anglesea	Lewis Davies	4 17 0½
Newcastle-on-Tyne	James Robson	95 8 5	North Pembrokeshire	John Roberts	4 2 10
Bedfordshire	Samuel Church	94 10 9½		Phillip Sykes	3 2 11
Norwich	John Hyde	92 13 7			
South	Simon Irwin	91 4 1½			
Reading	James Frewin	89 18 10			
Herefordshire	George Picton	83 8 10½			
Sheffield	John Memmott	81 4 2½			
West Glamorganshire	Wm. Harris	78 3 6½			
Derbyshire	Wm. McGhie	75 13 7½			
Southampton	C. J. Davis	75 12 3			
Staffordshire	George Simpson	72 14 4			
Wiltshire	Samuel Gentle	72 3 0½			
Cheltenham	Thomas Clarke	63 15 11½			
Preston	John Holsall	59 11 7			
Nottinghamshire	Henry Savage	59 3 1½			
Cambridgeshire	R. J. Townsend	58 15 7½			
Land's End	John Kissell	54 6 2½			
Hull	Abraham Smith	53 17 11			
Channel Islands	Francis Kirby	49 10 8			
Edinburgh	John McComie	48 16 8½			
Kilmarnock	John Aird	43 14 10			
Dorsetshire	William Ostler	41 14 2½			
Dundee	A. N. McFarlane	36 4 5½			
Carlisle	Millen Atwood	35 7 10½			
Liverpool	James Linforth	29 15 0½			
Leicestershire	Thomas Kempin	28 6 7			
Worcestershire	Charles Peat	27 17 5			
Late Herefordshire	John Preece	24 17 9			
Belfast	John McDonald	23 8 6½			
Monmouthshire	G. W. Davies	19 10 11			
Shropshire	Joseph Akers	14 5 7			
Carried forward		£3392 9 4			

CONFERENCE.	AGENT.	Dr.
South Pembrokeshire	Brought forward	£3392 9 4
Brecknockshire	John Price	10 16 3½
Isle of Man	Thomas Morgan	9 18 9½
Denbighshire	James Tatlock	7 17 8½
Llanelly	Griffith Roberts	7 14 0½
Caermarthenshire	Aneurin L. Jones	6 14 3½
Flintshire	Isaac Jones	5 10 1
Anglesea	Lewis Davies	4 17 0½
North Pembrokeshire	John Roberts	4 2 10
	Phillip Sykes	3 2 11

BRANCH.	AGENT.	Dr.
Dublin	H. E. Bowring	32 5 0½
Tedbury	J. Walker	5 0 10
Derry	Hugh Sheppard	4 10 11
Jersey	William Ballan	2 5 2

Australian Mission	(John Jones)	173 7 0
Sandwich Islands	do. (P. B. Lewis)	110 14 5½
East India	do. (William Willes)	69 14 1½
William Gibson	(St. Louis, U. S. A.)	42 18 7½
Cape of Good Hope Mission	(Jesse Haven)	38 12 3½
Gibraltar Mission	(Edward Stevenson)	19 6 9
Malta	do. (Thomas O'bray)	12 15 6½
Bombay	do. (Hugh Findlay)	9 5 9½
Jabez Woodard	(Italy)	4 4 2
Thomas Braidwood		2 13 0
Thomas Margetts		1 12 5
J. W. McLellan	(Donegal, Ireland)	0 17 9
Edward Sutherland	(London)	0 15 3
Matthew Hicks	(New York, U. S. A.)	0 8 9
Daniel Carn	(Hamburg)	0 5 8
Thomas B. Broderick		0 2 8
O. B. Huntington	(U. S. A.)	0 1 8
L. O. Littlefield		0 1 6
Dr. S. M. Brice	(Iowa, U. S. A.)	0 1 6
Lawson Simpson		0 0 9

(Errors excepted).

£3984 4 11½

LIST OF MONIES RECEIVED FROM THE 22ND TO THE 30TH SEPTEMBER, 1853.

Phillip Sykes	£2 0 0	Brought forward	£52 0 0
John B. Pears	10 0 0	Hugh Sheppard	0 14 0
George Simpson	4 0 0	Henry McCreery	65 0 0
Simon Irwin	5 0 0	John McComie	22 0 0
Richard Morris	11 0 0	Joseph Akers	3 0 0
Samuel Johnson	3 0 0	Henry Savage	12 0 0
Abraham Smith	5 0 0	John Memmott	5 0 0
H. E. Bowring	4 0 0	James Linforth	4 3 7
John Hyde	5 0 0	A. N. McFarlane	5 0 0
Samuel Church	3 0 0	John Holsall	10 0 0
Carried forward	£52 0 0		

£178 17 7

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 43.—Vol. XV.

Saturday, October 22, 1853.

Price One Penny.

THE "LIVERPOOL CHRONICLE" AND THE "MORMONS."

The present position of that strange people, the Mormons, who are nominally attached to the United States, but repudiate the conditions which connect them with the Federal Union, has naturally excited considerable attention on the American continent, and is beginning to occupy the thoughts and pens of European politicians. Whatever concerns the American Union cannot be a matter of indifference in England. We are bound to that country not less by the ties of consanguinity than by the links of interest. The Americans are our best customers—a people, above all others, to whom we are the most closely allied; who speak our language, profess our faith, and to a great extent adopt our manners; and whatever evil may befall them, must, more or less, re-act upon ourselves. But, apart from any selfish feeling, the future destiny of America, with her free institutions and her energetic race, will always interest Englishmen, and to this fact may be traced the growing interest which is now taken in the policy which the Federal Government must sooner or later adopt towards the Mormons.

We need hardly state that the Americans have no established church in the sense in which that phrase is used in England. Every form of Christianity is placed on exactly the same footing—that of self support—and no sect, as far as the Government is concerned, can claim an advantage over any other sect. The voluntary principle is carried out to its fullest extent, and that it flourishes and is healthy, may be seen in the num-

ber of buildings devoted to religious purposes which are scattered over the Union, and in the army of clergymen of all persuasions who are found administering to the spiritual wants of the people. Under such a system, free and fair to all, it is impossible that any collision can take place between the Government and the different sects who compose the Christian world. The only exception is the Mormons, who form a theocracy, indulge in polygamy, and blend together their civil and spiritual ideas in such a manner as to altogether ignore the existence of the Government within whose territory they are located. The Roman Catholics acknowledge the Pope as their spiritual head, but, in his temporal capacity, he is regarded by them in the same light as any other foreign prince or potentate. But the Mormons regard their Prophet as their temporal as well as spiritual ruler, whose commands they are bound to obey; whose eccentricities, whatever shape these may assume, they would justify at the risk of civil war; and to whose person they are attached by the strongest chains which fanaticism can forge for the human mind.

That the internal harmony of the American Union is likely to be seriously disturbed by this extraordinary sect, who claim political as well as religious supremacy in the settlement of Utah, may be inferred from the fact that they have banished from the city of the Salt Lake the officials of the Federal Government who had been sent thither, under circumstances so insulting and galling that the authorities at Washington are bound to

notice it. This act of usurpation must be put down by the central power, or all respect for its functions will disappear. The Church of the Mormons, which holds itself above the civil constitution of the United States, is clearly incompatible with the administrative functions of the latter, and one of two things must happen — either the Americans will be compelled to force the Mormons into subjection at the point of the sword, or they must yield to these fanatics an important territory, belonging to the United States, on the main route between Oregon and California. The contest may be fierce and bloody, but it cannot be doubtful, and, as far as present appearances go, all chance of an amicable settlement seems to be hopeless. In Missouri and Illinois the Mormons, a few years back, gave the United States' authorities considerable trouble, but the arrogant pretensions which they have recently assumed show that their existence is altogether inconsistent with the sovereignty of the Union.—*Liverpool Chronicle*, Sep. 24.

POLITICAL ASPECT OF "MORMONISM"
IN AMERICA.

To the Editor of the *Liverpool Chronicle*.

15, Wilton Street, Liverpool,
Sep. 26, 1853.

Dear Sir—Upon perusing the columns of the *Chronicle* of Saturday last, my attention was particularly called to a leading article, touching the relation of the "Mormons" to the American Union, and the policy which that Government must sooner or later adopt towards the "Mormon" community. Their position, which is at present exciting considerable interest in the political world, is evidently one which should be thoroughly understood, involving, as it does, the interests of a growing and peculiar people, under the fostering care of the Federal Government, by virtue of a territorial organization.

It will be readily acceded that the policy and motives of the "Mormons" must be correctly defined, to enable any one to prognosticate, with any degree of certainty, the tendency of their relationship to the Federal Government, either for weal or woe.

Being in possession of facts which, it appears, the author of the article referred to had not before him, I consider it a duty which I owe to truth and the anxious

public, to furnish your many readers with a statement which will serve to correct any erroneous impression which that article was calculated to create, and which, I have no doubt, you will be pleased to furnish them with, as coming from an authentic source.

In this cultivated age the public press is looked upon as the herald of truth—a trumpet that gives a "certain sound." Were this not the case, it would justly be considered the promoter of anarchy and confusion, instead of peace and civilization.

In the article in question, it is alleged that the "Mormons" repudiate the conditions which connect them to the Federal Union. A few facts may serve to show how far this is the case. In 1850 the Congress of the United States passed an act establishing a territorial government for Utah, the well-known "Mormon" territory, and the governor, secretary, judges, and other federal officers, were appointed by the President. In pursuance of the privileges of that act a legislative body was assembled in Utah, elected from among the "Mormons" themselves, for the purpose of enacting laws for the government and prosperity of the people. In the winter of 1851-2, laws, relating to their civil, criminal, judicial, and military affairs were enacted, approved, and published to the world, forming a volume of more than two hundred and fifty pages, which is in circulation both in the States and in England. Those laws, which are strenuously adhered to, and by virtue of which judges administer justice, have not been objected to, either by the Congress of the United States, or by the judges sent there by the president, to guard the judicial interests of the territory.

This is, at least, strong circumstantial evidence that those laws are in all respects compatible with the constitution of the American Union, for while Congress has the unquestionable right to nullify any law contrary to the spirit and genius of the constitution, she would, as its faithful guardian, most certainly exert that prerogative. If she had had occasion to exercise that prerogative, it might be considered a basis on which to ground an accusation of usurpation and arrogancy. The silence of the American Congress and her political supporters, however, must be received as approbative of the enactments

of Utah; and to the candid mind will speak louder than the clamour of *pseudo* prognosticators, whose object is to excite the populace against that which may appear in the least degree unpopular.

The laws enacted by Utah for civil purposes are most scrupulously adhered to, and are in no case encroached upon by any claim of the Church, or ecclesiastical powers.

It is said that "the Church of the Mormons, which holds itself above the civil constitution of the United States, is clearly incompatible with the administrative functions of the latter," and the conclusion readily come to is, that the "Mormons" must be subjected "at the point of the sword," or an important territory must be yielded to them. In this, as in other cases, the false premises taken—that the Church holds itself above the civil constitution, naturally lead to a very erroneous conclusion. In no case has the Church sought for rights or privileges that the American constitution did not fully guarantee to it, and, from a personal acquaintance and familiarity of more than fifteen years with the leading authorities of the Church, I am prepared to say that they do not, as American citizens, even *desire* more than is fully guaranteed to them by the liberties of the Constitution.

It is further stated that "the arrogant pretensions which they (the "Mormons") have recently assumed, show that their existence is altogether inconsistent with the sovereignty of the Union." Certainly something should be made to appear in a tangible form to the public, to justify such a wholesale extermination as this conclusion would encourage, and which I am inclined to believe expresses far more than the writer intended.

True it is that the "Mormons" occupy the territory of Utah, and of necessity the laws of Utah have to be made by the "Mormons," because there is nobody else to make them; must they, therefore, be blamed for doing that which there are none others to do? "The sovereignty of the Union" demands the voice of the people of Utah in the administration of their government, and when that voice is given, it constitutes the sovereignty of that people, and must be respected in Utah as in New York, Massachusetts, or any other portion of the Union. This forms the broad basis of American liberty, and if the people of Utah trampled upon it in

the least degree, then, and then only, would their "existence be inconsistent with the sovereignty of the Union." But now, because the "Mormons" are necessitated to maintain the government and peace of the territory by their own enactments, (those enactments necessarily emanating from church officials, there being but few others in the territory,) it is, in the absence of any other pretext, most unjustly alleged that "the Church holds itself above the civil constitution of the United States."

Let me here ask, what position more compatible with the spirit of the American constitution could the "Mormons" assume? Would they bestow more honour upon the general government by despising its generous gift of a territorial organization, and refusing to exercise the powers of that organization for the general peace of the country? Certainly not. Would the "Mormons" get more influence in the world by living without the civil law, and trampling upon all civil institutions? It certainly would appear so from the present outcry of editors and professed politicians. Although it may justly be admitted that the "Mormons" in Utah are more sober, orderly, and prosperous than any other community of people known—a people among whom seductions and crime are almost unheard of—yet they are not so far above that which is human as to wish to be deprived of the benefits of civil institutions. They are not yet willing to surrender their rights as American citizens, and they still claim the protection of the federal government, but *only* on the terms of unyielding defence of its powers, and perfect subordination to its commands.

There is sufficient before the world to effectually answer the charges of "treason to the federal government," "usurpation," and "defiance of civil authority," if the testimony of most honourable and disinterested men was sought after, by the public press, with the same avidity that anything is received which tends to sustain these charges. The approbation of an American Congress to the entire code of laws enacted by the "Mormon" legislature is unmistakable evidence of its harmony with the true genius of the general government, and of the fidelity of the people who are controlled by it.

Let the evidence of Captain H. Stansbury, of the topographical engineers, after

a year's residence among, and acquaintance with, both rulers and people, be heard by the public, relating to the fidelity and attachment of the "Mormons" to the Confederacy. This testimony comes from a source unquestionable in the eyes of the American Government, and is published in Captain Stansbury's official report;* but where is the political press that has used it for the benefit of the "Mormons!" Let the testimony of Chief Justice L. H. Reed upon the subject, lately published in the *New York Tribune*, and other leading papers of the American Union, together with the testimony of many other officials appointed by the President, for Utah, receive the credence they are entitled to, and then ask a candid public where are their grounds for surmising political outbreak between the "Mormons" and the general government, affecting American and British interests, and they would be as silent as the American Congress is over Utah's enactments, and as her acting judges are over the righteousness of them.†

It is admitted that in the United States "every form of Christianity is placed on exactly the same footing—that of self support—and no sect, as far as the government is concerned, can claim an advantage over any other sect;" but the writer does not recognise the "Mormons" as a religious body, hence not entitled to any toleration under the government—"the only exception is the Mormons." Suppose we admit, for a moment, that the "Mormons" have no claim in the world, as a religious body, and style them barbarians, if you please; still the world knows that the barbarian, the Pagan, and the Mahomedan are, under the American Constitution, entitled to the same protection as the Episcopalian, Methodist, or Baptist, so long as they respect its powers. Therefore, if we make the "Mormons" barbarians or Pagans, their relationship to the government is precisely the same.

The laws of Utah, enacted by the "Mormons," afford the same rights and

privileges to every other religious sect as they themselves enjoy. The Methodist, Episcopalian, Baptist, Quaker, or any other sect, are equally protected with the "Mormons." By what law of Christianity is it, then, that the people of Utah must be thrust out of the ranks of Christendom, while they themselves provide for the non-molestation of every other religious body? He who rules over all men, by virtue of mercy, justice, and judgment, once declared a universal law, applicable to both Jew and Gentile, Americans and Englishmen—"With what measure you mete, it shall be measured to you again." By virtue of this law the "Mormons" claim judgment, and if it is not granted to them by men, it will show most unmistakably where barbarianism reigns, and furnish a key to the destiny of all men, when judgment is rendered by Him whose fiat none can escape.

If the origin of the "Mormon" community was kept in view, I think it ought to allay many ungrounded prejudices, which seem to be prevalent at the present time. It is a notorious fact that the "Mormon" community is made up of American citizens and British subjects, those who have been brought up from their infancy under the genial influence of British and American institutions; and who can suppose that a few short days under the Scriptural influence exerted even by a "Mormon" would render them unworthy of the society, or even the pity, of civilized and Christian beings, without casting a reproach upon the virtue of his country's most sacred institutions? I have the high honour of presiding over the spiritual interests of more than thirty thousand British subjects, known as "Mormons," and among them the every-day crimes of civilized life, such as drunkenness, profanity, seduction, and others almost innumerable, which crowd the courts of the land, are little known, and totally discountenanced; and it certainly would be very hard for me to believe that simply the emigration of such a people to Utah would render them wholly unworthy of society, and "*their existence be altogether inconsistent with the sovereignty of the American Union.*" Such a removal does not destroy their sober and industrious course of life, their moral rectitude, nor their happiness; and I am still left ignorant of how it can destroy their natural and inalienable rights among men.

* "Stansbury's Expedition to the Great Salt Lake of Utah." Sampson Low, Son, and Co., 47, Ludgate-hill, London.

† See also Celebration of American Independence on the 4th July last, in Great Salt Lake Valley, reported in *Deseret News*, of July 10, and *New York Herald* and *New York Tribune* of September 13.

Lest I should trespass upon your time and limits, I close my observations, and beg to hand you an extract from a letter written by the Hon. Laz. H. Reed, Chief Justice of Utah, by allowing which, with this communication, to appear in your columns, you will greatly oblige,

Yours most respectfully,

S. W. RICHARDS,

President of the Church of Jesus Christ of Latter-day Saints in the British Isles.

We have given insertion in another column to the lengthy communication of a gentleman who is at the head of the Mormon community in this country; and although we can ill afford the space which his letter occupies, we thought it only fair, as we had made an attack on the body to which he belongs, to give him the benefit of a rejoinder. At the same time we must express our conviction that the Mormon President does not meet the case as we put it. Our reference to the Mormons in the United States was based entirely on the opposition which that sect had systematically offered years ago to the authorities of the Union in Missouri and Illinois, attended with loss of life, and still more recently offered in their new territory at Utah. These are the facts upon which our reasoning was based, and, if Mr. Richards had applied himself to their consideration, his letter would have possessed a force which it now wants. But the whole spirit of his letter shows such a proper appreciation of the freedom of thought and action which is conceded to his sect in the United States, that, if they are at all influenced by the views of our correspondent, these unseemly collisions will henceforth disappear. The Mormons may depend upon it that, if their proceedings become such that the Federal Government will not tolerate them in the Union, they will find it somewhat difficult in any other part of the world to find a Government half so indulgent.—*Liverpool Chronicle*, Oct. 1.

EXTERNAL EVIDENCE OF "MORMON"
LOYALTY.

To the Editor of the *Liverpool Chronicle*.

15, Wilton St., Liverpool,
Oct. 6, 1853.

Dear Sir—I am almost at a loss to fully express my appreciation of your impar-

tiality and liberality in allowing my article to appear in your paper of last Saturday, it being so widely different from the treatment often received by the Latter-day Saints, both in this country and in America, when they endeavour to get before the public, through the press, their own views in relation either to politics or religion. From your remarks, however, accompanying my communication, I am led to understand that it was not considered sufficiently pointed. A remark or two may therefore be expected from me, in further explanation, relative to your former observations, which you inform me were "based entirely on the opposition which that sect had systematically offered, years ago, to the authorities of the Union, in Missouri and Illinois, and still more recently offered in their new territory of Utah."

The object of my letter was to show the purity of those principles which universally actuate the "Mormons," and the harmony of those principles with the general government of the United States. When those principles are understood by the public, I am willing they should judge whether a good tree can bring forth corrupt fruit—whether righteous principles prompt or admit unrighteous acts—whether submission to any power is the effectual way of resisting it, or whether, under the strict observance of the principles advanced in my former letter, the "Mormons" could possibly have offered systematic opposition to the authorities of the Union, either in Missouri, Illinois, or Utah. If my former communication was wanting, it must have been in not stating most distinctly that the principles therein advanced have ever been adhered to by the "Mormons" in their past conduct towards the American government. This being the case, the notion that they have been the aggressors, and have offered systematic opposition to the Federal authorities in the scenes referred to, is altogether inadmissible. That could not have been done without violating those principles which I assured the public, in my letter of the 26th ult., from a personal acquaintance of more than fifteen years, had been strictly maintained by them. It would certainly ill become me to attempt an exposition here of the past difficulties and persecutions which the "Mormons" have endured, but having been a personal, eye and ear witness to most of them, and in

connection with them suffered the loss of two brothers—one in a most wanton massacre in Missouri, and the other in the Mormon battalion—I am prepared to state most unequivocally that those difficulties did not arise from opposition to legal proceedings. Any defence which the "Mormons" made in Missouri and Illinois, against mobocrats, whose motto was "Law will not reach them, but powder and ball shall," must not be construed into opposition to legal authority. When the general government was appealed to by the "Mormons" for redress of wrongs, the reply of Martin Van Buren was, "*Your cause is just, but we can do nothing for you.*" Under their severest persecutions, the history of which has been published to the world, they have always bowed, however humiliating, to a legal mandate. Had this not been the case, their leaders would not have been murdered in cold blood, under the solemn pledge of personal safety from the Executive authority; they would not have had occasion to leave their peaceful homes, protesting against the perfidy and treachery of constituted authorities; 500 of their best men would not have left their destitute and houseless families upon the bleak, and uncultivated prairies, to defend their country's flag in the late Mexican war; and it is even very possible, that Utah would not have suffered her late Secretary, B. D. Harris, to abscond with \$20,000 of her property, which was sent there by the General Government, only for *legal interference*. Here I would simply state that the difference lately existing between the Judges, Secretary, and the Governor of Utah, did not arise from any of their official proceedings, but from the most foul aspersions publicly cast upon the inhabitants of Utah. (See Correspondence between Gov. Young and Judge Brocchus, in *New York Herald*, and *Millennial Star*, No. 26, Vol. xiv.) This I state from personal acquaintance with the facts in the case. Instead of the Judges and Secretary being driven away, their departure was protested against by the Utah Legislature.

I now beg to offer the following quotations from authors altogether disconnected with the Latter-day Saints. The quotations explain themselves, and may be of particular benefit to the public generally.

"Nor shall I go out of my way to discuss the question of the former character of the Mormons. What they were in

Illinois, or what some of their predecessors were there, it will not be difficult for those to learn who are curious after the truth: the Hon. Stephen A. Douglas, who, as presiding judge of the Circuit in which they lived, was often called upon to dismiss idle charges against them, is now at Washington an honoured member of the Senate of the United States. His personal testimony, I am assured, has always vindicated his judicial action." The Mormons by Col. T. L. Kane, Philadelphia, page 88, 2nd Ed.; see also page 28. *Mil. Star*, Vol. xiii, p. 219, and 132. See also Correspondence between Col. Kane and President Millard Fillmore in *Washington Republic*, and *Mil. Star*, Vol. xiii, p. 341.

"From all that I saw and heard, I deem it but simple justice to say, that notwithstanding these causes of irritation, a more loyal and patriotic people cannot be found within the limits of the Union. This I think was emphatically shown in the promptitude and cheerfulness with which they responded to the call of the Government to furnish a battalion for service during the Mexican war Their peculiar circumstances presented almost insuperable objections to a compliance with the requisition, yet not the slightest hesitation was evinced. 'You shall have your battalion at once,' was the reply of President Young, 'if it has to be a class of our Elders;' and in three days, the force, recruited principally among fathers of families, was raised and ready to march. Here certainly was no evidence of a lack of patriotism. The following extract from a sermon of Brigham Young to his people will, I think, confirm the correctness of my views as to the sentiments of the Mormon leaders, at that time on this subject. 'I want to say to every man, the Constitution of the United States, as formed by our fathers, was dictated, was revealed, was put into their hearts by the Almighty who sits enthroned in the midst of the heavens; although unknown to them, it was dictated by the revelations of Jesus Christ, and I tell you, in the name of Jesus Christ, it is as good as I could ever ask for.' 'I say unto you, magnify the laws. There is no law in the United States, or in the Constitution, but I am ready to make honourable.'" Stansbury's Expedition to the Great Salt Lake, p. 144-5. See also pages 84, 86, 146, 147.

"No representations that have yet been made public, have served in the least to

alter my expressed opinion of their character for either love to the country, or loyalty to the government." Ibid. Intro. p. 4.

"Loyalty.—Though this people fled to a foreign country to enjoy the liberty that persecution denied them in the States, as soon as they found their adopted land had come under the jurisdiction of the stripes and stars—which their own valour had helped to win in the army of the Pacific against Mexico—they embraced the earliest opportunity of declaring their adherence to the great charter of liberty and national glory, and announced to the world that it was given to our patriot fathers by Divine inspiration, and that they will uphold and defend it, though all the original parties shall secede and trample it under foot. 'They will make no law forbidden by the *sacred* Constitution of the United States.'" Gunnison's History of the Mormons, p. 83-4. London, Sampson, Low, Son & Co.

"Their feeling towards the Union was significantly shown at their third celebration of their memorable epoch of arrival. A small part of its history may serve to illustrate Next came the pageant of the day, to which we call attention. It

was the presentation to the governor of Deseret of the Constitution of the United States, and their own, for his and his successors' guardian care This was the glorious and divine Constitution, that had been given by inspiration of God to the statesmen of an earlier day—and this they asked should be placed among the archives of their growing state as a holy treasure, and to be regarded 'as the palladium of our liberty,' and the Supreme ruler under God, that sits over the destinies of the United States; an unembodied power, existing solely in the love and faith of its *subject freemen*. And it must be held sacred, and every person in the mountains was called to enrol himself its sworn defender." Ibid. p. 137-9.

"They acknowledge the binding force of the Constitution, claim to be American citizens, and also to have a right that this courtesy be allowed them, after so many privations and sufferings endured to make the wilderness and desert a habitable abode." Ibid. p. 155. See also p. 87.

Relying upon your continued indulgence for the insertion of this brief letter, I am

Yours most respectfully,

S. W. RICHARDS.

THE CAPE OF GOOD HOPE MISSION.

BAPTISM OF THIRTY-NINE PERSONS—OPPOSITION—ORDER FOR BOOKS AND PAMPHLETS.

Cape Town, Cape of Good Hope, Aug. 20th, 1853.

President S. W. Richards—Dear Sir, I here pen a few lines, that you may know how we prosper in this colony. We have tried, at three different times, to hold public meetings in Cape Town, but have always been disturbed, and the meetings have been broken up by a riot. Two of the head rioters have been taken up, tried before a magistrate, and bound over to court, under bonds of £50 each, which, I believe, has put such a check on the rioters, that we shall be able, ere long, to hold public meetings in this town.

We are now labouring in the country villages from 4 to 20 miles from Cape Town. We have baptized 39, and many more are seeking after truth. The Lord has truly blest our labours. The priests are busy in their exertions against us. Many of them have lectured against us, but they are very careful not to come

where we are. They look upon us as a set of poor ignoramuses, and would consider it a great detriment to their dignity to be seen speaking with us, much more to converse with us upon the plan of salvation. We, however, are a great deal of trouble to them, disturbing their quiet minds wonderfully.

Those that have received the Gospel here, as in every other place, are the poor and meek of the earth, probably not more than one-half that have been baptized have means sufficient to emigrate to Zion.

I send for more books and pamphlets, which we shall need as soon as they can be got here. I will give you a list of the books and pamphlets I would like to have you send me, if you have them to spare—150 Books of Mormon; 100 Doctrine and Covenants; 150 Hymn Books; 100 Voice of Warning; 100 each of O. Pratt's Divine

Authenticity of the Book of Mormon; 100 Remarkable Visions; 200 Divine Authority, or the question, "Was Joseph Smith sent of God?" 100 each of the Kingdom of God; 100 Voice of Joseph; 200 Only way to be Saved. [Other books are ordered in proportion.] If you can possibly send me the above list of books and pamphlets, I wish you would, for they are needed for the Mission in this colony, or will be, as soon as they can be got here. If there has been any new publications since I left England, that you think would be beneficial for the Mission at the Cape of Good Hope, I certainly would like a few of them, if you have them to spare.

The books I sent for in May, have not yet arrived. When they do arrive, probably two of us will start for Algoa Bay, and will take those books there, except what are wanted here for immediate use.

I close by asking my heavenly Father to bless you, and give you strength of body and of mind to perform the arduous task which the Lord, through His servants, has placed upon you. Praying that your life may be spared till time shall usher you into the society of your friends, permitting you once more to dwell in the Saints' peaceful Vale, I remain your brother in the New and Everlasting Covenant.

JESSE HAVEN.

[From the perusal of a letter written by Elder W. Walker, we glean the following additional particulars. Elder Walker had been labouring at Mowbray and Newland, about four miles from Cape Town. Elder L. I. Smith had been labouring at Simmonds Town, about twenty miles from Cape Town. Openings presented themselves in Mowbray and Newland, meetings were held every night. The clergy had invited the Elders to leave the colony, promising to pay their passage, which liberal offer was respectfully declined. Some wag or wags had advertized that the Latter-day Saints would hold a meeting on a certain night in the beginning of August, at a particular place, when any question decently put would be answered. Baptism would be performed on four enlightened persons. Hymn-books and prayer-books would be given away. All the people were invited to go and be converted. In consequence, hundreds of people assembled, but finding that a hoax had been played upon them, they got to fighting among themselves. The police interfered, and were roughly handled. Some persons were arrested, and bound over in £100 bonds to keep the peace. Elder Walker gives several extracts from the Cape papers, from which we select the following—

"MORMONISM.—Mormonism is gaining ground at the Cape. The disciples of Joe Smith have been quite busy at Mowbray, Roudeboch, Newlands, &c., in baptizing their dupes. The Lisbeck river has been quite a place of resort for them. Captain Pilkington, or the police, should see after the intruders of the quiet Lisbeck. A short time back, a short hole was dug to form a reservoir of the ——— water, near to Mr. Clote's mill. On a man of colour being immersed, a wag present observed that his transgressions were so heavy, that if Joe Smith's disciples could but wash them off in the water, the water would be heavy enough to break down the mill. Strange to say, just as the torrent of water came down with a sweeping run, the mill stopped, when it was discovered that 16 of the cogs in the wheel were broken. This report has somewhat damaged the Mormons in the neighbourhood of Newlands."—*Monitor*.

"On Monday evening last, the Mormons attempted to hold a meeting in a public house in Bee Street, but the feeling against them was shown in so strong a manner, that it was impossible for them to obtain a hearing. The meeting commenced at seven o'clock, and after a prayer, one of the Saints stood up to preach, but the uproar was so great, that he was soon obliged to give up all idea of addressing them, and he accordingly announced that there would be no "preaching" that evening. The audience, however, were not so easily dispersed. They remained about the premises, demanding the Mormons, who had gone to the back part of the house, and whom they wanted to "duck" at the end of the causeway. Some wanton persons, even went so far as to destroy the windows and sashes of the room in which the meeting was held. Eventually a body of about ten police came to the scene of uproar, and by nine o'clock the populace had dispersed, and there remained only the broken windows to tell how strong was the feeling excited against the followers of Joe Smith.—Communication to the *Mercantile Advertiser*.

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 22, 1853.

EMIGRATION.—The Saints are looking forward to the approaching season for emigration, with a great degree of anxiety. Each succeeding year plainly manifests a more deeply rooted determination to hasten away, and escape the fury of the gathering tempest, which is already filling the hearts of rulers with fear, and causing both politicians and philosophers to prognosticate evil of the kingdoms that are, and affirm the approaching day of their departed greatness and glory. A spirit seems to be brooding over the nations of the Eastern hemisphere, almost instinctively urging them to insurrection and blood, or to emigrate to distant lands, particularly to the American Continent, which is the land of Zion. The Saints, above all other people, are desirous of escaping the evil by flight. Their inducements both temporally and spiritually are greater than others possess, and their exertions are reasonably expected to be proportionably great. No Saint who has the liberty and means of gathering, and appreciates the bearing it is destined to have upon his every future interest, can tarry without feeling that the time is irredeemably lost to him. Those who cannot appreciate the importance of it, nor take warning by the universal flight, may have their senses quickened, in some unexpected moment, by the evil day that will soon overtake them.

Many are inquiring if they can emigrate, the coming winter, for ten pounds, as the Saints did last winter. In answer to this question, we can only say, for the present, let all the Saints, who possibly can, gather their ten pounds each, and we shall do all in our power to see them emigrated.

The Saints could not be fitted out for the plains, the past season, for ten pounds each, but money was loaned to effect their emigration through to the Valley. We are not aware but that our credit is as good now as it was last year, and, if it continues so, we purpose to emigrate every faithful Saint who can raise that amount, and who wants to go to Zion. The precise terms upon which we shall undertake the emigration of the ten pound companies, we are not prepared to state, but they will be made known sufficiently early for the Saints to adopt the counsel which may be given upon the subject.

In the mean time, the question is—Who can raise ten pounds, and who wants to emigrate? If the Presidents of Conferences could learn about the number that will emigrate from their Conferences, by raising ten pounds or more each, and furnish us with the information by the first of December, or before, it would greatly aid us in forwarding the necessary arrangements.

THE PERPETUAL EMIGRATING FUND.—It becomes, almost daily, more and more apparent, that the hearts of the poor Saints are being effectually turned to the Perpetual Emigrating Fund Company, as their only hope of deliverance from Babylon's shores. The signal success which has attended the execution of measures adopted by that company, since its organization, and especially the two past years, in what has been done for the British Saints, causes them to rely most implicitly upon its ability, through the blessings of God, to effect the object it has in view.

The many appeals which are being made to us for aid from that source, are certainly calculated to enlist our deepest sympathy, but when we come to the test, we find it requires something more than sympathetic feelings to effect the emigration of the poor. The Saints must know that the extent of our labours in this respect, de-

pende mainly upon their liberality in supplying us with means. Who would not do their utmost to contribute for the glorious work which is being done by the means of the Perpetual Emigrating Fund?

We can now announce to the Saints that the President in Zion has arranged to put into our hands a considerable amount of means, to be applied for the emigration of the poor from this country, the coming season. This we are sure will make the hearts of the Saints leap for joy, that the Lord is thus increasing the facilities for gathering, and we hope the Saints in Britain will afford us a most liberal assurance, before this year closes, that they appreciate such timely aid from the land of Zion, by contributing their hundreds and thousands to swell the sum. This could easily be done by a united exertion from the many who are so deeply interested.

Several of the adjoining Missions are now contributing to this Fund, where there is no authorized Agent of the Company, to direct their appropriations, and that all such may know what is expected of us, relating to them, we here insert a letter of appointment, received from the President and Secretary of the Perpetual Emigrating Fund Company.

Great Salt Lake City, Sept. 30th, 1852.

This certifies that Elder Samuel W. Richards is appointed and authorized to act as Agent of the Perpetual Emigrating Fund Company, in Great Britain and adjacent countries, to aid the emigration of poor Saints to the valleys of the mountains, to receive donations to the Fund, and disburse the same as he shall deem proper. And the Saints universally, who desire to promote the cause of truth, and roll on the work of the last days, are requested to hearken to his counsel, so shall the blessings of our God rest upon them and him, and the work of the Lord be prospered in his hands.

BRIGHAM YOUNG, President of P. E. F. Company.

WILLARD RICHARDS, Secretary.

We therefore take the liberty to request the Presidents of Missions, to whom this letter is applicable, to furnish us with an account of the means they have in hand, belonging to the Perpetual Emigrating Fund Company, sufficiently early for us to advise an appropriation of them the coming emigration season. We trust that all Saints in all countries will ever feel a deep interest in promoting the work of gathering, by liberally contributing of their means to aid the Company's operations.

Any amount of donations which the Presidents of the British Conferences may forward to us by the middle of December next, will be included in the amount appropriated to their respective Conferences at the close of the year.

In looking over the list of donations which have been made to this Fund in Britain, we see several private donations amounting from £100 to upwards of £200 each. This manifests the deep interest some have felt for its prosperity, and affords a worthy example for others to follow, which we are assured they will do, and thereby secure to themselves the blessings of God and of His Saints.

BOOK AND STAR DEBTS.—We trust there will be no lack of exertion on the part of Agents and Presidents, during the remaining portion of the year, to liquidate, as near as possible, the debts which have been contracted with our office. This, we are satisfied, can only be effected by a universal willingness to *act*, and promptitude on the part of the Saints. We have a double object in view, in pressing this matter at the present time, which is not only to better the condition of the Conferences, by freeing them of debt, but we are authorized to use all such means as may come into our hands, before the close of the year, for the benefit of the coming emigration. Every thing that has a bearing upon this subject, is of importance to us. Two or three thousand pounds of the money now lying out in debts, could be so appropriated as to

effect the emigration of hundreds from this land the coming season. If the Conferences will make arrangements to throw this amount into our hands before the close of the year, it shall be appropriated to their advantage. The British Saints will find this privilege granted by the Presidency in Zion, worth availing themselves of.

HOME INTELLIGENCE—Essex Conference.—Watford, Sept. 29th, Elder Martin Slack writes. He held his quarterly Conference at Hertford, the Sunday previous. The Mayor of the town kindly lent the Corn Exchange for the purpose. A few local preachers and others wished to interrupt the meeting, but were disappointed. The Conference was in a good condition generally. The Travelling Elders and Saints were diligent in spreading the work. More had been baptized the past quarter than any previous one. Prospects were good.

Edinburgh Conference.—Edinburgh, Sept. 30th, Elder T. W. Brewerton writes. The Conference was in a good condition generally. Elders James Mowbray and Peter Sinclair had travelled much, and preached to a considerable portion of the Highlanders, but had not made much impression, in consequence of the prejudice of the people. Among the border towns Elder F. C. Robinson had been preaching, and at Hawick met with encouragement.

Preston Conference.—Elder R. Menzies writes. The Saints generally were in good spirits, and increasing in the gifts of the Spirit.

Lands End Conference.—Devonport, Oct. 6th, Elder Joseph Hall writes. He mentions the case of three persons going 64 miles to learn of the doctrine, having been informed of it by one of the sisters. He relates an instance of healing by the power of God—Elder John Moyle, President of the Plymouth Branch, met with a serious accident while at work in the quarry—a mass of stone, about three tons weight, fell upon his hand, entirely smashing one finger. He gathered up the bones, and Elder Hall anointed it and laid hands upon him, and the bones united, the hand grew well, and the Elder in a short time returned to his work, to the astonishment of many out of the Church, who thought the hand must surely have been amputated.

THE "LIVERPOOL CHRONICLE" AND THE "MORMONS."—We give place in our present Number to rather a lengthy correspondence with the Editor of the *Liverpool Chronicle*. Any thing that is calculated to affect the future prospects of the people of God is interesting to the Saints, and that correspondence will give to our readers a general idea of the groundless surmisings of evil, with which the public press has so lately been teeming. The liberal principles which governed the *Chronicle* in allowing us the use of its columns in defence of an injured and long oppressed people are worthy the respect and support of all honourable men.

If all men, and the press generally, were willing to correct their errors, when discovered, oppression and guilt would seldom stain the escutcheon of liberty in any land, and the cries of injured innocence would seldom be heard. We regret, however, that our second Letter did not appear in the Number for which it was forwarded. We hope it may appear at some future time, that the force of testimony from an external source may have its proper weight upon the minds of a reading public, and the *Chronicle* exhibit no symptoms of becoming "weary in well doing."

THE "TIMES."—Our last Number had gone to press before H. J. Jarvis's communication appeared in the *Times* of Oct. 6th. We take the earliest opportunity to give credit for any symptom of repentance which a sense of such apparent partiality may have produced. How far the public will excuse the editor of a popular daily paper, for

requiring more than two weeks to decide to disabuse their minds, by putting the truth in his possession before them, when he knows his own previous representations demand it, we must leave others to determine. Such guardians of public sentiment and feeling may some day be considered worthy of a greater infliction than the remorse of a guilty conscience.

The beautiful sentiment so thoroughly adopted by the *Times*, to pass judgment and wage war, from outward appearances, is not so purely Scriptural or righteous, but that polygamy, which appears so objectionable to our contemporary, can come along side of it without even a blush, unless it should blush for being caught in such company.

THE EAST INDIA MISSION.

ARRIVAL OF THE ELDERS AT MADRAS—THE CAPTAIN AND TWO MATES OF THE VESSEL FAVOURABLE TO THE WORK—THE ELDERS INTRODUCED TO THE "PLYMOUTH BRETHREN"—PUBLICATION OF TWO THOUSAND PAMPHLETS—OPENING OF A ROOM FOR PREACHING.

Beloved Brother Samuel—After our arrival in Calcutta, a Conference of the Elders and Church was called, when Elders Skelton, Owens, and myself were appointed a Mission to Madras. Agreeable therewith, after the Lord had manifested his power, in a singular manner, in providing means for our voyage, Elder Robert Skelton and myself went on board the ship *John Brightman*, on the 19th June, and on the 20th weighed anchor. On the 25th, as we were getting over the most dangerous part of the river Hoogley, a very singular occurrence transpired. While there were evident signs of danger, by reason of the contrary and precarious winds, the Captain came to me and said, "you promised me a safe voyage." "Yes," I replied, "and you shall have it." In a few minutes after I had given him this assurance, another ship, that was beating down with us in the narrow channel, tacked suddenly round, and, either to run into our vessel, or drift on to the quicksand bank seemed the only alternative. Captain Scott, of our vessel, being much alarmed, exclaimed "it's impossible to avoid a collision." But the hand of the Lord was over us, and just as it was expected that a fearful collision would take place, and the broadside of our vessel be run into, the other ship was suddenly controlled and turned round, so that she passed the side of the *John Brightman*, within a few paces, to the no small joy of the Captain and those on board.

Madras, Hindostan, August 3, 1853.

After eight days, we got to what is called the Sand Heads, where the pilot and leadsman left us, and went on board a pilot brig that made towards us. I would here remark that these sandheads are extensive deposits of sand and mud, that are continually increasing, being the settlements of the muddy waters of the Hoogley. They extend into the bay about thirty or forty miles, after which we get into the dark, blue waters of the bay.

About one week from the time the pilot left us, we had tolerably good weather, although once or twice the sea lashed over the ship, and drenched all on board, not even excepting those who were in the cabin. For two weeks more we had extremely boisterous weather, sometimes blowing a gale, at other times squally, and once or twice we had a hurricane.

After the 15th of July the weather moderated, and we had a somewhat pleasant time, till the 24th, when we cast anchor in Madras roads, within about one mile of the city, it being the 6th anniversary of the arrival of the Pioneers in Great Salt Lake Valley, and we could not but pray that we, as pioneers of the Gospel to this region of darkness, might be able to lay a foundation that would result in the salvation of many souls.

There were on board, in the cabin, beside ourselves, two ladies, the Captain, and two mates. We spent a considerable portion of our time teaching them the Gospel, and praying for them. Our labours were

not without a favourable effect. The second mate said he was convinced of the work being of God, that the Book of Mormon was a divine record, and he desired baptism of us. We have not yet had the opportunity. The first mate also was convinced of the truth of the work, and has spoken to us about baptising him, but he has been sick, and is now in the hospital. The young lady on board seemed sometimes impressed with our teaching, but her mother would not let her read the Book of Mormon, and even threatened; if she would investigate the work, to change her *Will*. The Captain has been our friend, he is convinced that this work is of God, not a doubt remaining in his mind, and I am in hopes that he will be baptized before he leaves this port, as he has so expressed himself to us.

The morning we came on shore, Captain Scott let me have a pair of new shoes, and shortly after he called me into his cabin, and gave me a purse, containing fifty rupees. He accompanied us on shore, introduced us to his agent, then went with us to the "Madras Home," where he secured for us "gentlemen's" quarters, and every necessary attention. We have since removed from that establishment to the Temperance Hotel, where we have excellent accommodation. While we were at the former place, we diligently improved our advantages in sowing the seed, conversing freely with the many strangers who visited us. Last Sabbath evening we went to a meeting of the "Plymouth brethren," where, after they had partaken of the Sacrament, we were introduced to the meeting, by a Dr. Gay, and afterwards a conversation was carried on between the honourable Judge Strange and myself, respecting the kingdom of God in these days, the restoration of the Gospel by the angel, the gathering of Israel, and the calamities that shortly will be poured out on the wicked, that the earth may be cleansed and prepared for Messiah's reign. While we thus conversed, the attention of all present, except their leader, was very great; and while we spoke of the gifts being restored, with the ancient order of Priesthood, they seemed even to rejoice. Judge Strange conducted the conversation, on his part, in a truly meek and Christian spirit. After its close, he took a copy of the Book of Mormon for perusal.

The prejudice of many is very great,

but we pursue a steady course, as directed by the spirit, in all things seeking by prayer, with thanksgiving, for counsel of the Lord, and our duties are made pleasant, the prejudice of those with whom we freely converse departs, and by seeking diligently for the lost sheep, and cordially associating with them, when and wherever we have an opportunity, as well as by public instruction, we hope to do a good work in this land.

Though we have only been here ten days, we have printed one thousand copies of Elder Snow's "Only way to be Saved;" also one thousand copies of another pamphlet, entitled a "Proclamation of the Gospel," containing also a short account of the rise, progress, and present condition of the kingdom of God in the Valley, and different nations. The Proclamation is an extract from Elder P. P. Pratt's recent "Proclamation," and contains his first, second, third, and part of his sixth chapter on laws and government. We have distributed many of the first tract, with a few of the second, and intend sending a copy of each to every priest, editor, merchant, and officer of government, not forgetting the poor, who are our first care, and who especially are to have the preaching of the Gospel. I cannot write half that I would like in this letter, suffice it to say, my dear brother, that we are blessed, and that our faith is that a good and extensive work will be done here. We are invited out to St. Thomas's Mount, by a brother Charles, who has promised to hire a large house, where we may preach and be entertained. We shall probably go out there in a few days. It is nine miles from Madras. There are a regiment of soldiers, and many Europeans, at that station.

The late census estimated the population of Madras at 800,000. Of these 600,000 are Hindoos, 90,000 Mahometans, and the remainder Europeans and half-castes. I like the place very much, and it is no doubt more healthy than Calcutta.

I hear of no important public news. "Mormonism" seems to be the engrossing question here. Several articles have appeared in the papers concerning us, and the people generally, who believe that we tolerate Polygamy, consider it an awfully blasphemous delusion. The most effectual way to remove the prejudices of the honest, we find to be to visit from house

to house. In this way they discern the spirit we are of.

Aug. 9th. As the mail has not yet left, I will write a few words more. We are now at St. Thomas's Mount, having arranged all our business on Saturday, to our satisfaction, in Madras, and left in the afternoon. We expect, after laying a foundation here, to return again to Madras, and there nourish the seed which we have sown. Yesterday we went to see Brigadier Winyalt, for permission to preach and distribute tracts. This being a military cantonment, we have no right to proceed till we have reported ourselves, and obtained the sanction of government. The Brigadier told us that he had not power to decide the matter, but would lay the case before the Governor and Council, in Madras, to-morrow. We told him the Kingdom of God, mentioned in Daniel ii., had been set up, and all men high and low were deeply interested in the matter, and we hoped he would use a favourable influence in the Council. He told us he would write, and let us know the decision, on Wednesday the 10th. We have prayed fervently that the Lord will open an effectual door for the Gospel here, and we hope their decision will be overruled for good. We know the seed has to be sown here in one way or another, and also that it will spring up in many hearts.

Yesterday afternoon, we met in our room and organized the Church here. Present—one High Priest, one Seventy, and one Elder. With this nucleus of the Church of God in this cantonment, we mutually covenanted by an uplifted hand to sustain each other in our respective offices, in all righteousness before the Lord. I can truly say this was an interesting Conference. The Spirit rested down in great power, and in solemnity, and we imparted to each other much good counsel and instruction relating to the order of the Church, the advantages

of the Priesthood in time and eternity, if properly magnified, and the duties of all to set a goodly example before each other and this generation. After singing "Now let us rejoice in the day of salvation," and solemnly imploring the blessings of the Lord on what we had done, praying that many souls might soon enlarge our little circle, remembering also our families in the Valleys, the Priesthood and Saints of God there, and in all the world, as also the gathering of Israel and Judah to their own lands, the Conference was adjourned *sine die*. The names of those present were, Elders Robt. Skelton, John Charles, and myself. All well, and greatly encouraged.

Aug. 16th. We missed the last mail, and have now to inform you that we have obtained permission to preach here. Last Saturday Elder Charles hired a large house for us, and yesterday we moved into it. It contains one large hall, where, in about two days, we expect to hold our meetings. I called to-day to see Major Briggs, the second officer in rank here, to let him know the nature of our mission, and invited him to attend our meetings. He listened with considerable attention to my testimony, and, when I presented the Governor's recommendation, he wished to know where Utah Territory was. He went for his Atlas, and I pointed out its location.

A few days ago, I called on a Major Lavie, and had a very sociable conversation respecting this work. I afterwards sent him two tracts.

I will now close. Give my love to your Counsellors—Elders Spencer and Van Cott, and all the brethren whom you may see. Praying the Lord to give you a mighty portion of His Spirit to fill your responsible station, I remain your friend and brother in the Kingdom of Patience.

R. BALLANTYNE.

VARIETIES.

GOLD has been found in New Grenada.

THACKERAY says that the English "is the only language that *freedom* is permitted to speak."

It is said that almost every tenth person in Sacramento is a "medium" for the spirit-rappers.

THE great tunnel at Hauenstein, through the Jura mountains, is about to be constructed.

A MINISTER at a camp-meeting said, "If the lady with the blue hat, red hair, and cross eyes, don't stop talking, she will be pointed out to the congregation."

"JOHN, who was the wisest man?" "Don't know, sir?" "Yes, you do know, tell me?" "Well, I guess it was uncle, for father sez he was so cunning he got everybody to trust him, and warn't fool enough to pay nobody."

"FELLOW SINNERS," said a preacher, "if you were told that by going to the top of those stairs yonder (pointing to a ricketty pair at one end of the church) you might secure your eternal salvation, I really believe hardly any of you would try it. But let any man proclaim that there were a hundred sovereigns up there for you, and I'll be bound there would be such a getting up stairs as you never did see."

THE following description of a good wife is given by a down easter—"She had'nt no ear for music, Sam, but she had a capital eye for dirt, and with poor folks, that is much better. No man never seed as much dirt in my house as a fly could brush off with his wings. Boston gals may boast of their spinnitts and gytars and their eye-talian airs and their ears for music, but give me the gal that has an eye for dirt, she's the gal for my money."

DIOCESE OF HEXHAM—DISPENSATION DURING THE CHOLERA.—The Right Rev. Dr. Hogarth, Bishop of Hexham, in a letter addressed to the clergy of his diocese, dated Darlington, Sept. 16, 1853, states—"We dispense with the obligation of fasting and abstinence in every locality where the cholera may appear, which dispensation we direct shall continue as long as the cholera remains."—*Tablet*, Oct. 1.

BRIGANDAGE is infamously prevalent in Mexico. The *Trait d' Union* says—"In short our position is just this—we have thieves everywhere, and assassins everywhere, and we have some of them operating on a small scale, while others do so on a large scale." One instance is given of a band of fifty, well armed, well mounted, in uniform, and travelling with false passports.

THE most astonishing parturition recorded in the annals of the human race, we are informed, occurred last week in the vicinity of Salem, Tippah county, in this state. Our information is from a gentleman of veracity, who states that a lady of that neighbourhood has just become the mother of *seven children at one birth*.—*Mississippi* (Holly Springs, U.S.) *Times*.

THE President of the Women's State Temperance Society, has issued an address to the women of the State of New York. Organization is also recommended by the Convention, for the purpose of exerting an influence in the election of legislative members who will vote for the Maine Liquor Law. Petitions to the legislature are also drawn up for signature, praying for prohibition of intoxicating liquors.

IN one of Beaumont and Fletcher's comedies an incorrigible slut, who had been turned away by her master for idleness, &c., was met by him, covered with lace and feathers. She met his surprise with a courtsey, "Please, sir, hasn't you heard, I've been ruined?"

A ROMAN Priest named Keogh, declined taking oath, before the revising barristers for the county of Dublin, on the authorized version of the Testament as not being the true Bible, and would render him unworthy of credit. He produced a copy of the Douay Bible, on which he was willing to be sworn. The bench allowed the case to stand over.

IT is stated that the pass at present selected by the U. S. surveyors for the Atlantic and Pacific railroad is ascertained to be the primeval buffalo route across these wild regions, this route being adopted by the enterprising surveyors from a knowledge of the fact, that if they follow it they will have a line direct "as the crow flies," the buffalo it appears, having an instinct in finding his way by the nearest, most direct, and richest, route.

BEAUTY OF CLEMENCY.—Alphonsus, King of Naples and Sicily, so celebrated in history for his clemency, was once asked why he was so favourable to all men, even to those most notoriously wicked? "Because," answered he, "good men are won by justice, the bad men by clemency." When some of his ministers complained to him on another occasion of his lenity, which they were pleased to say was more than became a prince, "What then," exclaimed he, "would you have lions and tigers reign over you? Know you not that cruelty is the attribute of wild beasts—clemency that of MAN?"

VERSES SUGGESTED ON BEHOLDING A RICH SUNSET.

I saw the sun set in the distant sea,
 And all his lingering glories die away;
 I saw the soft and mellow shadows flee
 Wide o'er the earth to cool the fiery day;
 And of their sweetness does the soul partake,
 Whilst holy thoughts, like stars, of truth and love,
 Shine in the heart, and settling there, they make
 Its throbbings burn with fire as from above.

And so my heart breathes forth its earnest prayer,
 For all on whom his glory seems to rest,
 Where healthful blows the mild and rosy air
 The Saints inhale in the ambrosial west;
 And still, to fancy, like a thing of glory
 Descending from the heavenly courts, at times
 The sun goes down, and bears away the story
 That hearts are born of truth in other climes.

But in the West the good and great now dwell,
 And beauty, truth, and love divine are there;
 And oh! what sweet and warm emotions swell
 The breast of weary ones who linger here,
 That now ere long the broad and sunny ocean
 Will bear them from this doomed and troubled land,
 Before the billowy waves of wild commotion
 Sweep o'er the many wrecks of Sin's dark hand.

But ere we go, this land of darkness needs
 Some generous beams of sacred Gospel light,
 And we must wrestle with delusive creeds,
 Dispel the darkness from man's moral night,
 And do the angel's part of gathering in
 Some to the fold, which Saints and Seers have trod
 To free them from the deadly blight of sin,
 That they may grow unto the vine of God.

R. H. FRENCH.

LIST OF MONIES RECEIVED FROM THE 30TH SEPT., TO THE 6TH OCT., 1853.

John B. Pears	£5 0 0	Brought forward.....	£94 9 11
Robert Kirkwood	37 13 3	John Hyde	10 0 0
James Tatlock	1 11 0	Griffith Roberts	1 0 0
James Frewin.....	8 0 0	Millen Atwood	3 7 0
James Walker.....	42 5 8	Samuel Gentle	5 0
Carried forward.....	£94 9 11		£113 16 11

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 44.—Vol. XV.

Saturday, October 29, 1853.

Price One Penny.

SPEECH OF HONOURABLE ORSON HYDE, DELIVERED IN GREAT SALT
LAKE CITY, JULY 4, 1853.

(*From the Deseret News, July 30.*)

Friends and Brethren—I arise before you this morning to reiterate in your hearing an interesting and an important truth, with which however you are well acquainted. We are a branch of the tree of liberty planted on the fourth of July, 1776; and as the first display of oratory and burst of eloquence from this stand on this interesting occasion, was a flower that bloomed on our boughs, and was immediately succeeded by the precious fruit, there remains but little for me to do, but to feast myself and you on the theme which has been so ably and beautifully presented, illustrated, and enforced upon your hearts, under the banner of our Common Country, on whose folds is inscribed "the downfall of tyranny, and the rising Star of Israel's hope."

The great family of nations on this globe, among which ours occupies the most enviable position, stands in the same relation to the Supreme Ruler of all, that servants do to their earthly master. There are some designed to perform an honourable part, and shine with more brilliance and splendour, and exert a controlling influence; while many others, like "the vessels of dishonour," are equally necessary to cause action and re-action, until the elements of nature, in all their various ramifications, shall retire to their common level, "and the knowledge and glory of God fill the whole earth as the waters cover the great deep." Not every member of this great family does the will of

God by choice; but the wisdom, providence, and power of Zion's king will overrule the acts of every nation to the furtherance and execution of HIS designs; and therefore the nations will be constrained to say: "Not unto us! Not unto us! But unto thy name belongs the glory." While, therefore, we *acknowledge the hand of Providence in all things*, we acknowledge not the designs, plans, and schemes of all nations, any more than we acknowledge the correctness of the plans and designs of Joseph's brethren in selling him into Egypt.

Considering the earth a stage, and the nations and powers thereof so many actors, what part has our nation chosen to act in the grand scenes of the last days? The days of farces are gone by, realities now claim our attention, and we should discipline our minds, and accustom them to sober thought, and prepare our hearts and nerves for the substances that have so long cast only their shadows before them to awaken our fancy and speculations, and pleasingly or painfully excite our unstable souls.

Observe Christopher Columbus in his silent meditations; mark his untiring and faithful observations! Behold him watching the western breeze, and marking, with zealous eye and anxious heart, every substance that floated on the ocean's eastward-bound current, as probably from the New World he sought. Listen to the philosophy of his reasoning, that a Wes-

tern Continent was necessary to preserve the equilibrium of the earth, and to balance it correctly on its own axis. Inspired of the Almighty God of heaven, he encountered the ridicule and jeer of a faithless and unbelieving world. Bound and hampered by the chains of poverty, he possessed not the ability to prosecute the voyage of discovery, so dear to his heart, and so intimately connected with his hopes of future greatness and renown. Brooking every difficulty—combating opposition, calumny and reproach, from almost every quarter, he surmounted every obstacle, obtained an outfit that was as little fitting and proper for the great enterprise, as was the manger for the birth place of the Virgin's Son. The time had arrived for the discovery to be made! Millions of spirits in the spirit world, who had not yet taken bodies, nor passed the ordeal, in earthly tenements, of a residence on this benighted globe, were waiting with anxious eye for the area of heaven-born intelligences to be extended or opened to the gaze of mortal eye, that there might be room for them to come down and play their part, in their time and in their season, on the stage of human life; the three old crazy vessels were enough! The Spirit Angel was their guardian and their guide, and was with them on the stormy deep. Another important reason why the discovery should be made; the history and records of a fallen people, containing light from the spirit land, and truth from heaven, were buried in the soil of the Western Continent; and although engraven on golden leaves in a strange and unknown tongue, still they must come forth, being among the secret things that should be revealed.

With the view of raising up a Church pursuant to the doctrine contained in these records of a fallen people, a government has to be established on this *chosen* and *promised* land whose provisions should be liberal enough to allow and tolerate every principle, precept, and doctrine of the new Church which then existed only in prophetic vision. The Constitution of the United States forms the basis of that government, extending protection to all, and showing especial favour to none.

After this government became fully established, and had time to command the respect of all nations, lo! the angel of God from the courts on high, descended to earth; and "Cumorah's lonely hill," in

the State of New York, was made to yield up the golden records to the stripling ordained and chosen of God as the agent to enlighten the world with the words of nations long since extinct, whose ruined cities, towns, forts, and various other works of improvement are left as a striking memento of fallen greatness.

Let it never be forgotten, but let the mind's eye always be directed to it, as the eye of the storm-beaten mariner is ever directed towards the polar star, or the beacon lights, that while they ward off danger, they inspire with joy. It is a prophetic saying, relating to the destiny of this country, contained in the records found in Cumorah and translated by the stripling youth, whose blood has sealed the truth of his translation; hear it all ye ends of the earth! "*There shall no king be raised up on this land; and whosoever seeketh to raise up a king on this land, shall perish.*" "This Land," means both North and South America, and also the families of Islands that geographically and naturally belong and adhere to the same. There are promises and decrees of God, in relation to "This Land," of an extraordinary character. No other land can boast of the same. How beautifully does the spirit of the above prophetic sentiment chime in with the great American principle, "that no foreign prince, potentate, or sovereign will be allowed to interfere in the affairs of this Continent!" * * * *

Mexico would not allow our agents to preach the Gospel within her borders. The Catholic faith, sustained by political power, to the exclusion of all others, is a cause sufficient for revolutions at home, and for a conquest by a power whose policy it is to let religion stand upon its own merits.

The great design of Providence in raising up our nation, and freeing it from the yoke of a foreign power, and in arming it with energy, strength, and skill, was to make it the honoured agent to suppress religious intolerance and usurpation, and to open effectual doors for the free investigation of every subject that can enlist the interests and attention of men, that every principle that will stand the test of a close and scrupulous examination, whether moral, political or religious, may be drawn out, and applied to practical use in that department to which it belongs.

The United States should therefore be regarded by the Latter-day Church as the men that fall the timber and clear the land, removing every obstacle in the way of ploughing, and the sowing of seed. Remember, that whatever land or country falls under the government of the United States—there you may go and preach the Gospel, and not be thrust into prison for it as you now are in many countries. The press, also, that mighty engine of power, is free and untrammelled wherever the American Eagle builds her nest. I think I hear a voice in low tone from yonder corner reproaching thus—but in the United States, your Prophets have been killed, your houses burned, your fields laid waste, your grain consumed by fire, your people driven and scattered before the bitter blasts of persecution, like clouds before the wind!

Ah, too true! But the Constitution and laws of the country were not guilty of these cruel and bloody deeds. It was a lawless mob that did the mischief,—an outbreak to which every country is subject; but, you may ask, why were the offenders not punished for their cruelty? Because human legislation had failed to affix a penalty proportionate to the offence; hence the Almighty has taken that matter into His own hands, and will award to them a punishment that will be fully adequate, by making them the eternal servants of the persecuted and martyred ones. If the nation had done all she could to wipe out the stain of these cruel and bloody deeds, herself would have been spotless.

In the spring of 1834, a move was made from Kirtland, Ohio, to the State of Missouri, by the Prophet Joseph Smith, and many of his friends. During the journey, from time to time, some murmuring and insubordination were manifest in the camp. This called out many reproofs and admonitions, from the Prophet until, at length, on one beautiful day, when the sun shone in all its beauty and splendour, (having failed to silence the murmurings in the camp) he uttered, in substance, the following language. Brethren, by your murmurings and complainings, you have grieved the Holy Spirit. I have reproved you often, reasoned and remonstrated with you from time to time, and you have not heeded the admonition, and now, therefore, so sure and certain as you behold yonder sun, shining in the heavens, without a cloud to obstruct its rays, just so

sure and certain will the destroyer lay you waste, and your carcasses shall fall and perish like rotten sheep. Only about two weeks after the Cholera broke out in camp, and the awful prediction was fully verified to the consternation of the stoutest heart. Some eight or ten died and were buried in a night! But did the Prophet cease his anxiety for the welfare of the camp? Did he become alienated in his feelings from his friends in their hour of chastisement and tribulation? Did he turn to be their enemy because he had spoken hard things against them? No! His heart was melted with sympathy—his bosom glowed with love, compassion and kindness; and with a zeal and fidelity that became a devoted friend in the hour of peril, he personally ministered to the sick and dying, and aided in burying the dead. Every act of his during that severe trial gave additional assurances to the camp, that with all their faults, he loved them still.

If the United States have been guilty of a great dereliction of duty in not making an effort to redress the sufferings and wrongs of the "Mormons," and the "Mormons" have said that this inaction and indifference on the part of the government, in relation to their grievances, will draw upon the nation a scourge and chastisement from God, we have no more idea that the great purposes and designs of the Creator will be changed in relation to this nation in consequence of this merited chastisement, than the purposes and designs of a father to rear up his son in honour, integrity, and truth, will become changed by the infliction of chastisement for some transgression or misdemeanor.

The "Mormons" feel their wrongs—they know them: and while they live they will not forget them; they cannot if they would. They will remember them also in the spirit world, and in the exalted courts of the celestial kingdom. When they enter, it will be asked "who are these, and from whence come they?" The answer will be, these are they who have come up through great tribulation, &c. They will not forget! Still, like the Prophet who stood by his brethren until death, so will the "Mormons" stand by their country while any foe dares to set his unhallowed foot upon our shores, or upon our borders.

Under the guardianship of high heaven, all things are moving gloriously on—

ward. We have recently had a liberal slice off from Mexico, but the whole loaf must come. The north must give up, and the south keep not back, while the Islands are waiting for Thy law. The voice of God, through the American policy, with loud and thrilling notes cries, Come unto me all ye ends of the earth, and be

ye saved from the yokes of tyrants—from the chains and fetters of bigotry, superstition and priestcraft, and regale yourselves under the tree of liberty, whose branches are rapidly extending, and whose fruit is rich and desirable, and whose leaves are for the healing of the nations.

HISTORY OF JOSEPH SMITH.

(Continued from page 663.)

Saturday, 19th. Read Hebrew with the morning class. Spent the day in attending to my domestic concerns, and the affairs of the Church.

Elders Orson Pratt, John F. Boynton, and Lyman Johnson, met the Presidency of the Church, and verbally withdrew all objections to the first resolution presented to the Quorums, by the Presidency, on the 12th of February, for the regulation of ordinations.

OLIVER COWDERY, } Clerk of
Conference.

Sunday, 20th. Attended the house of worship. The Quorum of High Priests delivered short addresses to the congregation, in a very feeling and impressive manner. One individual was baptized at intermission.

In the afternoon, administered the Lord's Supper, as we are wont to do on every Sabbath, and the Lord blessed our souls with the outpouring of His spirit, and we were made to rejoice in His goodness.

Monday, 21st. At school in the morning. After school, went to the printing office, and prepared a number of Elders' licenses, to send by Elder Palmer to the court of Medina county, in order to obtain licenses to marry, as the court in this county will not grant us this privilege. Ten persons were baptized in this place.

Tuesday, 22nd. Read Hebrew with the morning class. Five young men were received into the Church by baptism in this place, to-day. This is a stormy day, the snow is nearly a foot deep, an uncommon storm for this season of the year.

Wednesday, 23rd. Attended school. A pleasant day and fine sleighing. Two were received into the Church by baptism.

Thursday, 24th. Attended school as usual.

In the evening, met with my class at the printing office, and received a lecture from Professor Seixas, upon the Hebrew language. After we were dismissed, we called at the school room, to hear the choir of singers perform, which they did admirably. Five more were received into the Church by baptism, this day.

Friday, 25th. Attended school with the morning class, also at five o'clock P.M., and received a lecture upon the Hebrew grammar. We have pleasant weather and good sleighing.

Saturday, 26th. At home, attending to my domestic concerns in the morning. After breakfast, met with the Presidency to make arrangements for the solemn assembly, which occupied the remainder of the day.

Sunday morning, 27th. The congregation began to assemble at the Temple, at about seven o'clock, an hour earlier than the doors were to be opened. Many brethren had come in from the regions round about, to witness the dedication of the Lord's House, and share in His blessings; and such was the anxiety on this occasion, that some hundreds (probably five or six) assembled before the doors were opened. The Presidents entered, with the doorkeepers, and arranged them at the inner and outer doors; also placed our stewards to receive donations from those who should feel disposed to contribute something to defray the expense of building the House of the Lord. We also dedicated the pulpits, and consecrated them to the Lord.

The doors were then opened. Presidents Rigdon, Cowdery, and myself, seated the congregation, as they came in, and, according to the best calculation we could make, we received between nine and ten hundred, which were as many as could be comfortably seated. We then informed

the door-keepers that we could receive no more, and a multitude were deprived of the benefits of the meeting, on account of the house not being sufficiently capacious to receive them; and I felt to regret that any of my brethren and sisters should be deprived of the meeting, and I recommended them to repair to the school house and hold a meeting, which they did, and filled that house also, and yet many were left out.

The assembly was then organized in the following manner, viz.: west end of the house, Presidents Frederick G. Williams, Joseph Smith, senior, and William W. Phelps occupied the first pulpit for the Melchisedek Priesthood; Presidents Joseph Smith, junior, Hyrum Smith, and Sidney Rigdon, the second pulpit; Presidents David Whitmer, Oliver Cowdery, and John Whitmer, the third pulpit; the fourth was occupied by the President of the High Priests' Quorum, and his Counsellors, and two choristers. The Twelve Apostles on the right, in the three highest seats. The President of the Elders, his counsellors and clerk, in the seat immediately below the Twelve. The High Council of Kirtland, consisting of twelve, on the left, in the three first seats. The fourth seat, and next below the High Council, was occupied by Elders Warren A. Cowdery, and Warren Parrish, who served as scribes. The pulpits in the east end of the house, for the Aaronic priesthood, were occupied as follows—the Bishop of Kirtland, and his Counsellors, in the first pulpit; the Bishop of Zion, and his Counsellors, in the second pulpit; the President of the Priests, and his Counsellors, in the third pulpit; the President of the Teachers, and his Counsellors, and one chorister, in the fourth pulpit; the High Council of Zion, consisting of twelve Counsellors, on the right; the President of the Deacons, and his Counsellors, in the seat below them; the seven Presidents of the Seventies, on the left. The choir of singers were seated in the four corners of the room, in seats prepared for that purpose.

Received by contribution—nine hundred and sixty-three dollars.

At nine o'clock, A.M., President Sidney Rigdon commenced the services of the day by reading the 96th and 24th Psalms.

An excellent choir of singers, led by M. C. Davis, sung the following hymn—

TUNE—*Sterling*.

"Ere long the vail will rend in twain,
The king descend with all his train,
The earth shall shake with awful fright,
And all creation feel his might," &c.

9 verses, 29 page, L.D.S.Col.

President Rigdon addressed the throne of grace in a devout and appropriate manner, and the following hymn was sung—

TUNE—*Weymouth*.

"O happy souls who pray
Where God appoints to hear," &c.

14th page.

President Rigdon then read the 18th, 19th and 20th verses of the 18th chapter of Matthew, and preached more particularly from the 20th verse. He spoke two hours and a half in his usual, logical manner. His prayer and address were very forcible, and sublime, and well adapted to the occasion. At one time, in the course of his remarks, he was rather pathetic, and drew tears from many eyes. He was then taking a retrospective view of the toils, privations, and anxieties of those who had laboured upon the walls of the house to erect them; and added, there were those who had wet them with their tears, in the silent shades of night, while they were praying to the God of heaven to protect them, and stay the unhallowed hands of ruthless spoilers, who had uttered a prophecy, when the foundation was laid, that the walls would never be reared.

In reference to his main subject, he assumed as a postulate, that in the days of the Saviour there were synagogues where the Jews worshipped God, and in addition to them, the splendid Temple at Jerusalem, yet, when on a certain occasion, one proposed to follow him whithersoever he went, he, though heir of all things, cried out like one in the bitterness of his soul in abject poverty—The foxes have holes, &c. This, said the speaker, was evidence to his mind, that the Most High did not put his name there, and that he did not accept the worship of those who paid their vows and adorations there. This was evident from the fact that they would not receive him, but thrust him from them, saying—Away with him, crucify him! crucify him!! It was therefore abundantly evident that his Spirit did not dwell in them. They were the degenerate sons of noble sires, but they had long since slain the Prophets and

Seers, through whom the Lord revealed Himself to the children of men. They were not led by revelation. *This*, said the speaker, was the grand difficulty among them—their unbelief in present revelation.

He further remarked, that their unbelief in present revelation, was the means of dividing that generation into the various sects and parties that existed. They were sincere worshippers, but their worship was not required of them, nor was it acceptable to God. The Redeemer himself, who knew the hearts of all men, called them a generation of vipers. It was proof positive to his mind, that there being Pharisees, Sadducees, Herodians, and Essenes, and others, differing from each other, they were led by the precepts and commandments of men, each had something peculiar to himself, but all agreed in one point, viz., to oppose the Saviour; so that we discover he could, with the utmost propriety, exclaim, notwithstanding their synagogue and temple worship—The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.

He took occasion here to remark, that such diversity of sentiment ever had, and ever would obtain, when people were not led by present revelation. This brought him to the inevitable conclusion, that the various sects of the present day, from their manifesting the same spirit, rested under the same condemnation, with those who were coeval with the Saviour. He admitted there were many houses, many sufficiently large, built for the worship of God, but not one except this, on the face of the whole earth, that was built by divine revelation; and were it not for this, the dear Redeemer might, in this day of science, this day of intelligence, this day of religion, say to those who would follow him—The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head.

After closing his discourse, he called upon the several Quorums, commencing with the Presidency, to manifest, by rising up, their willingness to acknowledge me as a Prophet and Seer, and uphold me, as such, by their prayers of faith. All the quorums, in their turn, cheerfully complied with this request. He then called upon all the congregation of Saints, also, to give their assent by rising on their feet, which they did, unanimously.

The following hymn was then sung—

TUNE—*Hosanna*.

"Now let us rejoice in the day of salvation,
No longer as strangers on earth need we roam," &c.

After an intermission of twenty minutes, during which time the congregation kept their seats, the services of the day were resumed by singing *Adamondi-ahman*—

"This earth was once a garden place,
With all her glories common," &c.

I then made a short address, and called upon the several Quorums, and all the congregation of Saints, to acknowledge the Presidency as Prophets and Seers, and uphold them by their prayers. They all covenanted to do so, by rising.

I then called upon the Quorums and congregation of Saints to acknowledge the Twelve Apostles, who were present, as Prophets, Seers, Revelators, and special witnesses to all the nations of the earth, holding the keys of the kingdom, to unlock it, or cause it to be done, among them, and uphold them by their prayers, which they assented to by rising.

I next called upon the Quorums and congregation of Saints to acknowledge the Presidents of the Seventies, who act as their representatives, as Apostles and special witnesses to the nations, to assist the Twelve in opening the Gospel kingdom among all people, and to uphold them by their prayers, which they did by rising.

I then called upon the Quorums and congregation of Saints to acknowledge the High Council of Kirtland, in all the authorities of the Melchisedek Priesthood, and uphold them by their prayers, which they assented to by rising.

I then called upon the Quorums and congregation of Saints to acknowledge, and uphold by their prayers, the Bishops of Kirtland and Zion, and their Counselors, in all the authority of the Aaronic Priesthood, which they did by rising.

I next called upon the Quorums and congregations of Saints to acknowledge the High Council of Zion, and uphold them by their prayers, in all the authority of the High Priesthood, which they did by rising.

I then called upon the Quorums, and all the Saints, to acknowledge the Presi-

dent of the Elders, and his Counsellors, and uphold them by their prayers, which they did by rising.

The Quorums and congregations of Saints were then called upon to acknowledge, and uphold by their prayers, the President of the Priests, Teachers, and Deacons, and their Counsellors, which they did, by rising.

The vote was unanimous in every instance, and I prophesied to all, that inasmuch as they would uphold these men in

their several stations, (alluding to the different Quorums in the Church,) the Lord would bless them; yea, in the name of Christ, the blessings of heaven shall be yours; and when the Lord's anointed go forth to proclaim the word, bearing testimony to this generation, if they receive it they shall be blessed; but if not, the judgments of God will follow close upon them, until *that* city or *that* house that rejects them, shall be left desolate.

THE FEMALE DOCTORS.

(From the News of the World, Oct. 2.)

For some considerable time past the women of America have not only been claiming certain rights, which they say appertain to their sex, but also demonstrating their capacity to exercise them. In this, as in most great movements on either side of the Atlantic, there is no doubt considerable extravagance, but also some degree of truth and reason. The population of the world increases fast, but opportunities for the profitable exercise of female industry do not increase in proportion. Indeed, they seem to be gradually lessening. It is unnecessary to seek for the cause of this effect, (or rather, as *Polonius* says, "the cause of this defect,") our purpose, at present, being only to show what disadvantages attend the class of female labourers, and what efforts are being made to overcome them. In the United States of America there are female lecturers who appear in public to instruct mankind, and womankind, in matters of religion and philosophy, in morals and in politics: and they have found admirers. Other females, less obtrusive and more practically and usefully inclined, have taken to the study of medicine, but from the quieter nature of that pursuit, we hear but little of their progress. What information does reach us, tends to show, that whatever judgment may be pronounced upon political and philosophical ladies who claim the public attention, there is no doubt entertained of the merits and capabilities of female doctors. A medical college for ladies has been established at Philadelphia, and the history of one of its members, which we glean from Miss Bremer's recent work on America,

suffices to show by what strong enthusiasm and real devotion to medical science that institution is supported.

Elizabeth Blackwell, after having for several years by hard work helped to educate and maintain several younger sisters, devoted herself to the profession of medicine, firmly resolved to open in this way a career for herself and other women. She was met by a thousand difficulties; prejudices and ill-will threw impediments in every step: but she overcame all, and finally studied and graduated as physician at the city of Geneva, in Western New York. After this she went abroad, desirous of entering and passing the Medical College of Paris. The head of the college was shocked: "You must dress yourself as a man," said he, "otherwise it will be quite impossible." "I shall not alter even a riband on my bonnet," said she: "do as you will—but your conduct shall be made known. You have seen my certificate; you have no right to refuse me admission." The authority was obliged to comply. Elizabeth's womanly dignity and bearing, added to her remarkable knowledge, impressed the professors as well as students of the college. The young woman pursued her studies in peace, protected by her earnestness and scientific knowledge. Having greatly distinguished herself, and won the highest commendation, she left Paris for London, where it is that she gathered fresh laurels both in medical and chirurgical science. She now is expected back in America, where she intends to be a practising physician. And why not? What is there in the character or mental constitution of

woman that should prevent her from practising the art of healing? It is well known that many of our doctors in pantaloons are no better than "old women;" indeed there are old women in some of our rural districts, whose opinion in many things is more esteemed, and probably more valuable, than that of some erudite gentlemen with the mystic initials to their names. In some families the visits of the doctor are necessary to the maintenance of the health which he has restored. The doctor is the pleasant gossip, the distributor of news, the guide of opinion, the confidential adviser. His visit is one of the day's gratifications, and although he may find it necessary to prescribe nothing but the bread pill, or small doses of coloured water, yet he earns his fee by the quieting of the nerves which his presence occasioned, or the agreeable impressions which his conversation had made. Elderly ladies are particularly fond of the doctor. They believe they cannot exist without him—nor could they. Many old gentlemen are similarly kept alive. To think oneself ill is to be ill. Molières *Malade Imaginaire* is not a fancy sketch. Now, we undertake to say, that the influence of the presence of a female medical attendant in the invalid's room, would be infinitely greater than that of the blandest male practitioner. King David entertained much the same idea; and Hermippus attributed his protracted existence to his living continually in the midst of a great number of young females in an hospital, of which he was overseer. The celebrated physician Boerhaave thought it advisable to recommend cheerful female society to an elderly German prince. A sick man waited upon by a female physician in whose skill he has confidence, would have a better chance of recovery than he would under the care of a rhubarb-visaged, long-faced, white-cravated gentleman in black. The ordinary gallantry of manhood would compel the invalid to put the best face he could upon his infirmities in the presence of his female doctor. He would make an exertion to throw off his distemper, and be polite and gentle and considerate; and all doctors know how much depends upon the efforts of patients themselves, even in extreme cases. The pill that no entreaties of living men could induce an obstinate sick man to take, would be swallowed with a smile at the bidding of a female physician. The deli-

cate fingers of the learned lady are pressed upon the pulse. It is not so good to-day. It must be better to-morrow. To-morrow comes, and it is so. "Just suppose yourself," says Willis's sister, "a forlorn sick bachelor, in the upper story of some noisy boarding house, whose inmates don't care a pinch of snuff whether you conclude to die or get well. Suppose you've watched the spider in the corner weave his web, till you are quite qualified to make one yourself; suppose you have counted, for the thousandth time, all the shepherdesses, distorted little dogs, and crooked trees, on the papered wall of your room; gnawed your finger nails to the very quick, and twitched your moustache till every hair stands on its own individual responsibility. Then—suppose just as you are at the last gasp, the door opens gently, and admits, (not a great creaking pair of boots, containing an oracular-solemn M. D., grim enough to frighten you into the church-yard,) but a smiling, rosy-cheeked, bright-eyed, nice little live woman doctor! Well, she pushes back her curls, throws off her shawl, (Venus! what a figure!) pulls off her glove, and takes your hand in those little fingers. She looks at you so compassionately from those soft blue eyes: lays her hand on your forehead, and asks you demurely about your 'symptoms.' Then she writes a prescription with those dainty little fingers, arranges your pillow, shades the glaring sunlight from your aching eyes, with an instinctive knowledge of your unspoken wants, and says with the sweetest smile in the world that she'll call again in the morning." Willis's sister don't like this. "She won't submit her pulse to anything that wears a bonnet," she says. But, gentlemen, what say you?

We have left for our last consideration the importance of female doctors to females themselves. And it does not need a moment's reflection to convince any one how useful this would be in a country like ours, where consumption is a prevailing malady, and the patient seldom resorts to medical advice until too late, because the first symptoms produce no inconvenience, and the discussion of them with a male practitioner is not agreeable to female delicacy. Thousands of valuable lives might have been saved, if there had been skilled female doctors for the young patient to resort to. Thousands of beautiful girls might have been preserved from

death by timely advice. Honour, then, say we, to Elizabeth Blackwell! May the influence of her example soon be felt on this side of the Atlantic, and may a Female Medical College become one of the institutions of the land.

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 29, 1853.

HOME INTELLIGENCE—Dorsetshire Conference.—Bridport, Oct. 8th, Elder Isaac Allred writes. Some new places of preaching had been recently opened, which were well attended by the people. In several of the Branches, greater congregations than common were assembling.

Liverpool Conference.—Liverpool, Oct. 11th, Elder A. F. McDonald writes. The general condition of the Branches was good; the Priesthood had been labouring extensively in out-door preaching, circulating tracts, and conversational or fireside preaching, which had raised quite an interest in many places. Prospects were good at Warrington. At Runcorn, Elder McDonald and Mr. Shaw Brown had held six nights' discussion, and prospects were cheering. The gift of healing was strongly manifest. Elder McDonald mentions two cases—one of a female who had been troubled with an ulcerated leg for some years, which was healed through the prayer of faith, and anointing with oil, before she became a member of the Church. The faculty had had her case in hand, but without success. Another female, not a member, had had an affliction in the knee for fifteen years, causing lameness, but by anointing with oil, the pain left her, and she was able to walk. In Liverpool prospects were good, the brethren having recently taken, in addition to their central Hall, a Chapel formerly occupied by the *New Christian Church*.

TRACT DISTRIBUTING.—The season for out-door preaching being past, the attention of the Elders generally, will be engaged in spreading the work in a more private manner among the people. Visiting from house to house, private conversation, and tract distributing, are among the most effectual measures that can be adopted, and from them the most beneficial results have followed.

There is scarcely a Saint that has not the ability to do good, by a wise use of these means, among his neighbours, kindred, and friends. Many are brought to a knowledge of the truth, by having a suitable tract put into their hands by a friend, with a simple request to peruse it, and we know of many who are rejoicing that they have been the honoured instruments of leading others to the truth, through their private exertions, aided by the printed word. How great will be the joy of such in eternity, to know that even one soul has been saved through their instrumentality, and we may say indeed there are but few, if any, that might not enjoy this high honour. None should be satisfied, or feel that they have done their duty, without having prayerfully sought, through all proper means, the eternal happiness and salvation of their friends.

Where personal conversation cannot be had, it is often the case that a friendly letter, with an accompanying tract, leads to an investigation, producing the most happy results. Have I fully done my duty to all with whom I am acquainted, and whom I can approach? should be the question of every Saint. If they have they can supplicate the blessing of God upon their efforts, and whether they go to Zion, or remain, they can feel that they are free from condemnation, and that their skirts are clean from the blood of souls. But on the other hand, if our exertions are wanting, and

those to whom we might have stretched the saving hand, are left to perish, how great will be our consciousness of guilt for so great neglect.

By the distribution of tracts and the printed word particularly suitable for unbelievers, which can be done extensively in the winter months, many become interested to hear out-door preaching in the summer months, who would feel it too humiliating to attend the meetings of the Saints under any other circumstances than by mere accident as passers by.

The "Dialogues," by Elder Jaques, which are now published in pamphlet form, are well calculated to do good by general distribution, not only from the amount of useful information they contain, suited to the inquirer, and calculated to induce inquiry, but from the familiar and pleasing style in which important truths are advanced.

DIALOGUES BETWEEN ELDER BROWNSON AND MR. WHITBY, Nos. 1 and 2, by Elder John Jaques. These Dialogues are now for sale, price 1d. each. The first contains an introduction to the first principles of the Gospel, and also a list of all the works we have in print. The second contains a succinct history of the rise and progress of the Church, a statement of its present position and prospects, a description of the Book of Mormon, a brief view of the organization of the Church, and some hints on the gathering and other matters.

THE KINGDOM OF GOD, Parts 1 and 2, are reprinted, and can now be obtained.

DOCTORS.—The article from the *News of the World*, on "Female Doctors" possesses considerable interest, as it evinces that a step is being taken in the right direction, a step that would have been taken centuries ago, if Christendom had been as chaste in deed as in word. It is a disgrace to civilization, and an insult to the modesty of woman, that she is compelled, in all serious ailments and accidents, to receive healing advice and assistance almost entirely from the male sex. As long as people have not faith to keep well, or to be healed, nothing is more obvious than that the healing art should constitute an essential part of female education.

THE SIAM MISSION.

THE ELDERS PREVENTED GOING TO SIAM—TWO SAIL FOR CEYLON—THEIR RECEPTION THERE—DEPARTURE FROM CEYLON, AND ARRIVAL AT BOMBAY.

Bombay, Hindostan, August 10, 1853.

Dear Brother S. W. Richards—Thinking you would like to hear from the Siam Mission, it is with pleasure that I pen a few lines to you. I will give you a brief history of our movements and travels in this country.

We sailed from San Francisco, on the 29th of January, in company with the Hindostan Mission. We had a very pleasant voyage across the wide Pacific. We landed at Calcutta on the 26th of April, all in good health.

Previous to arriving at Calcutta, we anticipated taking the overland route from that place to Siam, but found that that route was closed up by the Burmese, who were carrying on a war with the East India

Company. On inquiry, we found that no ship would sail up the bay of Siam, until after the rainy season, and the change of the monsoons. Thus the way to Siam seemed hedged up for several months. This being the case, we concluded that two of us should go to Rangoon, and visit brother McCune, and assist him to spread the Truth in that land; that the other two should go to the Island of Ceylon, and try and open the work there; and that we should labour in these two places until the time should arrive that we could sail to Siam, when we should leave these places. If it was necessary, President Jones was to fill the vacancies.

On the 14th of May, Elder Dewey and

myself sailed for Ceylon, leaving Elders Ludington and Savage to go to Rangoon. On the morning of the 19th, we landed at Madras, where the vessel lay by for the day, which gave us a good opportunity of viewing the city. On the morning of the 26th, we landed at Point Du Galle, Ceylon. We found a great prejudice existing among the people, and they were ready to reject us. A large number of tracts had been sent on from Europe, and circulated among the people, which were filled with the most base lies and misrepresentation. As soon as we arrived, a piece was published in the papers notifying the inhabitants that we had come to declare one of Smith's revelations, that we preached a new Gospel, that we were polygamists, that they must be aware of us, and not receive us, for, if they did, they would be partakers of our evil deeds.

We found it impossible to get a house to hold meetings in, or any person to take us in, and feed us. As we had a letter of introduction to a gentleman in Colombo, we concluded we would go there, a distance of seventy miles. On arriving at Colombo, we found the gentleman to whom we had the letter of introduction. He received us kindly, but, as he was a lawyer, religion did not trouble him much. He thought so much of his good name, that he could not afford to keep "Mormons" long, for fear of being published in the papers. However, he let us stop with him for several days, during which we visited among the people, trying to obtain a house to hold meetings in, but all to no purpose. We went to the authorities, and tried to get the public hall. They being very religious men, of course we did not get it. We had the pleasure of leaving our testimony with them. We visited both high and low, priests and people, and they would not open their doors for preaching, neither would they feed us, unless we would pay them. We had to dispose of some of our things to get food to eat. We were denied the privilege of preaching to the soldiers, or of visiting them. The lower class of Europeans, as well as the halfe-castes and natives, who are educated in the English language, are all dependent on a few speculators and government men, for employ, and if they do any thing to displease the priests, they lose their situation, and they know that, if they lose their situations, starvation will look them in the face. Thus a few great

men, with the priests at their head, have the people in fetters, while the priests are rolling in luxury. As for the generality of the natives, they are an indolent, a drunken, and filthy people, subsisting on cocoa nuts and other fruits, which grow spontaneously over the island. After spending several weeks in travelling from place to place under the burning sun of that climate, we did not feel able to endure such treatment much longer, therefore we concluded to return to Galle, and give the people another trial, and, if they would not receive us, we would leave, and go to a people that would.

The weather being very hot, it took us five days to travel our journey. On arriving at Galle, we met with the same reception, oftentimes being abused in a shameful manner.

After tarrying several days, we concluded to leave the island, and go to Singapore, but as there were no sailing vessels running to that port, the only chance was to go by the steamers, and they would not take us for less than fifty dollars a-piece. Under these circumstances, we saw no chance for getting away. A few days after, a large ship came in for water, while on its voyage from Australia to Bombay. We concluded that, if we could get passage, we would go to Bombay and visit brother Findlay, and then sail from there to Siam, and by doing so fulfil a very singular dream, which I had had a few nights before, of going to his assistance. We went on board, and found no trouble in getting our passage. We had a very rough voyage. Once we came very near being lost, but, through the kindness of our heavenly Father, we were saved from the fury of the elements.

On the 25th of July, we landed at Bombay, in good health and spirits. We found Elder Findlay, who was very happy to see us. His health had been very poor for two months previous, but was mending. His labours were too hard for him. He has had a great deal of opposition to contend with since he came to this place. He has fought the battle manfully, and has some faithful souls as the fruits of his labours. The Church in this place numbers twenty members, and the Branch at Poona about the same. Elder Findlay wished Elder Dewey to go and labour at Poona, and I to labour at Bombay, while we should stay with him. On the first day of this month, Elder Dewey left

here for Poona, being accompanied by Elder Findlay, who expects to return to this place in about three weeks. I hold four meetings a-week, at a place called Upper Colabah, near the barracks. The meetings are moderately well attended, mostly by soldiers. As soon as Elder Findlay returns, we expect to open meetings in other parts of the town. Elder Findlay finds it very hard to do anything with the natives of this country. Their attachment to their idols is so great, and the traditions of their fathers are so deeply rooted, it seems almost impossible to

ever get them to give them up, and they are perfectly disgusted at Christianity, because of the conduct of the sectarian missionaries in this country.

I shall take pleasure in communicating to you from time to time, concerning our movements and success in this country.

Brother Davis sends his love to you. May the choicest blessings of Israel's God rest upon you, and all of His people, in the name of Jesus.

Yours affectionately,

CHAUNCEY W. WEST.

THE VALLEYS OF THE MOUNTAINS.

We have received a copy of a very interesting letter, dated Great Salt Lake City, July 24th, 1853, from Elder Thomas Smith, founder and late President of the Norwich Conference, addressed to the Saints of Norfolk and Suffolk, and the British Saints generally. Elder Smith emigrated by the P. E. Fund, and writes in a praiseworthy spirit, and we feel assured that our readers will be gratified to read his testimony concerning the authorities, inhabitants, productions, privileges, and pleasures of the valleys of the mountains. After giving his reasons for delay in writing, and also a description of his journey on the Plains, he says—

“O how it would have caused you to rejoice to see our camp moving along—our noble women and children, as well as men, many of whom had been used to the carpets in old England, footing it across the plains, without a murmur, and baking and cooking their food when we stopped at night. It reminded us of the ancient Israelites and Levites, (see First Book of Nephi, chapter v. par. 17,) in their travels, for we felt ourselves thus favoured of the Lord.

“After having travelled to within about two hundred miles from this place, we met with friends who had come out with conveyances, to supply us with vegetables and provisions of all kinds that the Valley afforded. We also had a refreshing season with several of the Twelve Apostles, and others, who, passing us, gave us lectures, cheering our hearts after so long a journey. One hundred and fifty miles from here, I had the happiness to meet a wagon and team and man, sent out by my brother-in-law, George Bundy, to my assistance, laden with the produce of the rich valleys of Ephraim, in which I was enabled to put my weary wife and little ones, who considered the assistance received a treat, indeed, after walking so many miles. We continued to meet with

teams and vehicles of different kinds, which had come out for the assistance of the respective camps, until on that, to me, memorable day—the third of September, we emerged from the last kanyon or deep recess between the mountains along which the road passed, into the beautiful, peaceful valley where I now write. To my joy, upon entering the valley, I was met by my son-in-law, who presented me with a horse upon which to ride the remainder of the distance to the city, which now a little to the right broke upon our view. Numbers of people had come so far to meet the emigrants, and we were presented with delicious melons, and other fruits grown in the valley. The city to our view was grand! The sensation produced upon me at this affecting period was so great, that I was almost overwhelmed with joy, which I could vent only with tears of gratitude to my Father in heaven.

“We were shortly met by President B. Young, with some of the Twelve, and other heads of the Church, also a band of music, with banners, &c., in the Governor's large carriage, which all heightened the joy that already filled our glad hearts. It caused the hearts of the modern Prophets to rejoice to see the predictions of the ancient Prophet fulfilled—‘Thy sons

shall come from far, and thy daughters from the ends of the earth.' The reflection of such great beneficence and love, such noble exertions and brave efforts having been made for our deliverance, and reception among them, made me to sing praises to God and the Lamb, that such a great-minded people existed, and that I enjoyed their company. I realised that they had the love of God in their hearts, whether they had what the world calls religion or not.

"Upon entering the city, my heart was still swelled with delight, and even astonishment, to see the number of buildings, noble and commodious public and private edifices, all of which had been erected in the short space of four years. Also the delightful plan upon which the city was laid out, and the orderly arrangement of the buildings, the whole site being about the same size as the city of Norwich.

"We drew our camp into a public square, where we had the happiness to receive an address from President B. Young.

"After attending to the necessary arrangements respecting the teams, I went in company with my son-in-law, Elder Thomas Jenkins, (having sent my family directly thither,) to my brother and sister Bundy's, where I found all my family connexions, in the valleys, awaiting my arrival, with a table spread with an ample supply of earth's fruits. With warm hearts and affectionate embraces I was received by those from whom I had been separated for the space of ten years for the Gospel's sake.

'Then, then how happy the meeting;
Joy, joy each bosom did fill.'

"On the following Sabbath was held the Conference at which the corps of Elders who are now in England and other nations, was called. How glorious it appeared to me to see President B. Young, the Prophet, Seer, and Revelator of the last days, his two Counsellors, the Twelve Apostles, and other illustrious presiding Elders take their seats on the stand in the spacious Tabernacle built for worship, before a large multitude of Saints, and to hear their voices echoing the intelligence communicated from God to man by inspiration, yea, I could sing "how beautiful upon the mountains," are the feet of thine ambassadors, O God, and how pleasant and divinely gladdening

thy dwellings are. My sabbaths since, have been alike delightfully spent in hearing the principles of salvation, both for the living and dead, from these men, whom I feel that God has chosen. My soul continually delights in these principles, and the more I hear, the more I find description fall short in expressing my admiration and love of the heavenly principles of "Mormonism." Our congregations are as large, and are as well clad and fed, as the best that can be found in England, and let me say, *there are none that can vie with them, for comfort and respectability, in the world.* You must all come, *be faithful*, and then you will experience it, for none can enjoy themselves here but the faithful. Fearfulness has already laid hold of a number of hypocrites, and they have run when no man pursued, and the more Zion grows in beauty, holiness and splendour, the more terrific will it be to evil-doers. But all who will do right will be delighted and edified.

"After partaking of the temporal as well as spiritual prosperity that exists here, my mind reverted to the poor of my native country, my soul mourned in contemplation of their condition, that they could not be here, even if it were but to glean the wheat that the Saints have not time to gather up. One specimen of the prosperity of labouring men, I may mention, which is the fact, that at a time when fine flour was selling at 16s. per 100 lbs., I earned of our beloved brother F. D. Richards, the sum of £6 in ten days.

"I have lately had a tour of some hundred and fifty miles through the beautiful valleys of Utah, and to see the richness of the land, with the deliciousness of its products, both for man and beast, makes me wish more earnestly that the good English Saints were here to possess and cultivate it. And I am thankful that the Lord is providing a powerful engine for the deliverance of His poor—in the Perpetual Emigrating Fund, the operation of which is so applicable to the inexperienced condition of most of the poor Saints, protecting them, as it does, from the liability of being defrauded by the various "shar-pers" on the way, and also being the most economical outlay of means that can possibly be effected in so lengthy and tedious a journey, having the advantages of wholesale business, &c. The perpetual principle upon which said fund is conducted in-

spires me to say to you all—Comfort ye your hearts, for if you are faithful in trying to please God, and in swelling that Fund, your deliverance is certain, and is not far hence. I know that the yoke of bondage under which many of you labour, is galling, and hard to bear, but when you get to Zion your rest will seem the sweeter in consequence. Rest from bondage and unrighteous usurpation over you is what I mean, for you will always have something to do here, but you will have the consolation that you are doing it for yourselves and for your Creator, instead of for men who rank little if anything above slave-drivers. When you come you will confess, like the Queen of Sheba, that the one-half had not been told you respecting the glorious satisfaction of serving the Lord in a collective capacity. Only to think of having the honour to live to see the commencement of, and to help in, the building of that Temple so long foreseen of the Prophets Isaiah and Micah, which I have done, raises my soul in indescribable sensations and reflections that you will appreciate only when you experience them.

"I am expecting to take my team, and meet the emigrants who are on their way hither, bearing them some vegetables and provisions, and to render them what assistance I can over the rocky mountains. I am glad that so many are on their way. The Norfolk Saints who came out with me, are all in the Valley, well and prosperous, save John Perkins, who staid in St. Louis, and sister Harwood, who died on the steam boat. I learned by Elder Buckingham, who left St. Louis later than myself, that brother Perkins had received his mother's letter.

"Now, dear Saints, I must draw to a

conclusion, having already far surpassed my intended limits, but, let me say, I still know that the Book of Mormon is a true Record, and was brought forth by the power of God. I know that Joseph Smith was the man chosen to commence the Lord's "strange acts" of the latter days, and I know that this Church of Saints is the people to whom God hath spoken through His servants the Prophets. I can testify that Brigham Young is Joseph's legally appointed successor in the Presidency and management of this kingdom, and I know that this is one of the Stakes of Zion, of which I may say, in the language of David, "Beautiful for situation is Mount Zion, the joy of the whole earth," and I realise it as I raise my eyes through my window from writing, and feel unwilling to quit a subject so interesting to me. Here our children can be taught the ways of the Lord, in the many school-houses which show themselves above the dwellings in every ward throughout the city.

"Farewell, my dear brethren, sisters, and children, be faithful, and give strict heed to the counsels of those who preside over you in both Branch and Conference capacities, and I know that the blessings of Heaven and earth will attend you. Accept my very kind love, with the same from my family. May the God of Joseph, Hyrum, Brigham, Heber, and Willard rest His blessings upon your heads, is the prayer of your brother and servant in the Gospel Covenant.

"THOMAS SMITH."

"P. S.—I beg strongly to recommend to you, especially to the YOUNG, the counsel of Elder William Westwood, recorded in the *Millennial Star*, Vol. xi. p. 312.

T. S."

THE OAK AND THE VINE.—A FABLE FOR STRONG-MINDED FEMALES.

The following allegory is from the interesting *Algic Researches* of Henry R. Schoolcraft, Esq.—A vine was growing beside a thrifty oak, and had just reached that height at which it required support. "Oak," said the ivy vine, "bend your trunk, so that you may be a support to me." "My support," replied the oak, "is naturally yours, and you may rely on my strength to bear you up, but I am too

large and too solid to bend. Put your arms around me, my pretty vine, and I will manfully support and cherish you, if you have an ambition to climb as high as the clouds. While I thus hold you up you will ornament my rough trunk with your pretty green leaves and shining scarlet berries. They will be as frontlets to my head, and I shall stand in the forest like a glorious warrior with all his plumes.

We were made by the Master of life to grow together, that by our union the weak may be made strong, and the strong render aid to the weak." "But I wish to grow independently," said the vine, "why cannot you twine around me, and let me grow up straight, and not be a mere dependent upon you?"—"Nature," answered the oak, "did not so design it. It is impossible that you should grow to any height alone; and if you try it, the winds and rain, if not your own weight, will bring you to the ground. Neither is

it proper for you to run your arms hither and thither among the trees. The trees will begin to say it is not my vine—it is a stranger—get thee gone, I will not cherish thee. By this time thou wilt be so entangled among the different branches, that thou canst not get back to the oak; and nobody will then admire thee or pity thee." "Ah, me," said the vine, "let me escape from such a destiny;" and with this she twined herself around the oak, and they both grew and flourished happily together.

VARIETIES.

PRAYERS for the conversion of England to Roman Catholicism are printed in several continental languages, and distributed among the people.

AN expedition is expected to start early in November next, to explore the northern part of Australia. A Mr. Haug is to be at the head of the expedition.

MODERN HUMANITY.—"Jane, put the baby to sleep with laudanum, and then bring me my parasol and revolver. I am going to attend a meeting for the amelioration of the condition of the human race.

COMPLICATION OF DISORDERS.—The *Medical Gazette* has this "hit" among its brevities—"What did Mr. ——— die of?" asked an acquaintance. "Of a complication of disorders," replied his friend. "How do you describe a complication, my good sir?" "He died," rejoined the other, "of two physicians, an apothecary, and a surgeon."

A LEARNED DOG.—A man of family, in New York, has a dog that will not permit him to enter the house if the least intoxicated. It is hinted that the animal foresees a "time" between his master and mistress, and, out of consideration for the latter, prevents his entrance. We know of several ladies who had better purchase such dogs.

NICKNAMES.—The following are the nicknames affixed to cities, states, and districts in the United States:—Washington is called the *City of Magnificent Distances*; New York, the *Empire City*; Philadelphia, the *Quaker City*; Baltimore, the *Monument City*; Boston, the *City of Notions*, or the *Puritan City*; Newhaven, the *Elm City*; Buffalo, the *Queen City of the Lakes*; Pittsburgh, the *Iron City*; Cleveland, the *Forest City*; Cincinnati, *Porkopolis*, or the *Queen City of the West*; St. Louis, the *Mound City*; Louisville, the *Fall City*; New Orleans, the *Crescent City*; the State of New York, bearing in its arms the rising sun, with the motto, "Excelsior," is the *Empire*, or *Excelsior State*; Connecticut, the *Free Stone State*; Massachusetts, the *Bay State*; Vermont, the *Green Mountain State*; New Hampshire, the *Granite State*; Rhode Island, *Little Rhoda*; Pennsylvania, the *Keystone State*; Virginia, the *Old Dominion*, or the *Mother of States and Statesmen*; Delaware, the *Diamond State*; South Carolina, the *Palmetto State*; Texas, the *Lone Star State*; California, the *Golden Region*; Mississippi, the *Bayou State*; Louisiana, the *Creole State*; and Kentucky, the *Dark and Bloody Ground*. The inhabitants of Florida are *Cowboys*; those of Ohio are called *Buckeyes*; those of Iowa, *Hawkeyes*; those of Illinois, *Suckers*; the Missourians call themselves *Pukes*; the Indiana people, *Hoosiers*; the Michigans, *Wulwereens* (Wolverines); and Wisconsin, *Badgers*. All these nicknames are familiar to, and frequently used by the Americans, and not only in jest, in the same way as they collectively accept the designation of *Yankees*, if this word is used in contradistinction to *English*. In the States themselves the Southerners and the Westerners disclaim this appellation. They use it to designate the New Englanders; whilst in New England, again, every state disowns it except Connecticut, which is proud to be the original *Yankee State*.—*Family Herald*.

GOOD LAW FOR THE GIRLS.—By ancient act of the good old Scottish Parliament, passed in the reign of Margaret, about 1288, it was "Ordonit, that during ye reign of her maist blessit Majestie, ilka maiden ladee of baith high rank and low estate, shall hae liberty to speak ye man she likes. Gif he refuses to take her to be his wife he shall be mulct in the sum of an hundered poundis or less, as his estait may be, except and alway gif he can make it appear that he is betrothit to anither woman, then he shall be free."

THE GOSPEL RESTORED.

The Great Jehovah from on high
Has sent His Gospel word,
Let all who hear obey, and sing
Thanksgivings to the Lord.

The glorious news on earth to bring,
From heaven an angel came,
A messenger of peace and love
Salvation to proclaim.

The sacred Records from the dust,
Where long they've lain concealed,
Are now brought forth God's truth to prove,
And unto man revealed.

Liverpool.

The Priesthood is restored again,
The key of knowledge given,
To show the error of men's ways,
And lead them back to heaven.

By Saints of Latter-days once more,
The Gospel shall be taught,
In simple language God shall then
Be worshipped as He ought.

Then listen to the joyful sound,
Ye Jews and Gentiles all,
It tells of peace and righteousness,
Reject not then the call.

MARY DUNGEE.

ARRIVALS.—Elders W. W. Major, and Charles A. Foster, from Great Salt Lake Valley, sailed from New York on the 21st of September, on board the *Andrew Foster*, and Elders J. D. Ross, James Bond, and Matthias Cowley, on board the *Constitution*, September 24th, and all arrived in Liverpool on the 16th inst., on missions to these lands.

ADDRESSES.—W. G. Mc Mullin, 1, Castle Street, Derby.

Samuel Blackburn, 35, Margaret Street, Ashton under Lyne, Lancashire.

Isaac Allred, James Henley's, East Road, near the Mill, Bridport, Dorset.

LIST OF MONIES RECEIVED FROM THE 6TH TO THE 13TH OCT., 1853.

John Kissell	£2 11 0	Brought forward.....	£80 11 10½
Thomas Morgan	3 0 0	George Simpson	5 0 0
Thomas Clarke.....	20 0 0	William Ostler.....	4 0 0
Henry Savage	2 11 4	John Aird.....	9 7 9½
John B. Pears	10 9 6½	William McGhie	3 0 0
T. C. Armstrong	24 0 0	James Linforth.....	3 0 0
John Jones (Australian Mission) per C.		Johu Holsall.....	5 0 0
W. Wandell	18 0 0		
Carried forward.....	£80 11 10½		£169 19 8

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 45.—Vol. XV.

Saturday, November 5, 1853.

Price One Penny.

POOR UTAH.

(From the Deseret News, July 30.)

Poor, poor, POOR, MISERABLE UTAH! Yes doubly poor and miserable, if "*what every body says must be true.*" "*It is better to be out of the world than out of the fashion*" of the world, and we think it high time to rise at two o'clock in the morning, as we now do, to declare the degradation of Utah.

After reading the papers from almost all parts of Christendom, we tried to sleep, but all our trials were vanity, and vexation of spirit, to think that Utah, *our beloved Utah*, who has boasted so much of her free and liberal institutions, and of the light and intelligence she possesses over and above many portions of the earth, is so far behind her sister confederates; and unless she rises speedily from her lethargy, stupor, and moral, philosophical, and religious dearth and death, must soon sink in everlasting oblivion from even the remembrance of a name among civilized communities, and Christian society.

And why is this? Why is it that Utah is so much worse than all the rest of the world? Oh! she is "*out of the fashion,*" and consequently had better be "*out of the world.*" And what has she done to get out of the fashion, which has rendered her so odious and damnable in the eye of Christian communities? A curious question truly, and it would take a long time to answer it, and we can only, at this time, give a few reasons of the many that might be given, in justice to the answer, for we want to get a short nap before the sun is too high, and the hour too

warm, to bring out all the bed bugs to prevent a morning nap.

Poor Utah! She has not burned John Rogers at the stake, in the presence of his wife "*and nine small children, with one at the breast,*" because he was not Catholic. What is Catholicism the world over, among all sectarian denominations? Answer—Think as I think, and do as I do: that's Catholic, Christendom all over.

It was upon this principle that the Baptists and Church hung, and drowned, and tortured the Salem and Lancashire witches. *Utah has not done this!*

It was upon the same principle that the Independents hung the Baptists. Utah has not done this, and *she is out of the fashion.* All men can worship their Gods as they please in Utah, if they will *mind their own business and not disturb their neighbours.* This doctrine is taught in the Declaration of Independence and the Constitution of the United States, and because we believe it, we are "*out of the fashion,*" and many believe we had better be "*out of the world,*" and we expect we shall be, by and bye, for we have been kicked into the *tops of the mountains*, about as high as we can be without going out of the world, and if we should be kicked much higher we might fall up off the "*topless throne,*" and if we should, the Devil don't know where we should go to.

We are out of the fashion in a great many such like things, but we can't help

it, neither can we stop to tell of many of our unfashionables. Is it necessary, so long as all men who have eyes can't see them?

Utah is out of the fashion because she does not license grog shops, by scores and hundreds, where children can "*get drunk for a red cent*," as they do in New York city, if we can believe their own papers; and surely that city, the mercantile metropolis of the "*New world*," must be the regular *Gothamite* fashion, in *first style*.

Great Salt Lake City (and the same of Utah *en masse*) is altogether behind the times, and *out of fashion*, when compared with Washington, New York, London, Paris, Constantinople, Hamburg, St. Petersburg, and a thousand other Christian cities, for she has not one house of infamy, licensed or unlicensed; not one house of prostitution in all her borders, "*exceedingly inconvenient*" as it may be to apostate wooolsacks; no, not one turn of the street called *five points* by name or nature; and if a father, husband, or brother should catch a seducer, his blood would be the forfeit, and our highest judicators would be bound to sanction the deed, for they live among a virtuous people; and in this thing we are *exceedingly unpopular* in Utah.

Neither can we compare with the great cities of the earth, because we have no houses of assignation, where the banker, merchant, or gentleman can meet his miss, his kept, his lady when he pleases, leaving the dearly beloved of his bosom, the wife of his youth, to enjoy the same privilege with another banker, merchant, or gentleman, at the same time, at the house of assignation, and quite possibly under the same roof. What glorious times in many cities! We can't keep up with them. If New York, and Congress, and London can truly declare us popular, we would be glad to hear it.

We are altogether out of the fashion, when compared with some missionary operations on the Western Islands, about 20 deg. north lat. We do not allow the wives and daughters of our missionaries to stray round among sailors, in the twilight, for gew-gaw fandangoes, while their husbands and fathers are out on a similar excursion among the queens and princesses, striving to convert them to *five point* Christianity.

We are exceedingly unpopular and out

of fashion with the great "*American Board*," and Christendom of course, because that when our missionaries, in foreign countries, find a man who has "*nine wives*," and all want to join the Church, they do not forbid his baptism till he has got rid of or put away eight of them, and the dear husband fats and eats eight of them; and then he and his one wife are fit subjects for baptism, and may join the Church, and be very holy on the fat of eight murders.

Utah is unpopular because she will not allow six, nine, or twelve men to catch one unprotected woman, and run off into the corn fields, and do what they please with her, without calling them to an account, and making them atone for their acts.

And finally, Utah is *most exceedingly unpopular* because she will not allow every libertine to make love to every girl of ten years and upwards, promise her marriage, with all the et-cet-eras, &c., without the consent of her parents, and then leave her *enciente*, and say no more about it, only "*he's a fine fellow*," "*a most promising young man*" (an old rascal perhaps of thirty, forty, or fifty); but she, poor, fair, lovely, inexperienced girl, (fit to have been a goddess if she had had a true mother's care, and woman's experience, to protect her from infernal demons,) must be banished from human society, and crushed for ever in feeling, simplicity, and every thing that makes life desirable, and driven an outcast from the world, to welter in dens of wickedness and filth that her soul always abhorred. Yes! truly we are *most exceedingly unpopular* in this thing, for any infernal *libertine* of the kind—who might be lauded to the skies in any Christian community, and be pampered with sweetmeats, and cherry slop, and the best of Madeira, and ice cream, by fathers and mothers, and genteel families, unprostituted (?), for the sake of securing the *damned rascal* for one of their *dear daughters*! yes! O yes! we are as unpopular as hell, and a *little more so*—for if such a seducing murderer of affection and love did not get his accursed throat cut, without judge or jury, before he slept one night, it would be because his *friends* could not find him.

Unpopular as we are, we will take a nap after this half hour's scribble, and let our popularity and unpopularity lie over

till more leisure. Consider! we have | *papers* tell us, and not a thousandth part
hinted at nothing, but what the *news-* | of that.

HISTORY OF JOSEPH SMITH.

(Continued from page 711.)

The Hymn on the 114th page of the L.D.S. Collection was then sung—

TUNE—*Dalston*.

"How pleased and blest was I,
To hear the people cry—
Come, let us seek our God to-day," &c.

The following Dedicatory Prayer was then offered to Almighty God, at the dedication of the Lord's House, in Kirtland, Ohio, March 27th, 1836, by me, Joseph Smith, junior, first President of the Church of Christ of Latter-day Saints.

PRAYER.

Thanks be to thy name, O Lord God of Israel, who keepest covenant and shewest mercy unto thy servants who walk uprightly before thee, with all their hearts; thou who hast commanded thy servants to build a house to thy name in this place (Kirtland). And now thou beholdest, O Lord, that as thy servants have done according to thy commandment, and now we ask thee, Holy Father, in the name of Jesus Christ, the Son of thy bosom, in whose name alone, salvation can be administered to the children of men, we ask thee, O Lord, to accept of this House, the workmanship of the hands of us, thy servants, which thou didst command us to build; for thou knowest that we have done this work through great tribulation; and out of our poverty we have given of our substance, to build a house to thy name, that the Son of man might have a place to manifest himself to his people. And as thou hast said in a revelation, given to us, calling us thy friends, saying, "Call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently, and teach one another words of wisdom; yea, seek ye out of the best books, words of wisdom, seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God, that your incomings may be in the name of the Lord, that your outgoings may be in the name of the Lord, that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High."

And now, Holy Father, we ask thee to assist us, thy people, with thy grace, in calling our solemn assembly, that it may be done to thy honour, and to thy divine acceptance, and in a manner that we may be found worthy, in thy sight, to secure a fulfilment of the promises which thou hast made unto us, thy people, in the revelations given unto us; that thy glory may rest down upon thy people, and upon this thy House, which we now dedicate to thee, that it may be sanctified and consecrated to be holy, and that thy holy presence may be continually in this house, and that all people who shall enter upon the threshold of the Lord's House, may feel thy power, and feel constrained to acknowledge that thou hast sanctified it, and that it is thy House, a place of thy holiness.

And do thou grant, Holy Father, that all those who shall worship in this House, may be taught words of wisdom out of the best books, and that they may seek learning even by study, and also by faith, as thou hast said; and that they may grow up in thee, and receive a fulness of the Holy Ghost, and be organized according to thy laws, and be prepared to obtain every needful thing; and that this House may be a house of prayer, a house of fasting, a house of faith, a house of glory and of God, even thy house; that all the incomings of thy people, into this house, may be in the name of the Lord; that all the outgoings from this house may be in the name of the Lord; and that all their salutations may be in the name of the Lord, with holy hands, uplifted to the Most High; and that no unclean thing shall be permitted to come into thy House to pollute it; and when thy people transgress, any of them, they may speedily repent, and return unto thee, and find favour in thy sight, and be restored to the blessings which thou hast ordained to be poured out upon those who shall reverence thee in thy House.

And we ask thee, Holy Father, that thy servants may go forth from this house, armed with thy power, and that thy name may be upon them, and thy glory be round about them, and thine angels have charge over them; and from this place they may bear exceeding great and glorious tidings, in truth, unto the ends of the earth, that they may know that this is thy work, and that thou hast put forth thy hand, to fulfil

that which thou hast spoken by the mouths of the Prophets, concerning the last days.

We ask thee, Holy Father, to establish the people that shall worship, and honourably hold a name and standing in this thy House, to all generations, and for eternity, that no weapon formed against them shall prosper; that he who diggeth a pit for them shall fall into the same himself; that no combination of wickedness shall have power to rise up and prevail over thy people upon whom thy name shall be put in this house; and if any people shall rise against this people, that thine anger be kindled against them, and if they shall smite this people, thou wilt smite them, thou wilt fight for thy people as thou didst in the day of battle, that they may be delivered from the hands of all their enemies.

We ask thee, Holy Father, to confound, and astonish, and bring to shame and confusion, all those who have spread lying reports, abroad, over the world, against thy servant, or servants, if they will not repent, when the Everlasting Gospel shall be proclaimed in their ears, and that all their works may be brought to nought, and be swept away by the hail, and by the judgments which thou wilt send upon them in thine anger, that there may be an end to lyings and slanders against thy people; for thou knowest, O Lord, that thy servants have been innocent before thee in bearing record of thy name, for which they have suffered these things; therefore we plead before thee a full and complete deliverance from under this yoke; break it off, O Lord; break it off from the necks of thy servants, by thy power, that we may rise up in the midst of this generation and do thy work.

O Jehovah, have mercy upon this people, and as all men sin, forgive the transgressions of thy people, and let them be blotted out forever. Let the anointing of thy ministers be sealed upon them with power from on high; let it be fulfilled upon them, as upon those on the day of Pentecost, let the gift of tongues be poured out upon thy people, even cloven tongues as of fire, and the interpretation thereof, and let thy House be filled, as with a rushing mighty wind, with thy glory. Put upon thy servants the testimony of the covenant, that when they go out and proclaim thy word, they may seal up the law, and prepare the hearts of thy Saints for all those judgments thou art about to send, in thy wrath, upon the inhabitants of the earth, because of their transgressions, that thy people may not faint in the day of trouble.

And whatsoever city thy servants shall enter, and the people of that city receive their testimony, let thy peace and thy salvation be upon that city, that they may ga-

ther out of that city the righteous, that they may come forth to Zion, or to her Stakes, the places of thine appointment, with songs of everlasting joy; and until this be accomplished, let not thy judgments fall upon that city.

And whatsoever city thy servants shall enter, and the people of that city receive not the testimony of thy servants, and thy servants warn them to save themselves from this untoward generation, let it be upon that city according to that which thou hast spoken by the mouths of thy Prophets; but deliver thou, O Jehovah, we beseech thee, thy servants from their hands, and cleanse them from their blood. O Lord, we delight not in the destruction of our fellow men! their souls are precious before thee; but thy word must be fulfilled; help thy servants to say, with thy grace assisting them, thy will be done, O Lord, and not ours.

We know that thou hast spoken by the mouth of thy Prophets terrible things concerning the wicked, in the last days—that thou wilt pour out thy judgments, without measure; therefore, O Lord, deliver thy people from the calamity of the wicked; enable thy servants to seal up the law, and bind up the testimony, that they may be prepared against the day of burning.

We ask thee, Holy Father, to remember those who have been driven (by the inhabitants of Jackson county, Missouri) from the lands of their inheritance, and break off, O Lord, this yoke of affliction that has been put upon them.

Thou knowest, O Lord, that they have been greatly oppressed and afflicted by wicked men, and our hearts flow out with sorrow, because of their grievous burdens. O Lord, how long wilt thou suffer this people to bear this affliction, and the cries of their innocent ones to ascend up in thine ears, and their blood come up in testimony before thee, and not make a display of thy testimony in their behalf?

Have mercy, O Lord, upon that wicked mob, who have driven thy people, that they may cease to spoil, that they may repent of their sins, if repentance is to be found; but if they will not, make bare thine arm, O Lord, and redeem that which thou didst appoint a Zion unto thy people!

And if it cannot be otherwise, that the cause of thy people may not fail before thee, may thine anger be kindled, and thine indignation fall upon them, that they may be wasted away, both root and branch, from under heaven; but inasmuch as they will repent, thou art gracious and merciful, and wilt turn away thy wrath, when thou lookest upon the face of thine anointed.

Have mercy, O Lord, upon all the nations of the earth, have mercy upon the

rulers of our land, may those principles which were so honourably and nobly defended, viz., the Constitution of our land, by our fathers, be established forever; remember the kings, the princes, the nobles, and the great ones of the earth, and all people, and the Churches, all the poor, the needy, and afflicted ones of the earth, that their hearts may be softened, when thy servants shall go out from thy house, O Jehovah, to bear testimony of thy name, that their prejudices may give way before the truth, and thy people may obtain favour in the sight of all, that all the ends of the earth may know that we thy servants have heard thy voice, and that thou hast sent us, that from among all these, thy servants the sons of Jacob may gather out the righteous to build a holy city to thy name, as thou hast commanded them.

We ask thee to appoint unto Zion other Stakes, besides this one which thou hast appointed, that the gathering of thy people may roll on in great power and majesty, that thy work may be cut short in righteousness.

Now these words, O Lord, we have spoken before thee, concerning the revelations and commandments which thou hast given unto us, who are identified with the Gentiles; but thou knowest that thou hast a great love for the children of Jacob, who have been scattered upon the mountains, for a long time, in a cloudy and dark day; we therefore ask thee to have mercy upon the children of Jacob, that Jerusalem, from this hour, may begin to be redeemed, and the yoke of bondage may begin to be broken off from the house of David, and the children of Judah may begin to return to the lands which thou didst give to Abraham, their father; and cause that the remnants of Jacob, who have been cursed and smitten, because of their transgression, be converted from their wild and savage condition, to the fulness of the Everlasting Gospel, that they may lay down their weapons of bloodshed, and cease their rebellions; and may all the scattered remnants of Israel, who have been driven to the ends of the earth, come to a knowledge of the truth, believe in the Messiah, and be redeemed from oppression, and rejoice before thee.

O Lord, remember thy servant, Joseph Smith, junior, and all his afflictions and persecutions, how he has covenanted with Jehovah, and vowed to thee, O mighty God of Jacob, and the commandments which thou has given unto him, and that he hath sincerely striven to do thy will. Have mercy, O Lord, upon his wife and children, that they may be exalted in thy presence, and preserved by thy fostering hand; have mer-

cy upon all their immediate connexions, that their prejudices may be broken up, and swept away as with a flood, that they may be converted and redeemed with Israel, and know that thou art God.

Remember, O Lord, the Presidents, even all the Presidents of thy Church, that thy right hand may exalt them, with all their families, and their immediate connexions, that their names may be perpetuated, and had in everlasting remembrance, from generation to generation.

Remember all thy Church, O Lord, with all their families, and all their immediate connexions, with all their sick and afflicted ones, with all the poor and meek of the earth, that the kingdom which thou hast set up without hands, may become a great mountain, and fill the whole earth; that thy Church may come forth out of the wilderness of darkness, and shine forth fair as the moon, clear as the sun, and terrible as an army with banners, and be adorned as a bride for that day when thou shalt unveil the heavens, and cause the mountains to flow down at thy presence, and the vallies to be exalted, the rough places made smooth; that thy glory may fill the earth, that when the trump shall sound for the dead we shall be caught up in the cloud to meet thee, that we may ever be with the Lord, that our garments may be pure, that we may be clothed upon with robes of righteousness, with palms in our hands, and crowns of glory upon our heads, and reap eternal joy for all our sufferings.

O Lord God Almighty, hear us in these our petitions, and answer us from heaven, thy holy habitation, where thou sittest enthroned, with glory, honour, power, majesty, might, dominion, truth, justice, judgment, mercy, and an infinity of fulness, from everlasting to everlasting.

O hear, O hear, O hear us, O Lord, and answer these petitions, and accept the dedication of this house unto thee, the work of our hands, which we have built unto thy name! and also this Church, to put upon it thy name; and help us by the power of thy Spirit, that we may mingle our voices with those bright, shining seraphs around thy throne, with acclamations of praise, singing hosanna to God and the Lamb; and let these thine anointed ones be clothed with salvation, and thy Saints shout aloud for joy. Amen, and Amen.

The Choir then sung—

TUNE—*Hosanna.*

The Spirit of God like a fire is burning,
The latter-day glory begins to come forth,

The visions and blessings of old are re-
turning,
The angels are coming to visit the
earth.

CHORUS.

We'll sing and we'll shout with the ar-
mies of heaven,
Hosanna, hosanna, to God and the
Lamb;
Let glory to them in the highest be given,
Henceforth and for ever. Amen, and
Amen, &c.

6 Verses.

I then asked the several Quorums se-
parately, and then the congregation, if
they accepted the dedication prayer, and
acknowledged the house dedicated. The
vote was unanimous in the affirmative, in
every instance.

The Lord's Supper was then admini-
stered; President Don Carlos Smith bles-
sed the bread and wine, which was dis-
tributed by several Elders to the Church;
after which I bore record of my mission,
and of the ministration of angels.

President Don Carlos Smith, also, bore
testimony of the truth of the work of the
Lord in which we were engaged.

President Oliver Cowdery testified of
the truth of the Book of Mormon, and of
the work of the Lord in these last days.

President F. G. Williams arose, and
testified that while President Rigdon was
making his first prayer, an angel entered
the window, and took his seat between
father Smith and himself, and remained
there during his prayer.

President David Whitmer also, saw
angels in the house.

President Hyrum Smith made some
appropriate remarks, congratulating those
who had endured so many toils and pri-
vations to build the house.

President Rigdon then made a few ap-
propriate closing remarks, and a short
prayer, at the close of which we sealed
the proceedings of the day by shouting
Hosanna, hosanna, hosanna to God and
the Lamb, three times, sealing it each
time with Amen, Amen, and Amen.

President Brigham Young gave a short
address in tongues, and David W. Pat-
ten interpreted, and gave a short exhor-
tation in tongues himself, after which I
blessed the congregation in the name of
the Lord, and the assembly dispersed a
little past four o'clock, having manifested
the most quiet demeanour during the whole
exercise.

I met the Quorums in the evening, and
instructed them respecting the ordinance
of washing of feet, which they were to
attend to on Wednesday following; and
gave them instructions in relation to the
spirit of prophecy, and called upon the
congregation to speak, and not to fear to
prophecy good concerning the Saints, for
if you prophecy the falling of these hills,
and the rising of the vallies, the downfall
of the enemies of Zion, and the rising of
the kingdom of God, it shall come to
pass. Do not quench the Spirit, for the
first one that opens his mouth shall re-
ceive the spirit of prophecy.

Brother G. A. Smith arose, and began
to prophecy, when a noise was heard like
the sound of a rushing mighty wind,
which filled the Temple, and all the con-
gregation simultaneously arose, being
moved upon by an invisible power; many
began to speak in tongues, and prophecy;
others saw glorious visions; and I beheld
the Temple was filled with angels, which
fact I declared to the congregation. The
people of the neighbourhood came run-
ning together, (hearing an unusual sound
within, and seeing a bright light like a
pillar of fire resting upon the Temple,) and
were astonished at what was transpiring.

The number of official members present
on this occasion was four hundred and
sixteen, being a greater number than
ever assembled on any former occasion.

This continued until the meeting closed
at eleven P.M.

Monday, 28th. Attended school. Very
warm, like spring.

Tuesday, 29th. Attended school, which
was the last day of our course of lectures
in Hebrew, by Professor Seixas.

At eleven o'clock, A.M., Presidents Jo-
seph Smith, junior, Frederick G. Williams,
Sidney Rigdon, Hyrum Smith, and Oliver
Cowdery, met in the most holy place in
the Lord's House, and sought for a reve-
lation from him concerning our going to
Zion, and other important matters. After
uniting in prayer, the voice of the Spirit
was, that we should come into this place
three times, and also call the other Presi-
dents, the two Bishops and their Councils,
each to stand in his place, and fast
through the day and also the night, and
that during this, if we would humble our-
selves, we should receive further commu-
nications from him. After this word
was received we immediately sent for the
other brethren, who came.

The Presidency proceeded to ordain George Boosinger to the High Priesthood, and anoint him. This was in consequence of his having administered unto us in temporal things in our distress, and also because he left the place just previous to the dedication of the Lord's House, to bring us the temporal means, previously named. Soon after this, the word of the Lord came to us, through President Joseph Smith, junior, that those who had entered the holy place, must not leave the house until morning, but send for such things as were necessary, and, also, during our stay, we must cleanse our feet and partake of the Sacrament that we might be made holy before Him, and thereby be qualified to officiate in our calling, upon the morrow, in washing the feet of the Elders.

Accordingly we proceeded to cleanse our faces and our feet, and then proceeded to wash each other's feet. President Sidney Rigdon first washed President Joseph Smith, junior's, feet, and then, in turn was washed by him; after which President Rigdon washed Presidents Joseph Smith, senior, and Hyrum Smith. President Joseph Smith, junior, washed Presidents Frederick G. Williams, and then President Hyrum Smith washed President David Whitmer's, and President Oliver Cowdery's feet. Then President David Whitmer washed President William W. Phelps' feet, and in turn President Phelps washed President John Whitmer's feet. The Bishops and their Counsellors were then washed, after which we partook of the bread and wine. The Holy Spirit rested down upon us, and we continued in the Lord's House all night, prophesying, and giving glory to God.

Wednesday morning, 30th. At eight o'clock, according to appointment, the Presidency, the Twelve, the Seventies, the High Councils, the Bishops and their entire Quorums, the Elders and all the official members in this Stake of Zion, amounting to about three hundred, met in the Temple of the Lord to attend to the ordinance of washing of feet. I ascended the pulpit, and remarked to the congregation that we had passed through many trials and afflictions since the organization of this Church, and that this was a year of jubilee to us, and a time of rejoicing, and that it was expedient for us to prepare bread and wine sufficient to make our hearts glad, as we should not, probably, leave

this house until morning; to this end we should call on the brethren to make a contribution. The stewards passed round, and took up a liberal contribution, and messengers were despatched for bread and wine.

Tubs, water, and towels were prepared, and I called the house to order, and the Presidency proceeded to wash the feet of the Twelve, pronouncing many prophecies and blessings upon them in the name of the Lord Jesus; and then the Twelve proceeded to wash the feet of Presidents of the several Quorums. The brethren began to prophesy upon each other's heads, and cursings upon the enemies of Christ, who inhabit Jackson county, Missouri; and continued prophesying, and blessing, and sealing them with hosanna and Amen, until nearly seven o'clock, P.M.

The bread and wine were then brought in, and I observed that we had fasted all the day, and lest we faint, as the Saviour did, so shall we do on this occasion; we shall bless the bread, and give it to the Twelve, and they to the multitude. While waiting, I made the following remarks—that the time that we were required to tarry in Kirtland to be endued, would be fulfilled in a few days, and then the Elders would go forth, and each must stand for himself, as it was not necessary for them to be sent out, two by two, as in former times, but to go in all meekness, in sobriety, and preach Jesus Christ and him crucified; not to contend with others on account of their faith, or systems of religion, but pursue a steady course. This I delivered by way of commandment; and all who observe it not, will pull down persecution upon their heads, while those who do, shall always be filled with the Holy Ghost; this I pronounced as a prophecy, and sealed with hosanna and Amen. Also that the Seventies are not called to serve tables, or preside over Churches to settle difficulties, but to preach the Gospel and build them up, and set others, who do not belong to these Quorums, to preside over them, who are High Priests. The Twelve also are not to serve tables, but to bear the keys of the Kingdom to all nations, and unlock them, and call upon the Seventies to follow after them, and assist them. The Twelve are at liberty to go wheresoever they will, and if any one shall say, I wish to go to such a place, let all the rest say Amen.

The Seventies are at liberty to go to

Zion if they please, or go wheresoever they will, and preach the Gospel; and let the redemption of Zion be our object, and strive to effect it by sending up all the strength of the Lord's House, wherever we find them; and I want to enter into the following covenant, that if any more of our brethren are slain or driven from their lands in Missouri, by the mob, we will give ourselves no rest, until we are avenged of our enemies to the uttermost. This covenant was sealed unanimously, with a hosanna and an Amen.

I then observed to the Quorums, that I had now completed the organization of the Church, and we had passed through all the necessary ceremonies, that I had given them all the instruction they needed, and that they now were at liberty, after obtaining their licenses, to go forth and build up the kingdom of God, and that it was expedient for me and the Presidency to retire, having spent the night previous in waiting upon the Lord in His Temple, and having to attend another dedication on the morrow, or conclude the one commenced on the last Sabbath, for the benefit of those of my brethren and sisters who could not get into the house on a former occasion, but that it was expedient for the brethren to tarry all night and worship before the Lord in His house.

I left the meeting in the charge of the Twelve, and retired about nine o'clock in the evening. The brethren continued exhorting, prophesying, and speaking in tongues until five o'clock in the morning. The Saviour made his appearance to some, while angels ministered to others, and it was a Pentecost and an enduement indeed, long to be remembered, for the sound shall go forth from this place into all the world, and the occurrences of this day shall be handed down upon the pages of sacred history, to all generations; as the day of Pentecost, so shall this day be numbered and celebrated as a year of Jubilee, and time of rejoicing to the Saints of the Most High God.

Thursday, morning, eight o'clock. This day being set apart to perform again the ceremonies of the dedication, for the benefit of those who could not get into the house on the preceding Sabbath, I repaired to the Temple at eight, A.M., in company with the Presidency, and arranged our door keepers and stewards as on the former occasion. We then opened the doors, and a large congregation en-

tered the house, and were comfortably seated. The authorities of the Church were seated in their respective order, and the services of the day were commenced, prosecuted, and terminated, in the same manner as at the former dedication, and the Spirit of God rested upon the congregation, and great solemnity prevailed.

Friday, April 1st, 1836. At home most of the day. Many brethren called to see me, some on temporal, and some on spiritual business; among the number was Leman Copley, who testified against me in a suit I brought against Dr. P. Hurlbut for threatening my life. He confessed that he bore a false testimony against me in that suit, but verily thought, at the time, that he was right, but on calling to mind all the circumstances connected with the things that transpired at that time, he was convinced that he was wrong, and humbly confessed it, and asked my forgiveness, which was readily granted. He also wished to be received into the Church again, by baptism, and was received according to his desire. He gave me his confession in writing.

Saturday, 2nd. Transacted business of a temporal nature, in the upper room in the printing office in company with F. G. Williams and Sidney Rigdon, Oliver Cowdery, William W. Phelps, and John Whitmer, which was to have a bearing upon the redemption of Zion. After mature deliberation the Council decided that Oliver Cowdery, and myself, should act as a board or Committee to raise all the money we could in righteousness for a season, to send by, or to, certain wise men appointed to purchase land in Zion, in obedience to a revelation or commandment of the Lord, for the mutual benefit of the Council.

Also, it was agreed by the Council that Sidney Rigdon, and F. G. Williams, exert themselves in devising ways and means with the stock on hand, the available outstanding claims of the company, and such other means as they shall deem most proper, to discharge the company's debts. It was also agreed that W. W. Phelps, John Whitmer, and David Whitmer have five hundred books of Doctrine and Covenants, when bound, and five hundred Hymn Books, together with the subscription list for the *Messenger and Advocate*, and *Northern Times*, now due in Clay county, Missouri; and that Messrs. Phelps and J. Whitmer be released from the

responsibility of all claims on them, or either of them, as joint partners in the Firm.

W. A. COWDERY, Clerk.

As soon as the above plans were settled, I started with President Cowdery on our mission, and our success was such in one half day as to give us pleasing anticipations that we were doing the will of God, and assurance that His work prospered in our hands.

Sunday, 3rd. Attended meeting in the Lord's House, and assisted the other Presidents of the Church in seating the congregation, and then became an attentive listener to the preaching from the stand. Thomas B. Marsh and David W. Patten spoke in the forenoon to an attentive audience of about one thousand persons. In the afternoon, I assisted the other Presidents in distributing the elements of the Lord's Supper to the Church, receiving them from the Twelve, whose privilege it was to officiate in the sacred desk this day. After having performed this service to my brethren, I retired to the pulpit, the vails being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us—

The vail was taken from our minds, and the eyes of our understanding were

opened. We saw the Lord standing upon the breast work of the pulpit, before us, and under his feet was a paved work of pure gold in colour like amber. His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying—

I am the first and the last, I am he who liveth, I am he who was slain, I am your advocate with the Father. Behold, your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice, let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name, for behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this House, yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this *holy house*, yea the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house; and the fame of this house shall spread to foreign lands, and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 5, 1853.

"JOURNAL OF DISCOURSES."—On the first of November was published the first Number of a new semi-monthly periodical, entitled *Journal of Discourses*. This periodical will contain sermons delivered by President Brigham Young, and other of the Apostles and Elders, principally in Great Salt Lake City. Reported by Elder G. D. Watt. The matter runs from one Number to another continuously, so that, at the end of the year, the Volume can be bound, and appear as a complete work, undivided by headings and imprints. The *Journal* is similar in size and type to the *Seer*, consequently aged people will be able to read it with facility. Price 2d.

As regards the merits of this work, we are at a loss to express ourselves. The Saints in the Eastern Hemisphere most ardently desire to be gathered to Zion, that they may have the privilege of being taught the things of the Kingdom of God, by living Apostles and Prophets, who hold the keys of the Eternal Priesthood of the Son of God, with power to unfold, from time to time, the mysteries of Godliness—the deep and secret things which have been kept hid for many generations, yea since the foundation of the world. In the valleys of the mountains these principles are taught, and

in the midst of poverty and hardships to acquire the art of reporting in phonography, which he has faithfully and fully accomplished; and he has been reporting the public sermons, discourses, lectures, &c., delivered by the Presidency, the Twelve, and others in this city, for nearly two years, almost without fee or reward. Elder Watt now proposes to publish a Journal of these reports, in England, for the benefit of the Saints at large, and to obtain means to enable him to sustain his highly useful position of Reporter. You will perceive at once that this will be a work of mutual benefit, and we cheerfully and warmly request your co-operation in the purchase and sale of the above-named Journal, and wish all the profits arising therefrom to be under the control of Elder Watt.

BRIGHAM YOUNG, } First Presidency of the
 HEBER C. KIMBALL, } Church of Jesus Christ of
 WILLARD RICHARDS, } Latter-day Saints.

INTRODUCTION TO THE SAINTS.

Brethren and Sisters—This "Journal of Discourses" will appear in a semi-monthly pamphlet of sixteen pages, upon good paper, and in a plain round type that aged persons can read with ease, and which will form a volume of nearly four hundred pages at the end of the year.

It affords me great pleasure in being able to put in your possession the words of the Apostles and Prophets, as they were spoken in the assemblies of the Saints in Zion, the value of which cannot be estimated by man, not so much for any great display of worldly learning and eloquence, as for the purity of doctrine, simplicity of style, and extensive amount of theological truth which they develop.

Realizing the moral and intellectual benefit the Saints at home derive from them, I have earnestly desired the time when you also would be enriched by the same incalculable treasure.

To those who are unacquainted with the Doctrines of the Church of Jesus Christ of Latter-day Saints, who are mantled in the darkness of ages, whose minds are sunk in the almost impenetrable shades of error, uncertainty, and doubt, but who sincerely desire to know the truth, these sermons will prove a

source of light, information, and joy. And, according to the vocation which belongs to the Eternal Priesthood, all authorized ministers of God will hail their publication with gladness, for such an embodiment of doctrine will greatly accelerate the grand object they have in view—the salvation of souls, the instruction of Saints, and the building up of Zion in the last days.

Particularly to the Elders who are scattered abroad upon the face of the earth, far from those who alone can instruct them in the more exalted branches of the Everlasting Gospel, these sermons will be most valuable, as a gauge of doctrine, a rule of rectitude, and a square to life, furnishing at the same time an extensive repository of historical information.

May the Lord prosper every department of His work, and every laudable effort of His servants to instruct the ignorant, build up and establish the faithful, and gather the honest in heart from among all nations home to Zion.

In the bonds of the New and Everlasting Covenant, I remain your brother and fellow-labourer,

G. D. WATT.

THE BIBLE ONLY AND MORMONISM.

(From the Tablet, Oct. 15.)

The principle of the "Bible only" is developing itself in a remarkable way among our enlightened cousins across the Atlantic. The first propounders of that rule of life could scarcely have been aware of all the propositions it involved. Now, however, they are becoming visible, and the only wonder is, that they were so long undis-

covered. They are certainly contained in the original formula, and it is impossible to deny the accuracy of the new logicians. We are at last gravely told that Mormonism is irrefutable, on the hypothesis that the whole Bible, and nothing but the Bible is to be received.

A Mr. Henry J. Jarvis writes to the

Times a voluminous letter, and therein expounds the benefits of Mormonism. He does not tell us whether he is or not himself a sectary of Joe Smith. Probably he is not; but being a lover of truth, and the defender of injured innocence, takes upon himself to vindicate the fair fame of the most obscene heresy now in the world. The individual in question suggests to the ordinary Protestant that he had better be silent on the subject of Mormonism if he cannot find it in his heart to profess it or refute it. Mr. Jarvis believes all good of President Brigham Young and his nine-and-twenty concubines. The community over which he rules is a society of virtuous men and women, and an example of perfect models to the rest of mankind. Europeans know nothing of them, and it is ignorance and malice to suppose that they are anything else than a most excellent and noble-hearted people.

Among the numerous errors of the Mormons there is one so salient as to strike the most careless observer: that is, their doctrine and practice of polygamy. All people who call themselves Christian, revolt from this impiety, and whatever may be the habits of individuals here and there, few or none will venture to defend the monstrous life of the Mormons. Mr. Jarvis is, however, a man of unconfined intellect and untrammelled soul, and sees nothing very objectionable in this Mormonic institution. He calls on his fellow Protestants to "prove from the Holy Scripture" that polygamy is forbidden. He is not content with this negative result, for he insinuates very clearly that the proof called for cannot be forthcoming. He dwells on the history of the patriarchs, and discovers therein a formal defence of the Mormonic rite in question. With the Bible in his hand he sets aside the Christian law and dispenses with the obligations of a pure life. The Mormons are a "calumniated people," and polygamy is a Scriptural form of living.

"Spirit-rapping" and "table-moving" are probably innocent recreations, if we have been told the whole story about them. Words formed by hazard cannot obtain credit except among the superstitious, and if Mr. Robert Owen believes in the "spheres" where the spirits dwell, he probably believes more about the supernatural world than he ever did before. These things cannot move vast multitudes of men, nor, in themselves, find credit for a

length of time. Neither are they of necessity peculiar to Protestant, but we cannot say the same of this new religion in America. Mormonism recruits itself daily among the rural population of England and Wales, and is fed principally by the shrewd race of the Anglo-Saxon. The principles of the new sect cannot be practised in England, and therefore it is that men and women are obliged to go to America. In that country the Government tolerates Polygamy, and sends its own officers to administer in the territory where these enormities prevail. More than this, two delegates [Only one under the territorial organization], Mormons, sit in the Congress of the States, to represent the interests of this detestable community.

Mr. Jarvis is in earnest, and in the right; for how is the Protestant to whom he addresses himself to refute the new errors? The moment that divorce is tolerated polygamy comes in. You cannot have the first without the latter. The British Parliament, when it dissolves a valid marriage, and allows the parties to it to contract a fresh one, has admitted the Mormonic principle, and cannot consistently quarrel with President Brigham Young. If Mr. Young goes further than most Protestants, it is probably because he has more faith, and is not afraid of his principles. They carry him far certainly, but principles are not meant for half-hearted people, and moderate men in general have less of them than those whom they charge with being extreme in their views.

This is not the first time that polygamy has been advocated by the children of Luther, but it is the first time that a sect has appeared in which the doctrine has been consciously adopted. America has the high honour of showing the old world the way into a better condition, and we are obliged to cross the great Atlantic to learn, on a grand scale, what has been implicitly held in Europe. Luther and Henry VIII saw but dimly into the grandeur of their religion, and it was reserved for Joe Smith, some three hundred years later, to proclaim the great doctrine of Protestantism that marriage is no sacrament, and polygamy no sin. If the Popes in the middle ages had received this revelation, they might have saved themselves a great deal of anxiety and trouble. They would have found friends where they found enemies. But, as they were not so

favoured, they were obliged to submit to wars, to exile, and imprisonment, and many other calamities which men are not in the habit of seeking for their own sakes.

It certainly is quite true that the Patriarchs were polygamists, and that this is recorded of them without note of blame. Mr. Jarvis has read his Bible, and the Protestant cannot very well answer his objections. This is a Protestant sect, though of American growth, but at the same time we must remember that the

proselytes come from Bible-distributing England. This is one of the results of Bible-reading in America; and we really cannot wonder that the Grand Duke of Tuscany should be alarmed. The Tuscans are not yet polygamists, and the Grand Duke has no wish to see them reduced to barbarism. The Scotch Presbyterians may think otherwise, but as he, and not they, are responsible for the Tuscans, it is natural that he should strive to protect his subjects from the last development of the Protestant religion.

HOME INTELLIGENCE.

INTEREST IN THE WORK IN WALES—GREAT MEETINGS.

President S. W. Richards—Dear Brother—I have had the pleasure of visiting a Conference every Sunday since I saw you, and have preached in the most populous places some four or five times every week besides. I am happy to say that the Lord in His goodness has bestowed His good Spirit upon me to overflowing. I was very kindly received by the Saints and the world everywhere, and I had the great pleasure of leaving the Saints in union, and fully determined to be up and doing, while the day lasted. In many places I found people who had travelled from twenty to thirty miles across hills and dales, purposely to meet me. I do believe that with the blessing of Him who owns the vineyard, it will blossom like the rose, so that it will bear a better crop than ever. In no place hardly have I preached without a few hundreds of attentive hearers, and not unfrequently a couple of thousands. For instance—in Bethesda, Carnarvonshire, on a Sunday afternoon, a very large barn was prepared for the occasion, with a pulpit, &c. When I came in sight of the place, behold! a small field adjoining was nearly full, so that I had to crowd my way, and O! the eyes that stared at the “man of forty wives,” they were like truckle berries in milk! “Where will you preach?” inquired a loud voice from the far end. “In that big barn, if I can ever get there,” was the reply. “You can’t get in, for that was crammed full of people long ago,” cried many voices. And so it was, pulpit and all! What a chance, thinks I!

Merthyr Tydfil, September 29, 1853.

“Fetch a cart to the middle,” was the next invention, which was scarcely said than done. Into the cart I mounted, and who that has not experienced the like can imagine the “glorious heaven below” which I realized the next two hours? Heaven’s floodgates were thrown open, Pentecostal like! With open mouths, and tears of joy glistening in their eyes, did the mass unmoved drink down with greediness eternal truths. They were reluctant to have an intermission, many followed me, and the world contended who should have me to tea. Several promised to be baptized soon. That over, and six o’clock come, again they were there, and some congregations had brought their preachers with them—more than one got converted, too, as they admitted to me. Again over the mass I mounted my scaffold, and had as good attention as before, and as much power of the Spirit as I wished to have, for a couple of hours more; in fact, ’twas difficult to find a place for the “Amen.” All were astonished, all believed, methinks! at least, if there was an unbeliever left he dared not say so. Till dark they stood there, and several voices begged of me to “preach to-morrow,” saying, that “thousands more would come.” I told them that I had an appointment in Bangor then, five miles off. A general shout was heard—“Let us follow him to-morrow,” and many of them did. I left six there to be baptized next day by the Elders. The Calvinistic Association was commencing at Bangor then, but I sent the bell-man

round, and got hundreds of their hearers, and five at the close said they would be baptized. From there I had to be on the lode to Carnarvon, &c., to enjoy similar scenes of blessedness. If I had had time to stay, I might have done more;

but a streak of fire is kindled, and the Elders are blowing the bellows. God bless them.

Your affectionate brother,

D. JONES.

SANDWICH ISLANDS MISSION.

NUMEROUS BAPTISMS—INTEREST IN THE WORK.

(From the *Deseret News*, July 30.)

Honolulu, Oahu, April 26, 1853.

Dear Brother Cain—On the first of March, in company with brother H. W. Bigler, I came to this place to meet in Conference with the Elders from the Valley, and from the other Islands, since which time I have been labouring in this place. For some weeks the work appeared to rather drag, as we were troubled to get a house to preach in, but we have now got a tolerably sized room, though far too small for the congregations that come to hear. Last Sunday week the work began to take a start, and nearly every day last week we were preaching and baptizing more or less, so that by Friday evening there were thirty-one baptized in this place, when, on account of the increasing desire of the people to hear, it was thought best to ordain some to the Priesthood, and we had a meeting of the Elders for that purpose, when brother Uaua, a Priest, from Maui, one of brother George's converts, who had been instrumental in assisting to make an opening in this place, together with brother J. W. H. Rauwahi, the first fruits of my labours on these Islands, were ordained Elders, and brothers Thomas Paku, and T. W. Rahumoka, who had embraced the work in this place, were ordained priests, and one native was ordained as teacher. The four first are young men and men of intelligence, and bid fair to be useful, and are very anxious to learn principle.

On Sunday last we held meeting, at half past ten, when the new Elders officiated in their office, and spoke to an overflowing congregation, when they did credit to themselves and to the cause of truth. At 2 P. M., had meeting again, after which we gave out that we would repair to the water for the purpose of baptizing those who desired to be baptised. We had about one mile to go to the place of baptism, and

the roads were literally crowded with people. On arriving at the place of baptism, thirty-nine persons came forward and gave in their names as candidates; and after making a few remarks to them, and have them covenant, and singing, and prayer, &c., Elder Uaua and myself went down into the water, and I baptized them in the presence of from 1200 to 1500 persons. This was a scene long to be remembered by many present, to witness the banks of the stream crowded by the many hundreds of people come to witness this administration of the ordinance of baptism according to the true pattern. After baptism was over, we had all those baptized seated on the ground, and we confirmed them members in the Church. Perfect order prevailed during all of the ceremony, and the Spirit of the Lord was with us. Yesterday, we organized the Branch in this place, consisting of upwards of seventy members, with Teachers, Deacons, &c., after which six more were added by baptism, and great excitement prevails among the people at present, though I believe the missionaries are doing all they can secretly to stop the progress of truth, but do not come out openly to oppose; but we feel that the work will roll on inasmuch as we are faithful, for the Lord is with us and is blessing the administration of His Holy Priesthood. But it will be a hard job to keep this people pure and virtuous here, and especially in this city where there is so much intercourse with the sailors, &c. Brothers Lewis, Tanner, Johnson, and Karren are all here studying the native language, &c. We have not been able to do anything much among the foreigners, as they appear to have but little desire to hear the truth, though there are some few who are believing.

With a request that you will give my kind respects to Presidents Young, Kimball, and Richards, to brothers Taylor, Rich, &c., &c., to all enquiring friends, and accept of the same to yourself and family, I remain your brother in the Gospel of Truth,

WM. FARRER.

VARIETIES.

A FOREIGNER, speaking of the House of Commons, says, "So difficult is it for anything to be heard within its walls, that the impatient members are obliged to be calling out, 'Hear! hear! hear!'"

A HUSBAND, at the grave of his wife, delivered himself of the following to a neighbour, as the coffin was lowered into the grave—"I have lost cows, I've lost sheep, I've lost hosses, and I've lost caaves, but this is the wust of the whole lot."

WHEN a Kentucky judge, some years since, was asked by an attorney, upon some strange ruling, "Is that law, your honour?" he replied, "If the court understand herself, and she think she do, it are."

AUSTRALIAN PECULIARITIES.—In our part of the world the sun moves always from left to right; in Australia it moves from right to left. Here the north wind is the coldest; there the south. Here the east winds are unhealthy; there they are healthy. Here the mountain-tops are cold; there they are warm. Here the trees are thick and shady with foliage; there they scarcely cast a shadow at all, because of the scarcity of their leaves, for many trees are leafless, and yet produce fruit and furnish excellent wood. Of these leafless trees, one is the cherry-tree, which produces the cherry-stone outside the cherry. Some trees grow a species of grass instead of leaves. Here the trees usually shed their leaves, and never their bark; there they usually shed their bark instead of their leaves. There the birds are more beautiful than ours, but they are without song. There also the flowers are beautiful, but many of them entirely destitute of perfume. There the swans are black, and the eagles white, and the moles lay eggs, and the owls screech and hoot in the day-time only, and the cuckoo's song is only heard in the night. There also the bees are without sting, and the quadrupeds have pouches in which they carry their young. One bird in Australia has a broom instead of a tongue. One curious animal, a little larger than a guinea-pig, has the head of a mole, the bill of a duck, and webbed feet, and combines in itself the nature of beast, bird, and fish; it lays eggs like a duck, hatches them, and then suckles the young like a mole. One bird has a voice like the crack of a whip, another rings like a bell, another whizzes like a razor-grinder, whose name it bears, and the larks of Australia neither sing nor soar.—*Family Herald*.

LONDON OMNIBUSES.—There are daily plying through the streets of London 3,000 Omnibusses, each carrying 300 passengers daily, or 2,000 a week, which makes for the entire omnibusses 6,000,000 a week, or the enormous number of 300,000,000 passengers a year. Supposing each passenger paid a threepenny fare, the amount expended annually upon omnibusses would be £3,000,939. An omnibus coachman driving an omnibus 60 miles a day—which is below the average—although he may not drive a greater distance than five miles each journey, yet passing the same ground over and over again, he would, in the course of seven years perform the extraordinary distance of 173,880 miles, or 521,640 miles in twenty-one years, which several coachmen have done without varying their route—say from Chelsea to the Bank. And yet after all this labour, and all this travelling, although each day they carry in their hands, from eight a.m., to ten p.m., a hundred weight and a half (the supposed weight of the strain upon the horses), they have not, but in a very few instances, saved sufficient to pay their funeral expenses. The manual labour employed comprises the following—Coachmen and conductors, 6,000; horsekeepers 3,000; occasional drivers and hangers on, 2,000; total 11,000. The value of the metropolitan omnibus establishments is estimated at £962,000; viz., horses worth, £600,000; omnibusses, 300,000; harness £60,000; and sundries, 2,000. The expenditure figures—£787,000 for corn, 225,000 for straw, £750,000 for hay, and £7,800 for horse-shoeing; to which are to be added £156,000 for wear and tear, and 180,000 for harness, exclusive of stabling and its accidentals. The Government duty, at 1½d. per mile, amounts to £393,756.—*Ibid*.

THE DYING SAINT TO HER MOTHER.

I am dying, dearest mother, I am going far from thee,
But dearly still I love thee, for thy tender care of me;
Thou hast done thy duty to thy child, and taught her to obey
That gracious God to whom she goes to spend an endless day.

I am dying, mother dear, and to thee must bid farewell,
For I must haste away to bliss, with Christ our King to dwell,
When I shall join with angel hosts in that all glorious place,
To praise our Father in the heavens, around His throne of grace.

I am dying, mother dear, but we soon shall meet again,
If thou dost love the Lord thy God, and faithful still remain,
Then dry thy tears, for I must go, and rest upon that shore
Where all is happiness and joy, and tears are seen no more.

I am dying, dearest mother, but thou wilt not grieve for me,
To a land of peace I'm going—my Saviour God to see,
There with the blest to dwell, in glory and in love,
See—see His holy angels come, to bear my soul above.

Yes, I am dying, mother dear—adieu thou much loved one,
The struggle's well nigh over, my earthly race is run,
O! ever be thy thoughts on Him, with whom I go to dwell,
Grieve not for thy departed child, sweet Mother, fare thee well.

Windsor.

E. J. M.

ARRIVALS.—Elders Philemon Merrill, Henry E. Phelps, Lorenzo D. Rudd, John D. T. Mc. Allister, James Carrigan, David B. Dille, and Benjamin Ashby, from Great Salt Lake Valley, arrived in Liverpool, October 22nd, on missions to this land. Elder Ashby sailed from Boston, October 12th, on the steam-ship *America*, and the others sailed from Philadelphia, October 8th, on board the steam-ship *City of Glasgow*.

NOTICE.—Elder John C. Armstrong is suspended from acting in any official capacity in the Church of Jesus Christ of Latter-day Saints.

S. W. RICHARDS, President of said Church in the British Isles,
DANIEL SPENCER, Counsellor.

ADDRESSES.—H. A. Squires, near the Silk Mills, Braintree, Essex.
John Kelly, 34, York Place, Britannia Square, Worcester.
Robert Menzies, 22, St. Paul's Square, Preston.

LIST OF MONIES RECEIVED FROM THE 13TH TO THE 20TH OCT., 1853.

James Robson.....	£5 0 0	Brought forward.....	£36 10 7
John Hole	5 0 0	Richard Morris	5 0 0
Simon Irwin	5 0 0	Thomas O Bray	5 0 0
John B. Pears	5 0 0	George Picton	5 0 0
G. W. Davies.....	8 0 0	John Memmott	5 0 0
Samuel Church	8 10 7	Samuel Johnson	4 12 5
Carried forward.....	£36 10 7		£61 3 5

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 46.—Vol. XV. Saturday, November 12, 1853. Price One Penny.

PROCLAMATION BY THE GOVERNOR OF THE TERRITORY OF UTAH.

(From the *Deseret News Extra*, Aug. 25.)

Whereas the Utah Indians of this Territory have been for some time, and still are, in a state of open and declared war with the white settlers, committing injuries upon them at every opportunity, killing them, driving off their stock, and burning their mills and dwellings: and

Whereas numerous responsible affidavits are lodged in the office of the United States District Court for Utah Territory, setting forth, that certain white inhabitants of this Territory, in defiance of all law, justice, and humanity, have trafficked, and do still traffic with the said hostile Indians, selling them powder, lead, and guns, and threaten to continue to do so; and

Whereas such conduct tends directly to augment burdens which are already exceedingly onerous: Therefore, to promote the public safety, and preserve the property and lives of the people from hostile Indians:

I, BRIGHAM YOUNG, Governor and Ex-officio Superintendent of Indian Affairs of the said territory of Utah, do hereby order and direct, as follows, to wit:

1st. Let all the forces be in readiness to march to any point at a moment's notice; and when not in service, remain in their various locations, using all diligence to completely secure sufficient hay, and all the crops, and keeping strict guard upon stock, and all exposed property, and prosecuting the completion of their defenses with all possible speed.

2nd. Let every person be prepared to defend himself, and to aid others by personal service, or with supplies, whenever required.

3rd. Every person, whether resident, or non-resident, is hereby strictly forbidden to give, trade, or in any way voluntarily put in possession of any Utah Indian, any powder, lead, gun, sword, knife, or any weapon, or munition of war whatever; or to give, or in any manner render to any Utah Indian, any aid, shelter, food, or comfort, either directly or indirectly, unless by permission or license from the Superintendent of Indian Affairs, the Indian Agent, or Sub-Agent; and every license to trade with the Indians in this Territory, is hereby *revoked*; and every person to whom the opportunity offers, is required to notify passing emigrants, and non-residents, of this Proclamation, so far as trading with, or aiding Indians is concerned, and forthwith report, to the nearest civil or military officer, every case of departure from the most rigid compliance with this prohibition and revocation.

4th. As small and large war parties of Indians are constantly prowling about, watching for unguarded points, let all who go into canyons, or any retired places, go armed, and in sufficient numbers to be safe; and all are required to be constantly on the alert; and all officers must preserve order, and carry out the orders and regulations which have been given since the commencement of Indian hostilities,

and may hereafter be given, and enforce the same when necessary.

5th. Heavy expenses have already been incurred by the inhabitants of this Territory, in defending themselves against hostile Indians, and much property has been lost and destroyed; and such will continue to be the case, until hostilities cease;

Therefore, officers of every grade, when on duty, are required to keep an accurate account of all services performed, and expenses incurred under their commands, on account of hostile Indians, or other evil-disposed persons, whether residents or non-residents, and promptly forward the same to the office of the Governor, and Superintendent of Indian Affairs.

{ L. S. }

In testimony whereof, I have hereunto set my hand, and caused the seal of said Territory to be affixed, at Great Salt Lake City, this nineteenth day of August, in the year of our Lord, one thousand eight hundred and fifty-three, and of the Independence of the United States of America the seventy-eighth.

By the Governor,

BRIGHAM YOUNG.

WILLARD RICHARDS, Secretary *pro tem.*
Appointed by the Governor.

INDIAN DIFFICULTIES.

(From the *Deseret News Extra*, Aug. 25.)

Since our brief detail (to July 27th ultimo) of the principal events of the present Indian aggressions, but few facts of general interest have transpired. On the 10th instant, at twenty minutes past ten, P.M., the Indians commenced firing on a party of ten men, under command of Lieutenant R. Burns, who were encamped on Clover Creek, in Juab Valley, and continued firing until forty minutes past eleven, slightly wounding Isaac Duffin in the knee, killing two horses, and wounding one horse and several calves. In the morning Lieutenant Burns' party judged, from the signs, that they had killed two Indians, and wounded three.

On the 17th, as four men were hauling lumber from Snyder's mill, near Parley's Park, and had arrived just east of the summit of the second or big mountain, a party of Indians fired upon them from an ambush, and instantly killed John Dixon and John Quayle, and wounded John Hoagland through the fleshy part of his arm, between the shoulder and elbow. Hoagland and Knight then unloosed and mounted two horses, and escaped to this city, leaving the dead, and four horses and two mules in possession of the Indians. A detachment was immediately sent out, who brought in the dead bodies, unmutated, the day following; a portion of the detachment proceeded to Snyder's mill, dismantled it, and all returned in safety, and without being able to find any In-

dians. No further collisions have taken place.

George A. Smith, Colonel commanding the southern military department, returned to this city from Iron county on the 22nd, and Lieutenant Colonel William H. Kimball arrived from the same region on the 24th instant. They report all the settlements south of this county, either in excellent condition for defence, or rapidly urging on the completion of their fortifications; and that the inhabitants are using all exertions to secure their crops, and preserve their stock and other property.

Colonel Kimball's party were closely watched by the Indians until they reached Punjun Spring, in Juab valley, when the Indians were discovered retreating into the mountains, without making any demonstration, being over-matched by the vigilance of Colonel Kimball and his command.

At four o'clock, P.M., of the 23rd instant, the Bishops of all the wards of this city, met in the State House, with the City Council, and reported all their wards unanimous for walling in the whole of the city, with a good ditch upon the outside of the wall; whereupon the City Council appointed Albert Carrington, Parley P. Pratt, and Franklin D. Richards, a committee to locate the line of said wall, and report thereon on Saturday the 27th, from which date the wall and ditch are to be laboured upon with all diligence until

completed. The wall will be built of mud taken from the ditch, and mixed with straw, or hay, and gravel, and laid up in courses as deep as the consistency of the mud will allow, to be repeated when the

previous course is dried, until the wall is finished. This is deemed to be the cheapest, and in the end, most durable method that we can at present adopt.

HISTORY OF JOSEPH SMITH.

(Continued from page 729.)

After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the Ten Tribes from the land of the north.

After this, Elias appeared, and committed the dispensation of the Gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed.

After this vision had closed, another great and glorious vision burst upon us, for Elijah the Prophet, who was taken to heaven without tasting death, stood before us, and said—

Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he [Elijah] should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.

Monday, the 4th. The Elders began to spread abroad in all parts of the land, preaching the word.

Saturday, the 9th. Myself and the principal heads of the Church, accompanied the wise men of Zion, namely, Bishop Partridge, and his Counsellors, Isaac Morley and John Corrill, and President W. W. Phelps, on their way home, as far as Chardon; and after staying all night, blessed them in the morning, and returned to Kirtland.

Soon after, I wrote for the *Messenger and Advocate*, which was published in the April Number as follows—

Brother O. Cowdery: Dear Sir—This place having recently been visited by a gentleman who advocated the principles or doctrines of those who are called Abolitionists, if you deem the following reflections of any service, or think they will have a tendency

to correct the opinions of the Southern public, relative to the views and sentiments I believe, as an individual, and am able to say, from personal knowledge, are the feelings of others, you are at liberty to give them publicity in the columns of the *Advocate*. I am prompted to this course in consequence, in one respect, of many Elders having gone into the Southern States, besides there being now many in that country who have already embraced the fulness of the Gospel, as revealed through the Book of Mormon, having learned by experience that the enemy of truth does not slumber, nor cease his exertions to bias the minds of communities against the servants of the Lord, by stirring up the indignation of men upon all matters of importance or interest; thinking perhaps that the sound might go out, that "an Abolitionist" had held forth several times to this community, and that the public feeling was not aroused to create mobs or disturbances, leaving the impression that all he said was concurred in, and received as Gospel, and the word of salvation. I am happy to say that no violence, or breach of the public peace, was attempted; so far from this, that all, except a very few, attended to their own avocations, and left the gentleman to hold forth his own arguments to nearly naked walls. I am aware that many, who profess to preach the Gospel, complain against their brethren of the same faith, who reside in the South, and are ready to withdraw the hand of fellowship, because they will not renounce the principle of Slavery, and raise their voice against every thing of the kind. This must be a tender point, and one which should call forth the candid reflection of all men, and especially before they advance in an opposition calculated to lay waste the fair States of the South, and let loose upon the world a community of people, who might, peradventure, overrun our country, and violate the most sacred principles of human society, chastity, and virtue.

No one will pretend to say that the people of the Free States are as capable of knowing the evils of slavery, as those who hold them. If slavery is an evil, who could we expect should first learn it? Would the people of the Free States, or would the Slave

States? All must readily admit, that the latter would first learn this fact. If the fact were learned first by those immediately concerned, who would be more capable than they, of prescribing a remedy? And besides, are not those who hold slaves, persons of ability, discernment, and candour? Do they not expect to give an account, at the bar of God, for their conduct in this life? It may no doubt with propriety be said that many who hold slaves live without the fear of God before their eyes; and the same may be said of many in the Free States. Then who is to be the judge in this matter?

So long, then, as those of the Free States, are not interested in the freedom of the slaves, any other than upon the mere principles of equal rights, and of the Gospel; and are ready to admit that there are men of piety, who reside in the South, who are immediately concerned, and until *they* complain and call for assistance, why not cease their clamour, and no further urge the slave to acts of murder, and the master to vigorous discipline; rendering both miserable, and unprepared to pursue that course which might otherwise lead them both to better their conditions? I do not believe that the people of the North have any more right to say that the South *shall not* hold slaves, than the South have to say the North shall.

And further, what benefit will it ever be to the slave, for persons to run over the Free States, and excite indignation against their masters in the minds of thousands and tens of thousands, who understand nothing relative to their circumstances, or conditions? I mean particularly those who have never travelled in the South, and scarcely seen a negro in all their life.

How any community can ever be excited with the chatter of such persons, boys, and others, who are too indolent to obtain their living by honest industry, and are incapable of pursuing any occupation of a professional nature, is unaccountable to me; and when I see persons in the Free States, signing documents against slavery, it is no less, in my mind, than an army of influence, and a declaration of hostilities, against the people of the South! What can divide our union sooner? God only knows.

After having expressed myself so freely upon this subject, I do not doubt, but those who have been forward in raising their voice against the South, will cry out against me as being uncharitable, unfeeling, and unkind; wholly unacquainted with the Gospel of Christ. It is my privilege then to name certain passages from the Bible, and examine the teachings of the Ancients upon the matter, as the fact is incontrovertible, that the first mention we have of slavery, is found in the Holy Bible, pronounced by a man who

was perfect in his generation, and walked with God. And so far from that prediction being averse from the mind of God, it remains as a lasting monument of the decree of Jehovah, to the shame and confusion of all who have cried out against the South, in consequence of their holding the sons of Ham in servitude! "And he said, Cursed be Canaan, a servant of servants shall he be unto his brethren." "Blessed be the Lord God of Shem; and Canaan shall be his servant."—Gen. ix. 25, 26.

Trace the history of the world from this notable event down to this day, and you will find the fulfilment of this singular prophecy. What could have been the design of the Almighty in this singular occurrence is not for me to say; but I can say, the curse is not yet taken off from the sons of Canaan, neither will be until it is effected by as great power as caused it to come; and the people who interfere the least with the purposes of God in this matter, will come under the least condemnation before Him; and those who are determined to pursue a course, which shows an opposition, and a feverish restlessness against the designs of the Lord, will learn, when perhaps it is too late, for their own good, that God can do His own work, without the aid of those who are not dictated by His Counsel.

I must not pass over a notice of the history of Abraham, of whom so much is spoken in the Scripture. If we can credit the account, God conversed with him from time to time, and directed him in the way he should walk, saying, "I am the Almighty; walk before me, and be thou perfect." Paul says the Gospel was preached to this man. And it is further said, that he had sheep and oxen, men-servants and maid-servants, &c. From this I conclude, that if the principle had been an evil one, in the midst of the communications made to this holy man, he would have been instructed differently. And if he was instructed against holding men-servants and maid-servants, he never ceased to do it; consequently must have incurred the displeasure of the Lord, and thereby lost his blessings; which was not the fact.

Some may urge that the names man-servant and maid-servant, only mean hired persons, who were at liberty to leave their masters or employers at any time. But we can easily settle this point, by turning to the history of Abraham's descendants, when governed by a law from the mouth of Jehovah himself. I know that when an Israelite had been brought into servitude, in consequence of debt, or otherwise, at the seventh year he went from the task of his former master, or employer; but to no other people or nation, was this granted in the law to Israel.

And if after a man had served six years, he did not wish to be free, then the master was to bring him unto the judges—bore his ear with an awl, and that man was “to serve him forever.” The conclusion I draw from this, is, that this people were led and governed; and if such a law was wrong, God only is to be blamed, and Abolitionists are not responsible.

Now, before proceeding any further, I wish to ask one or two questions—Were the Apostles men of God, and did they preach the Gospel; I have no doubt but those who believe the Bible, will admit these facts; and that they also knew the mind and will of God concerning what they wrote to the Churches, which they were instrumental in building up. This being admitted, the matter can be put to rest without much argument, if we look at a few items in the New Testament. Paul says: “Servants be obedient to them that are *your* masters, according to the flesh, with fear and trembling, in singleness of your heart as unto Christ; not with eye service as men pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free. And ye, masters, do the same things unto them, Forbear threatening, knowing that your master, also, is in heaven; neither is there respect of persons with him.”—Eph. vi. 5, 6, 7, 8, 9. Here is a lesson which might be profitable for all to learn; and the principle upon which the Church was anciently governed, is so plainly set forth, that an eye of truth might see and understand. Here, certainly, are represented the master and servant; and so far from instructions to the servant to leave his master, he is commanded to be in obedience, as unto the Lord; the master in turn, is required to treat him with kindness before God; understanding, at the same time, that he is to give an account. The hand of fellowship is not withdrawn from him in consequence of his having servants.

The same writer, in his first epistle to Timothy, the sixth chapter, and the first five verses, says,—“Let as many servants as are under the yoke, count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ; and to the doctrine which is

according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself.” This is so perfectly plain, that I see no need of comment. The Scripture stands for itself; and I believe that these men were better qualified to teach the will of God, than all the Abolitionists in the world.

Before closing this communication, I beg leave to drop a word to the travelling Elders. You know, brethren, that great responsibility rests upon you; and that you are accountable to God, for all you teach the world. In my opinion, you will do well to search the book of Covenants, in which you will see the belief of the Church, concerning masters and servants. All men are to be taught to repent; but we have no right to interfere with slaves, contrary to the mind and will of their masters. In fact, it would be much better, and more prudent, not to preach at all to slaves, until after their masters are converted, and then teach the masters to use them with kindness; remembering that they are accountable to God, and that servants are bound to serve their masters with singleness of heart, without murmuring.

I do most sincerely hope, that no one, who is authorized from this Church to preach the Gospel, will so far depart from the Scriptures, as to be found stirring up strife and sedition against our brethren of the South. Having spoken frankly and freely, I leave all in the hands of God, who will direct all things for His glory, and the accomplishment of His work. Praying that God may spare you to do much good in this life, I subscribe myself your brother in the Lord,

JOSEPH SMITH, jun.

The remainder of this month, and May also, was devoted to the spiritual interests of the brethren; and particularly, in devising ways and means to build up Kirtland, and in fact, the city began to spring into existence, like the opening-buds of the forest.

May 10th. Brother Heber C. Kimball came to me for counsel, to know whether he should go into the vineyard to proclaim the Gospel, or go to school. I told him he might do either, that he should choose, for the Lord will bless you, or you shall be blessed. He chose to go into the vineyard; he likewise immediately started, and went down through the State of New York, into the State of

Vermont, to his native country. He stopped a short time, and then returned back to the city of Ogdensburg, on the St. Lawrence river, where he built up a Church of twenty members. When about leaving that place, my father, and uncle John Smith, came to him, and blessed the Church with Patriarchal blessings. When they came to brother Kimball, they were very much depressed in spirits, for when they came through the town of Potsdam, their brother, Jesse Smith, having a spirit against them, in consequence of their religion, swore out an execution against my father, and levied upon his horse and wagon; and to settle the affair, and get out of his clutches, my uncle, Silas Smith, (who had returned to that place on private business,) stepped forward and paid fifty dollars, in order that they might pursue their journey home.

May 16th. President O. Cowdery having preferred a charge of unchristianlike conduct, to the High Council, against Jenkins Salisbury, the Council assembled in the Lord's House, when it was proved that he had so conducted himself, as to bring unnecessary persecution on myself; that he had neglected his family, leaving them without wood, without provisions, or telling them where he was going, or when he should return; that he used strong drink, and had been intimate with other women.

Elder Salisbury confessed his propensity for tale-bearing, and drinking strong liquor, but denied the other charges. The Council decided that he could no longer be an Elder, or member, in the Church, until there was a thorough reformation.

Charges were also preferred against sisters Hannah Brown, and L. Elliot, of unchristianlike conduct. They confessed they had been guilty of telling falsehoods.

The Council reproved them, and permitted them to retain their standing in the Church.

The Council then withdrew fellowship from Elder Charles Kelly.

My cousin, Elias Smith, arrived from St. Lawrence county, New York, with the information that his father and family, and uncle Silas and family, were on their way to Kirtland, and that my grandmother was at Fairport.

May 17th. I went, in company with my brother Hyrum, in a carriage to Fairport, and brought home my grandmother,

Mary Smith, aged ninety-three years. She had not been baptized, on account of the opposition of Jesse Smith, her eldest son, who has always been an enemy to the work. She had come five hundred miles to see her children, and knew all of us she had ever seen—was much pleased at being introduced to her great-grand-children, and expressed much pleasure and gratification on seeing me.

My grandfather, Asael Smith, long ago, predicted that there would be a Prophet raised up in his family, and my grandmother was fully satisfied that it was fulfilled in me. My grandfather Asael died in East Stockholm, St. Lawrence county, New York, after having received the Book of Mormon, and read it nearly through; and he declared that I was the very Prophet that he had long known would come in his family.

On the 18th, my uncle Silas Smith and family arrived from the East. My father, three of his brothers, and their mother, met the first time for many years. It was a happy day, for we had long prayed to see our grandmother and uncles in the Church.

On May 27th, after a few days' visit with her children, which she enjoyed extremely well, my grandmother fell asleep without sickness, pain, or regret. She breathed her last about sunset, and was buried in the burial ground near the Temple, after a funeral address had been delivered by Sidney Rigdon. She had buried one daughter, Sarah; two sons, Stephen and Samuel; and her husband, who died October 30, 1830, and left five sons and three daughters still living. At the death of my grandfather, who had kept a record, there were one hundred and ten children, grand-children, and great-grand-children. My uncle Stephen, and aunt Sarah, were buried side by side in the burial ground in Royalton, Windsor county, Vermont. Stephen died July 25th, 1802, aged seventeen years, three months, and eleven days.

May 23rd. The case of Elder Charles Kelly was again brought before the High Council, then in session, and it was proved that he left his family in a destitute situation, about the time of the solemn assembly, with other unchristianlike conduct, for which the Council decided that he be expelled from the Church.

Also Asael Perry was cut off from the Church for unchristianlike conduct.

Job L. Lewis was excluded from the Church, for treating the society with contempt.

May 27th. Died, in Kirtland, Miss Mary Smith, in the thirty-fifth year of her age. The deceased was a member of the Church of Latter-day Saints, and died in the triumphs of faith.

June 2nd. President Phelps wrote from Liberty, Missouri, to President O. Cowdery, from which are the following extracts—

Since I returned home to Missouri, I have been but on two expeditions, examining the regions of the "Far West." Soon after our return, Bishop Partridge and myself passed from Liberty to the Northwest corner of Clay county, and examined the mills and streams, and country around Mr. Smith's, generally denominated "Yankee Smith." It is customary, you know, for the sake of provincialism, among nations, kindreds, and people, to nick-name by their religion, or province, or ancestry; so that one can be distinguished by being an Israelite, a Canaanite, a Christian, a "Mormon," a Methodist, or a corn cracker, or a mighty hunter, &c., according to fancy or favour.

From Mr. Smith's, we proceeded North-easterly, through some timber and some prairie to Plattsburg, the county seat for Clinton county, "a smart little town," containing from fifteen to twenty hewed log cabins, and the brick body of a two story court house, thirty-two feet square. This town is located on the west side of Horse and Smith's fork of the little Platte, contiguous to the timber on these streams, twenty-five miles north of Liberty. The timber, mill, and water privileges may answer a very small population, but for a large, they would be nothing. There are now three stores, and soon will be four. Clinton county is mostly prairie, with here and there a few fringes or spots of timber on the creeks that run into the Little Platte and Grand rivers.

From this town we made the best course we could to the waters of Grand river. We had a "sort of a road for a little bit" towards Bushy Fork, then we had to be content with naked prairie, patches of scrubby timber, deep banked creeks and branches, together with a rainy morning, and no compass; but with the blessing of the Lord, we came to "some house" in the afternoon, and passed into Ray county. On Shoal creek, where there is water, there are some tolerable mill seats; but the prairies—those "old clearings," peering one over another, as far as the eye can glance, flatten all common calculation as to timber for boards,

rails, or future wants, for a thick population, according to the natural reasoning of men.

What the design of our heavenly Father was, or is, as to these vast prairies of the Far West, I know no further than we have revelation. The Book of Mormon terms them, the land of desolation; and when I get into a prairie so large that I am out of sight of timber, just as a seaman is "out of sight of land on the ocean," I have to exclaim—What are man and his works, compared to the Almighty and His creations? Who hath viewed His everlasting fields? Who hath counted His buffaloes? Who hath seen all His deer on a thousand prairies? The pinks variegate these wide-spread lawns, without the hand of man to aid them; and the bees of a thousand groves banquet on the flowers, unobserved, and sip the honeydews of heaven. Nearly every skirt of timber to the state line on the north, I am informed, has some one in it. The back settlers are generally very honourable, and more hospitable than any people I ever saw, you are in most instances, welcome to the best they have. *

W. W. PHELPS.

The High Council assembled in the Lord's house in Kirtland on the 16th of June, Presidents S. Rigdon, and F. G. Williams presiding, to investigate the charge of "*a want of benevolence to the poor, and charity to the Church*," which I had previously preferred against brother Preserved Harris, and Elder Isaac McWithy. After a full and lengthy investigation, the Council decided that the charges were fully sustained against Preserved Harris, and that the hand of fellowship be withdrawn from him, until he shall see that the course he is pursuing is contrary to the Gospel of Jesus.

In the pleas of the Counsellors, in case of Elder McWithy, they decided that the charges had been fully sustained; after which, I spoke in my turn as accuser, and stated that I called on the accused, in company with President O. Cowdery, for money to send up to Zion, but could get none; afterwards saw him, and asked him if he would sell his farm. He at first seemed willing, and wished to build up Zion. He pleaded excuse in consequence of his liberality to the poor. We offered him three thousand dollars for his farm, would give him four or five hundred dollars to take him to Zion, and settle him

* This was the case until they began to oppose "Mormonism."—HISTORIAN.

there, and obligation for the remainder, with good security and interest. He went and told Father Lyon that we demanded all his property, and so we lost four or five hundred dollars; because the accused told him such a story, he calculated to keep it himself.

The accused, Elder McWithy, arose and said it was the first time he had been called upon to clear himself before a High Council. He complained of being called contrary to the rules of the Gospel, before the Council. The President decided that as the case was now before the Council, it could not now be urged, but should have been made in the beginning. He pleaded that he had relieved the wants of the poor, and did so many good things that he was astonished that he should hear such things as he had heard to-day,

because he did not give all he had got to one man. If he had done wrong he asked forgiveness of God and the Church.

During the quarter ending the 3rd of June, 1836, two hundred and forty-four Elders', eleven Priests', three Teachers', and five Deacons' licenses were recorded in the license Records, in Kirtland, Ohio.

June 22nd, 1836. My father and uncle John Smith started on a mission to visit the Branches of the Church in the Eastern States, to set them in order, and confer on the brethren their Patriarchal blessings. I took my mother and aunt Clarissa (my uncle John's wife,) in a carriage, and accompanied them to Painsville, where we procured a bottle of wine, broke bread, ate and drank, and parted after the ancient order, with the blessings of God.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 12, 1853.

FOREIGN MISSIONS.—The past year has been fraught with many important events, connected with the spread of the Gospel among the nations of the earth. The laudable exertions, in various countries, of the many Elders, will be looked upon by them with lasting pleasure, and will serve to heighten their joys, and hopes of an eternal reward. But a few short years have rolled away since the Prophet Joseph heard the heavenly angel commanding him to see that the Gospel of the Son of God, as declared to him, was carried to every nation, kindred, tongue, and people, that the end might come. He commenced the work this wonderful message dictated to him, with all the zeal and energy of youth, fired by the inspiration of heaven. We can now gaze upon the scene which the wide world presents, and behold "Mormonism" and its advocates marching, with an unwearied tread, upon almost every land, while even the islands of the sea utter the responsive echo that is heard from shore to shore the world around, proclaiming the power of truth which has once more descended from above. Such has been the success of the Elders of Israel, who have gone forth to open up foreign missions, declaring Joseph and Brigham to be God's Prophets unto man, that a wondering, astonished world are compelled to admit that the influence and power which sustain them are more than earthly; that the sword, the bayonet, the blazing torch, and the excited prejudice of the multitude, have all been used in vain to arrest the alarming progress of a work which those men have power to control. This fact has now become so apparent, that the many thousands of Saints, scattered almost the world over, are filled with that unshaken confidence in each other and their God, which only heaven-born truth can plant in the hearts of men. With what inconceivable delight those heavenly messengers must be filled, to whom were committed the guardianship and keys of this last dispensation, as they witness the blessing of Omnipotence upon that work which is destined to become a kingdom, and fill the whole earth; while even the earth itself conspires with heaven to bless her sons who only seek the happiness of men, and the glory of their God.

We have observed, with no small degree of interest, the course and policy of those who have been engaged the past year in opening up new missions, the signal success which has attended some fields of labour, and the resistance offered to Elders in others, sometimes resulting in imprisonment and banishment. The present unstable condition of the governments of the earth presents many important considerations to those Elders who are endeavouring to spread Gospel truths among them. Those considerations are so varied that no general rule could be applicable to all countries, for introducing a message so revolutionizing as the Gospel message! But from our own trifling experience and close observation we shall venture to offer a few suggestions upon that course which appears to us most universally adapted to the accomplishment of the desired object.

"Mormonism" is exceedingly unpopular among almost all classes of people, where it has not been correctly represented; and "Mormon" Elders, in a strange community, are but little less so. Under these circumstances, where free toleration does not exist, almost all applications to the authorities, for liberty to publicly disseminate the Truth, have been denied the Elders. Scarcely anything better could be expected under the circumstances. Most governments in the old world are becoming more and more sensible of their weakness. The utmost vigilance of officials is barely sufficient to suppress the spirit of insurrection that is so universally diffused among the people. This spirit is daily threatening the peace of many nations, and only seeking an unguarded moment, to make one universal wreck of thrones and powers now tottering upon the very verge of ruin. Rulers, in very many instances, well know that the hearts of their subjects are alienated from them, and are only subject to them through fear, and under these circumstances every thing that is calculated to excite or agitate the public mind, must be avoided. This is the rulers' only policy to lengthen out a few short days their political existence, which is their sole ambition. The petty tyrannical power that has been so successful as to fasten its galling yoke upon the necks of enough to support it, is by no means inclined to suffer its honours and titles to be extinguished, while it has no other prospect but to wear the yoke itself. The people therefore must be forced into subjection, and no one must be allowed to have influence among them, unless that influence tends directly to strengthen the political administration, and fasten it stronger upon the people. This is the policy of most governments.

An Elder, therefore, bearing the Holy Priesthood, and wishing access to the people, is at once denied. He advocates the right of Messiah to reign over the children of men. His errand is to publish the liberty of the Gospel, which makes men free indeed. His message may not be known by those who thrust him out, and deprive him from having access to the people, thousands of whom would hail his message with delight, as the dawn of salvation to them; but the spirit which is in them is sensible when it comes under the influence of the Holy Priesthood, and consequently resists it. Having almost unlimited control over mankind, it operates instinctively through them to resist the good, saying to him who administers the Law of Righteousness, "We will not have thee to rule over us." Such is the spirit which has been universally manifested towards the Elders when they have applied to authority, for permission to come publicly before the people.

This policy, to get before the people, having been generally unsuccessful, the question arises—what other policy can be adopted? The old adage may serve to answer the question—"If you cannot do as well as you would, do as well as you can." If an Elder is sensible that he cannot obtain public privileges, he may perhaps effectually accomplish his object through a patient use of his private advantages, and in many continental countries this appears to be the only hope of introducing the true Gospel

plan to the people. To depend upon making personal acquaintances, when going into the midst of strangers, requires more time and patience, but is often the most sure way of obtaining those public favours which are so desirable.

There are but few places where an individual with proper credentials is not allowed to visit as long as he pleases, mingle with the people, and make as many acquaintances, both in high and low circles, as is agreeable to him, so long as he does not excite the public feeling, or take a stand which directly attracts the attention of the authorities. When these common advantages are improved, and friends obtained in respectable society, an Elder's power and advantages are increased in proportion, and he may soon be able, assisted by the influence of his friends, to urge his suit for public advantages, with success. When an Elder has obtained friends, he has laid the foundation to his future labours for the happiness of men, and the honour of his God. The hearts of men must be secured, before the Gospel, which is the power of God, can be imparted to them. The ears of the people constitute the high-way to their hearts, and there are but few places where they cannot be reached in a private capacity, while the public ear is as strictly guarded by authority, as the Tree of Life was in the garden by the flaming sword.

During our late visit to the Continent, our own personal observations fully confirmed our previous views, formed by carefully observing the policy which has been pursued in opening up many new missions the past year, which views were, that in many countries the liberty of public preaching could not reasonably be expected until the road had been paved to it by private exertions, even where the letter of the law guaranteed such liberty. To urge a demand even for the liberties of the law, has often proved extremely prejudicial to all future operations of such Elders. In some cases Elders are now labouring under great difficulties, and are barely able to maintain their position, because of first introducing themselves to the notice of the authorities, who not only denied them their requests, but most jealously watched them ever after, while the law guarantees to them every liberty they could wish. These Elders might perhaps be succeeded by others, who could enjoy much greater liberties, simply by avoiding notoriety. When a denial is met with from authority, all that is accomplished must then be by private exertions. The fact of an Elder's having received that denial, prejudices the minds of the people, and excites the vigilance of the police; difficulties arise almost insurmountable, exertions prove futile, and perhaps the field is entirely abandoned.

Some of the most successful missions have been established where private introductions have been obtained from one grade of society to another, affording the Elders a favourable opportunity of establishing an unquestionable character for purity of motive, and peaceful intentions, until they have applied for a public position in society and obtained it by almost universal approbation of the authorities. This position once gained is certainly an enviable one, and affords great advantages for doing good. It is a lawful right, a universal privilege of the Elders, to gain the confidence of all good and honest persons as fast as they can get access to them. None are more worthy of that confidence than those who bear the Holy Priesthood, and seek to administer life to the people. It is for this purpose that God has conferred authority upon them, that they may have power over the hearts of the children of men, to lead them in the way of righteousness, and bring them home to God. An Elder naturally feels that it is his right to gain friends wherever he goes, that he is sent forth into the world for that purpose, and as fast as they are gained, to use them for the extending of God's glorious work. Herein he gets honour to himself, and glory to his God.

It has afforded us unspeakable pleasure to hear, so frequently, such favourable

tidings of the work abroad, and we have watched with prayerful anxiety, the interests of foreign missions, as well as that more immediately under our care. The work of the Lord is as dear to us in India, the Continental countries, and the distant Islands, as in Great Britain; and our suggestions and counsel, which have been given to the Elders abroad from time to time, either in public or private communications, were only to be used where they might be deemed appropriate and beneficial. It is for the same object these suggestions are given, to be used where they may prove advantageous, without dictating to those whose circumstances we cannot fully appreciate. Most of the Elders now labouring in foreign missions are of our personal acquaintance, and we would assure them of our most sincere favour and regard, which we do not express by private letter as often as we could wish, because of our multiplied and incessant labours.

FOREIGN INTELLIGENCE.—*Deseret*.—We have received a month's later news from Deseret, but not much of it. We have letters and a small *Deseret News Extra* of August 25th, the *News* office being nearly destitute of paper till supplies arrived from the east. We learn that the Indian disturbances were still unsettled, as will be seen from the Proclamation of Governor Young, and the detail concerning Indian affairs, in the present Number.—Dr. John M. Bernhisel was elected delegate to Congress, by a majority of 1232 over all other candidates.—The Temple wall was progressing, the north side was nearly ready for the pickets.—With the exception of rainstorms on the 19th and 20th of August, the weather had been dry, and fine for ripening and harvesting the crops, but the fruit season was late.—A heavy and generally well behaved emigration was passing through the Valley to California.—The Iron county iron works were temporally suspended in consequence of the Indian hostilities. The works would be resumed as soon as Cedar Fort was built, and the crops secured. The coal in Iron county was pronounced by the judges as good as they ever saw. John D. Lee's post at Harmony, on the Rio Virgin, 22 miles south of Cedar City, was vacated. The inhabitants of Cedar City and vicinity had removed into the lines of a new fort, which they were building. All the inhabitants of Iron county were living in Cedar and Parowan Forts, the other settlements being vacated, and most of them razed to the ground to prevent Indians from taking ambush in them.—The wall round Salt Lake City was to be 12 feet high, 6 feet thick at the bottom, tapering the first six feet to a thickness of 2½ feet, which thickness was to be maintained to the top. The length of wall to be built was about seven miles.—The August Conference had been held, but no Elders were called upon to take missions. A few volunteers were appointed to Europe.—Elders Spencer and Houtz arrived in the Valley in the latter end of August.

APPOINTMENTS.—Elders Philemon C. Merrill, Henry E. Phelps, and Benjamin Ashby, are appointed to labour under the direction of Elder Chauncey G. Webb, Pastor of the Newcastle-on-Tyne, Hull, and Carlisle Conferences.

Elder James Carrigan is appointed to labour under the direction of Elder Edward Bunker, Pastor of the Sheffield, Lincolnshire, and Bradford Conferences.

Elder David B. Dille is appointed to labour under the direction of Elder John S. Fulmer, Pastor of the Manchester, Liverpool, and Preston Conferences.

Elders John D. T. McAllister and Lorenzo D. Rudd are appointed to labour under the direction of Elder Dorr P. Curtis, Pastor of the South, Wiltshire, and Land's End Conferences.

S. W. RICHARDS.

ARRIVAL OF ELDER I. C. HAIGHT AT GREAT SALT LAKE VALLEY.

Great Salt Lake City, Aug. 31st, 1853.

Elder S. W. Richards—Dear Brother—Having arrived safely at home, and being surrounded with the endearments of wife, children, and friends, I embrace the earliest opportunity to drop you a few lines, to let you know of the welfare of the Saints that are on their way to the home of the Saints, in the vallies of Ephraim.

I wrote you from the Missouri River, giving you all the information that I was in possession of, relative to the camps. After seeing all the companies safely across the Elk Horn, I waited there some four days for Elder Levi Stewart to accompany me across the plains. We left the Horn on the 26th of July, and proceeded on our way to the Loup Fork. All the companies had to ferry both the Horn and the Loup Fork, which made a great addition to the expense. I came up with Elder John Brown's company (which was the last company that started) on the 27th, camped with them, and found them all well, and in good spirits. I left them on the 28th, and came up with Elder A. M. Harmon's company; left them on the 29th, and overtook Elder J. W. Young's company, in the Sand Hills, between Loup Fork and Wood River, and travelled with them to Wood River, and staid over Sunday, the 31st, with them. Sister Young's health is very delicate, also Elder Rostron's. After making some repairs, we held meeting in the evening. All seemed to feel first-rate, and rejoiced that they were thus far on their journey, enjoying good health, except the above cases. I left Wood River on the 1st of August; overtook Elder Gates and company on the 4th, on Skunk Creek, all well; passed Elder Forssgren and company at Cold Springs, and Elder Wheelock and company the same day, all getting along first-rate, good health prevailing in all the three camps, and

their cattle were doing well. There has been more feed on the banks of the Platte this year than ever has been, and far too much water—all the dry creeks were full of water. I passed Elder Shurtleff on the 6th, on the Sand Hills, quite well; left Elder Spencer and company on the 14th, twenty miles above Laramie, all well; Elder Clawson's company, on Deer Creek, on the 17th; Elder Crosby and company, on the 21st, at the three crossings of Sweet Water; left my horses and carriage with him, and got some fresh horses to come in with; passed Elder Miller's company on the Sandies, and Elder Wilkie on Bear River; and arrived at home on the 29th, in good health.

I will now say that I never saw the emigrants enjoying better health than this year. The Lord has blessed them exceedingly in all things. Their cattle have done well, feed being good except on the Sandies, or from Pacific Springs to Green River. The Indians have been very peaceable on the way. We met a large posse going out to arrest Bridger and some of his gang, that resisted the authorities of Utah. They have stirred up the Indians to commit depredations upon our people, and some of our people have been killed; among others brother Dixon, that lived with Elder Taylor. What will be the result, I do not know, but I fear that we shall have some little trouble with them. Every thing is going along first-rate here, prosperity has attended the Saints in all their settlements.

I must now draw this scrawl to a close, praying the Lord to continue to pour out His richest blessings upon you in all your labours.

With kind love to you, and all in the office, and all the faithful Saints, I remain your fellow servant,

I. C. HAIGHT.

THE FIRST DUTIES OF A BRIDE IN SIBERIA. —It is a received custom that every young bride, on her arrival at her husband's house, must invite guests to a dinner prepared by her own hands; and this repast is considered a test of the education she has received at her parents' house. Shame and disgrace are the consequence should she be found deficient on such an occasion; and shame, also, to the parents who did not attend to this essential branch of her education. Whereas her success in gratifying her guests, is taken as a proof, not only of the woman's own excellence, but also as no small recommendation to her own family, among whom she must have had so good an example, and received such excellent instruction.—*Leisure Hour*.

THE SCANDINAVIAN MISSION.

INCREASED ISSUE OF THE SKANDINAVIENS STIERNE—REPUBLICATION OF THE HYMN BOOK
—BAPTISM OF 975 PERSONS IN SIX MONTHS—APPOINTMENTS OF ELDERS TO SWEDEN,
NORWAY, &c.

Gothersgade, 28 and 29, Copenhagen, October 20, 1853.

President S. W. Richards—Dear Brother—We published the revelation on Celestial Marriage, the first of October. It was well received by the Saints, and I have not heard of any objections brought against it by the world. That, or something else has created an interest, for our Hall has been quite full every Sunday since, and the strangers pay good attention.

Since changing our location, the demand for the *Skandinaviens Stierne* has increased, so that we have increased our issue one half. The demand for our books has also increased considerably. We are about translating the third No. of "Divine Authenticity," and we expect to publish it soon. A new Hymn Book is now in the press, but gets along slowly.

Our General Conference was held on the 6th instant. It was well attended, and a good spirit prevailed. We appointed three experienced Elders to Norway, to labour under the Presidency of Elder E. G. M. Hogan; and ten Elders and Priests to Sweden, to labour under the Presidency of Elder Winberg. Prospects in Sweden are brightening. We made several appointments for the Conferences in Denmark. The reports from the several Conferences are favourable, showing that the work is increasing. From our statistical report for the half year ending October 6th, it appears that nine hundred and seventy-five have been baptized during that time. The work is breaking forth upon the right and left. I heard from Norway yesterday, the Saints are baptizing many. From present prospects, there will be more religious

liberty granted than in Denmark, as it is thought that the Church of Jesus Christ, will be acknowledged as a Christian Church.

I see nothing to prevent this Mission becoming equal to that of the British Isles, only give it age. There have been forty-one baptized in the Copenhagen Branch since I came here. We are doing our best to make the people acquainted with the truth, and to do them good. If the rich and high-minded are not willing to humble themselves, and receive it, nor respect the servants of the Lord, according to their real merit, we know the honest poor will, and rejoice into the bargain. This inspires us with hope and desire that every barrier which prevents the truth from having access to the honest in heart, may be moved out of the way. I see nothing to discourage in the least, but quite the contrary, for every thing appears favourable, and the Lord crowns the labours of His servants with success.

I am well, excepting the tooth ache, which makes me write very brief. I have not written to Elder Spencer, as he wished me. If convenient for you, as you are communicating with him, give him my best respects, and say to him that I am very busy all the while, but will try to find time to write him.

Give my love to the brethren in the office, and all who may inquire after me.

May the Lord bless you, and all that appertains to you, is my desire continually.

Yours respectfully, in the New and Everlasting Covenant.

JOHN VAN COTT.

THE MORMONS.

(From *Homes of the New World*, by Frederika Bremer.)

North America is usually upbraided, in Europe, with its many dissimilar religious sects, its many separated churches. Nevertheless it may be perceived at the same time that they are possessed of an essential

unity in doctrine and life, although each individual sect has, as its germ, gathered itself around some one individual truth which it elevates for its standard.

"What, even the Mormons?" you may

ask, suspiciously. Without being able to speak with precision of that which is distinctive in the doctrines of the Mormons, I must still say, on the ground of what I was able to collect in America regarding this sect—its leaders and doctrines—that I believe the accusations laid to their charge are for the greater part untrue. The Mormons acknowledge, as theirs, the revelation of Christ and the Bible. Their later prophets (as I myself had the opportunity of ascertaining) have given merely more close and more special prophecies of Christ, but no new doctrines. I was assured by an intellectual man—not a Mormon—who had resided two years among the Mormons in Utah, that the morals of the people *were remarkably pure*, and that the Mormon women *were above all blame*.

The founder of the sect, Joe Smith, was a man of simple education, but possessed of extraordinary natural gifts, even

of that secondary, prophetic kind which is known in Scotland under the name of "second-sight." He himself believed in his revelations—at least in a part of them. After his death, the Mormon community was governed by men whom Joe Smith appointed to be his successors. They rule, as Smith had done, according to the word of the Bible, and the inspiration of the Spirit. The hierarchical character of the government under prudent leaders, constitutes its present strength, and has caused its rapid prosperity, under the Anglo-American moral law and order—which even in the valley of the Salt Lake, shows its formative powers—that very form of government constitutes its danger, and may probably one day bring about its fall. And that day will be whenever it violates the sanctity of private life. Should the *inspiration of the government* permit polygamy, the Anglo-American home will never allow it.

VARIETIES.

ATHENS has recently been visited by frequent and violent earthquakes.

THE man who minds his own business has a good steady employment.

THINGS are so linked together, that Dr. Francis says a rise of 25 per cent. in log-wood would ruin half the port wine dealers in the country.

THE whole number of persons convicted of crime in the United States for the year ending June, 1850, was about 27,000; of these, 13,000 were natives (including coloured prisoners), and 14,000 were foreign born.

MISS LUCY STONE of Boston, a "woman's rights" woman, having put the question, "Marriage, what is it?" an Irish echo in the *Boston Post* inquires, "Would'nt you like to know?"

SPIRITUAL Medium tables now give revelations upon a new principle, first discovered in Germany, and recently introduced in Paris. An instrument similar to a mariner's compass turns and points to certain characters, and so answers questions.

THE *New York Tribune*, Oct. 11, announces the appointment of John W. H. Underwood, of Georgia, Associate Justice of the Supreme Court of the United States for Utah.

THE following is said to be an infallible remedy for bronchitis:—Take honey in the comb, squeeze it out, and dilute it with a little water, and wet the lips and mouth occasionally with it.

AT St. Michael's Church, Liverpool, on Sunday, Oct. 23, an extraordinary scene took place. One of the ministers, the Rev. Mr. Carpenter, read prayers in the morning, during which the congregation were very attentive. After prayer, the Rev. Mr. Morrall, another of the ministers ascended the pulpit, gave out his text, and commenced to preach, when immediately two thirds of the congregation arose and left. This scene was repeated in the afternoon, when the Rev. Mr. Pugh commenced to preach. In the evening, the Rev. Mr. Carpenter preached, and was listened to attentively. The Revs. Messrs. Morrall and Pugh are accused by the congregation of holding and teaching "high church" doctrines. The congregation, feeling these doctrines obnoxious to them, and having appealed to the bishop of the diocese, without obtaining redress, came to the resolution to leave the Church whenever the above two gentlemen preached. This was the origin of the scene narrated above.

UNDER the new act passed for the abolition of transportation to penal settlements abroad, several convicts have been released from confinement at Woolwich, on tickets of leave, giving them freedom in the United Kingdom and the Channel Islands. Such convicts are under the surveillance of the police, and if found returning to their former evil haunts, companions, or practices, will be liable to be sent again to the hulks, without trial, to finish the original term of their sentences.

THE JEWS' EARLY MARRIAGES.—There is a great antipathy among the Jewish people to celibacy. The Rabbins teach that every Jew ought to marry, and that early. The proper age, generally recommended, is from Bar Mitsah to eighteen. This rule however is not strictly kept by the British Jews—they, frequently, marry at a similar age to that of their Gentile neighbours. The restriction in intercourse among the two sexes, and other circumstances in Jewish society, have given rise to a class of persons called *Shadchanim*, whose business it is to act as match-makers. The *Shadchan*, after selecting the parties, and settling the affair in his own mind, makes the first proposals to the parents, or guardians; and if approved on both sides, the young couple begin their courtship. The *Shadchan* is not so much in request as formerly, nor as he yet is in some other countries on the Continent, as most marriages here are from mutual affection.—*The British Jews*.

CLEAR ATMOSPHERE IN THE HIGH PRAIRIES.—The atmosphere in these regions is extremely healthy, and its effect upon the constitution something wonderful; so much so, that persons never suffer from coughs or colds, the complaint is quite unknown. So clear is the air, that the natural range of sight is greatly extended, and distant objects may be clearly and easily seen, which in these islands, or in the States of America, it would be impossible to recognize or define. It is almost like looking through a telescope. Another peculiarity is the great difficulty a person unaccustomed to the prairie finds in ascertaining the relative distances of objects, and consequently in estimating their size. I have frequently made myself, and seen others make the blunder of mistaking a buffalo bull for a crow, or more frequently a crow for a buffalo bull. The eye ranges over a sea of short waving grass, without a single intervening object to afford it the accustomed means of estimating relative size and distance. The appetite in this healthy region is also greatly increased, and I have been told by American physicians that many are the instances where consumption has been completely eradicated from the constitutions of people travelling up into these regions, even under circumstances exposing them to very great hardships.—*Palliser's Rambles of a Hunter in the Prairies*.

THE MOTHER.

(Selected.)

Cling to thy mother; for she was the first
To know thy being, and to feel thy life;
The hope of thee through many a pang she nurst;
And when, midst anguish like the parting strife,
Her babe was in her arms, the agony
Was all forgot, for bliss of loving thee.

Be gentle to thy mother; long she bore
Thine infant fretfulness and silly youth;
Nor rudely scorn the faithful voice that o'er
Thy cradle prayed, and taught thy lisping truth.
Yes, she is old; yet on thy manly brow
She looks, and claims thee as her child e'en now.

Uphold thy mother; close to her warm heart
She carried, fed thee, lulled thee to thy rest;
Then taught thy tottering limbs their untried art,
Exulting in the fledgeling from her nest:
And, now her steps are feeble, be her stay
Whose strength was thine in thy most feeble day.

Cherish thy mother; brief perchance the time
 May be that she will claim the care she gave;
 Past are her hopes of youth, her harvest prime
 Of joy on earth; her friends are in the grave:
 But for her children, she could lay her head
 Gladly to rest among her precious dead.
 Be tender with thy mother; words unkind,
 Or light neglect from thee, will give a pang
 To that fond bosom, where thou art enshrined
 In love unutterable, more than a pang
 Of venom'd serpent. Wound not her strong trust,
 As thou wouldst hope for peace when she is dust.
 O mother mine! God grant I ne'er forget,
 Whatever by my grief, or what my joy,
 The unmeasured, unextinguishable debt
 I owe thy love; but find my sweet employ
 Ever through thy remaining days to be
 To thee as faithful as thou wert to me.

BETHUNE.

A PARAPHRASE ON THE LORD'S PRAYER.

Father of ours! which art in heaven,
 All hallowed be thy name!
 Thy kingdom come, thy will be done
 In heaven and earth the same.
 Give us this day our daily bread,
 Our tresspasses forgive,
 As we do those who injure us;
 So may we better live.
 Into temptation lead us not,
 From evil set us free;
 For Thine's the kingdom, glory, power,
 To all Eternity.

Liverpool.

T. F.

ADDRESS.—George C. Riser, 41, Chester Street, Sheffield.

LIST OF MONIES RECEIVED FROM THE 20TH TO THE 27TH OCT., 1853.

T. B. H. Stenhouse, Geneva	£2 0 0	Brought forward.....	£14 2 6
Henry McCreery	10 0 0	Charles Peat	5 0 0
George Simpson.....	2 0 0	James Linforth	4 0 0
David Roberts	0 2 6		
Carried forward.....	£14 2 6		£23 2 6

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LIVERPOOL.

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 47.—Vol. XV. Saturday, November 19, 1853. Price One Penny.

THE PERPETUAL EMIGRATING FUND.

The Perpetual Emigrating Fund was founded by the Holy Priesthood in Zion, through the inspiration of the Holy Ghost, for the gathering of the Lord's poor from all nations to the home of the Saints. The signal success which has characterized the Fund's operations so far, shows that it is destined to become one of the grandest instruments which the Lord will employ for the redemption of Israel from the curse of scattering, which has, for thousands of years, prevented their union and progress as one nation in the land. We cannot but entertain the most sanguine anticipations of the operations of this Fund in ameliorating the condition of many honest souls now groaning in Babylonish exile, and also in building up Zion. We are well aware that the interests of this Fund are fostered with warm anxiety, and lively concern, by the authorities in Zion. And we know that the Saints generally look upon the Fund as the "hope set before them." Many an anxious eye, that has strained itself to weariness in trying to catch a glimpse of that "good time coming," when the fetters of Babylon would be broken, and the way to Zion be opened, is still tearfully and supplicatingly directed to this Fund as the only probable means of accomplishing the desired salvation. Many a Saint, poor, afflicted, and distressed, will yet turn to the Emigrating Fund as to the guiding star to a better land; as to the day-spring of hope, forerunning brighter times; as to the chariot of salvation, sweeping the earth to hail the abodes of oppression and

wretchedness, and to bear the poor and meek of the earth to Zion, to participate in the blessings of the Lord's house, and to inherit the fat of the land.

Here is a subject worthy of the purest and most philanthropic sympathies of the soul, and upon which the most princely generosity may safely expend itself. The deliverance of the excellent of the earth from sectarian strife and confusion, and grinding poverty, to a land where truth, light, intelligence, and competence, are within reach of the earnest and diligent, is surely a subject worthy of more consideration than a passing thought. Eternity alone will tell the magnitude and importance of such a subject.

Then what ought to be the actions of the Saints in supporting this Fund, and thereby enabling it to operate with accelerated power in gathering the poor? Ought the Saints to stand still, and not put forth a helping hand to aid this Fund, around which so many anxious desires and hopes are gathering? No. The Saints know full well that it is their privilege and duty to lay to with their might, and throw in their farthings, their pence, their shillings, their pounds, to nerve with financial strength this great instrument of the gathering. And we are glad to find that the Saints, generally, are not slack to put their shoulders to the wheel, and help roll on the purposes of Jehovah. "God helps them that help themselves." And if the Saints set to with all diligence, and strengthen the Fund by all possible means, many years will not elapse before not only

the Gentiles, but also the Saints, will look, with wonder and astonishment, on what the Lord will have wrought—

“Till every Saint relieved, and sinner stunned,

Will shout—Look here! at this Perpetual Fund!”

But, although the Saints have done well, generally, we apprehend that much more might be done. The bulk of the donations which have been heretofore made to the Fund, have been the scrapings, and small, hard savings of the poor, and the very-well-spared silver or gold of the rich. But there is a class of Saints who probably do a little, but might do a great deal, to the Fund, if not with immediate advantage, yet with little or no disadvantage, to themselves, and with immense advantage to the Church as a whole.

There are many Saints who cannot, for a number of years, raise sufficient money to enable them and their families to go to Zion, but can save one, two, three, four, five, or more pounds per year, merely by frugal living, and without suffering any special privation. Suppose a Saint has six souls in his family, and by their united exertions they can only save six pounds per year, twelve years or more would be required to emigrate the family. Now twelve years is a long time to wait. The money as it accumulates is resting in the family bureau, or, at most, put out to usury among the Gentiles, to say nothing of the contingencies of the twelve years, and the probable drawbacks which circumstances might make upon the family. Now supposing this family contributed their six pounds annually to the Fund—at the end of two years, one person might be emigrated; at the end of four years, two more of the family might be emigrated—one by the refunded money, the other by the exertions of the remaining portion of the family here. Now half the family are emigrated to where their advantages for earning money can reasonably be supposed to have increased, so that at the end of six years the three remaining members of the family can be conveniently emigrated, and while they are performing the journey, those in Zion could have a comfortable home prepared for their reception. What a blessed result! The family are emigrated in half the time, and have a comfortable home in

Zion, simply by availing themselves of the advantages offered by the Perpetual Emigrating Fund. While, otherwise, the whole family might have been lingering out a miserable existence in the midst of wickedness in Babylon, for the space of twelve years. During this twelve years, that family might not be able to survive the desolating scourges, the pestilence, the famines, the wars, and civil commotions, which are to be witnessed as the judgments of God upon a rebellious world; and to leave their remains behind, without having received those ordinances and blessings necessary to an eternal exaltation, would be a source of lasting grief. The advantages of gathering home to Zion the earliest possible moment, both in a temporal and spiritual point of view, must be obvious to the reflecting mind of every faithful Saint. The necessity of doing it is so great, that neglect would incur the displeasure of God.

In considering this subject we cannot look upon it as being a matter of individual or family interest alone, but as involving the present and future happiness of all Saints. We will therefore suppose all the Saints in the British Isles to be but one family. No member of that family should cherish individual interests at the sacrifice of the general good. The interests, happiness, and prosperity of every faithful Saint, are supposed to be equally sacred in the sight of God, whose children we all are. If God attaches the same importance to the interests of all those who are equally faithful, then each member of the great family should regard another's happiness as his own, and ever consult the general welfare. In this we can see the utmost propriety of the Apostle's saying, “Let no man seek his own, but every man another's *wealth*.”

Now let us make a more extensive calculation, considering as one family all the Saints in the British Isles, who wish to emigrate, and number them, independent of those who are rich and able to help themselves, at 30,000 souls. We will adopt a moderate calculation, and suppose that, by their industry and frugality, and the liberality of the rich, they are enabled to average only one pound each per annum, here we have as the result of the first year's effort the snug little sum of £30,000. This amount is supposed to emigrate, by the first year's operation, one twelfth of the great family, which would be 2500.

souls. Certainly, a very encouraging figure to commence with. The second year's operations we will suppose to be no more than the first—those who emigrate being only able, the same year, to return to the Fund the original amount of one pound each. The second year, therefore, accomplishes the emigration of 2500 souls, making in all 5000, or one sixth of the whole. The third year would not only keep the original amount good, but would refund the £30,000 spent in the first year's emigration, and would remove 5000 of the remaining Saints, instead of 2500. Thus, in three years, one third of the entire number are emigrated. From the end of the third year, the advantages for removing the remaining portion are greatly increased by the facilities which those in Zion have for accumulating means; but we will continue upon the same ratio of reckoning. Each is able to furnish his one pound for the fourth year, and, in addition to this, those emigrated by the assistance of the Fund, the two first years, are able to return the full amount expended in their removal, which was £60,000. This, added to the original sum, would effect the emigration of 7500 persons, making in all 17,500 souls emigrated at the end of four years. For the fifth year, we have not only the annual subscription, but the assistance of the 10,000 persons who emigrated the first three years, which would amount to £150,000, and would emigrate 12,500 persons, which would constitute the entire remaining portion of the original 30,000. At the same ratio continued twelve years, which would be the time required to emigrate the 30,000 Saints by their individual exertions, the number would be so startling that all our mathematicians would be reckoning to see if we had not made some mistake in our calculations. We will therefore leave it to their own figuring to satisfy their already astonished curiosity. Thus, in five years, 30,000 Saints could be gathered to the land of Zion by their united exertions, aided by the Perpetual Emigrating Fund Company; while, by private family or individual effort, twelve years or more would be required to realize the same object. This would be a most wonderful exhibition of the truth—"union is strength." What is there to hinder the achieving of so great a work? We see nothing but individual selfishness, which has rendered mankind

impotent and imbecile in all their ways—that avaricious disposition that has been so far developed as to render man the enemy of his fellow-man, and despicable in the sight of his God.

The advantages of co-operation, when any great work is to be performed, are observable in the illustrations already drawn. In the case of the single family representing individual effort, none are emigrated the first year, while in the other case the labour of 2500 souls is thrown into Zion the first year, by reason of which, only five years are required to effect the removal of the whole.

The subject of emigration, viewed in the foregoing light, is applicable to any amount of money, great or small, and to any number of persons, more or less. The principle is what we wish to get before the Saints, and we wish to have it advocated by all who can appreciate it, and feel interested in the work of the gathering. The most effectual way of advocating these principles and advantages, is by all parties furnishing their surplus money to the Perpetual Emigrating Fund Company, to aid them in the well-begun work. This is telling the whole story in few words, easy to be understood. That Company will use all such money to the best advantage wisdom may dictate, for the removal of the Saints to Zion.

There are many important considerations to be borne in mind—advantages derived from such a universal and harmonious effort as appears commendable from the foregoing. The Saints are not only gathered so much earlier, but three-fourths of the hard labour which would otherwise be spent in Babylon, would be spent in building up the Kingdom of God—in building temples, in multiplying houses and lands, flocks and herds; in making the solitary place to be glad, and the desert to blossom as the rose. Indeed, an incalculable amount of temporal prosperity would be the result, under the auspices of a smiling Providence. This proportion of time, also, spent under the influence of the holy institutions of Zion—the endowments and ordinances of the Lord's House, the teachings of Prophets and holy men, would be equally advantageous in a moral and intellectual point of view as in any other—a consideration paramount to all others when we look upon the present state and condition of mankind.

A mighty effort must be made before the work is accomplished, and no time could be more suitable to make it than the present. Let the Pastors, Presidents, and travelling Elders make a few mathematical calculations upon the subject themselves, and see if they cannot gain texts and inspiration from them, so that something practical can be the result—something that will cause the heart of our Father in heaven to rejoice over His children upon the earth, and Satan to rage for the loss of his wide-spread dominion.

Come then, brethren and sisters, fellow workers with us in this Last Dispensation, let us sustain the Perpetual Emigrating Fund with all our surplus money, with our faith, with all the energies of our souls, and, though your poverty and oppression may be great, you shall be delivered therefrom, and made free indeed; though you are now mourning exiles in the midst of Babylon, you shall ere long rejoice in the abundance of peace and truth, on the land which God your Father shall give unto you for an everlasting possession.

CATECHISM FOR CHILDREN.

INTRODUCTION.

My attention has been, for some time past, directed to the subject of a Catechism for Children, and I have given the matter serious consideration. Of the expediency, and, indeed, necessity which exists that the children of the Saints should be instructed in the doctrines of our most holy faith, I am persuaded that all Saints are well convinced. Upon the rising generation rest the hopes of those who are now industriously engaged in advancing the interests of the Redeemer's Kingdom upon the earth. A few short years, and active men will become decrepit, while infants will be waxing strong in body and spirit, and preparing to exercise the power and influence of man and womanhood, for the world's weal or woe. How necessary, then, that the children of those who are on the Lord's side should be thoroughly instructed in the things of the Kingdom of God, and become competent and ready to step into the shoes of the parents, to prosecute the work which they have begun, to war a good warfare, and to carry on the truth to a glorious victory over error.

Under a deep sense of the importance of these views, I have ventured to commence preparing some questions and answers, seeing that a suitable Catechism for Children is not extant. I have not the idea of preparing them for very young children exclusively, as I think it advisable to offer questions and answers of such a character as will render them not unworthy of the attention of children of riper years. I also judge it best to lead the mind by a gradual and natural transition to the contemplation of the great principles of salvation; and to give various references from the Bible, Book of Mormon, Doctrine and Covenants, &c., that the minds of the children may be directed to the study of those invaluable works.

The referential portions of the Catechism will be printed in a smaller character, as their use will be optional with the teacher, according to the abilities of the child.

In this enterprise, if I may so term it, I shall certainly have the sympathies, faith, and prayers of all parents who are Saints, and, I doubt not, of many parents who are not numbered with the Saints, and also of many persons, both within and without the pale of the Church, who have not the happiness and honour to own posterity.

It is customary for persons to modestly acknowledge their unfitness for work they undertake. Instead thereof, I will simply say that, in the absence of abler hands at catechism-compiling, I will endeavour to do my best, and leave the result with the Saints and the Almighty.

JOHN JAKES.

CHAPTER I.

NAME—BIRTH—BLESSING—BAPTISM—CONFIRMATION—DUTY TO GOD, PARENTS, AND MANKIND.

[Questions and Answers Nos. 2, 5, 6, 7, 9, 10, 11, 12, 13, will be used according to circumstances.]

1. Q. What is your name?
A. ———.
2. Q. Who gave you that name?
A. My father and mother, and it was confirmed upon me when I was blessed by the Elders of the Church.
3. Q. On what day, and in what month and year, were you born?
A. On the ——— day of ———, in the year of our Lord ———.
4. Q. In what town, county, and country were you born?
A. In the town of ———, in the county of ———, in ———.
5. Q. On what day, and in what month and year, were you blessed?
A. On the ——— day of ———, in the year of our Lord ———.
6. Q. In what Branch and Conference of the Church were you blessed?
A. In the ——— Branch of the ——— Conference.
7. Q. Who pronounced the blessing upon you?
A. Elder ———.
8. Q. Have you been baptized?
A. ———.
9. Q. When were you baptized?
A. On the ——— day of ———, in the year of our Lord ———.
10. Q. Who baptized you?
A. Elder [or Priest] ———.
11. Q. In what Branch and Conference of the Church were you baptized?
A. In the ——— Branch of the ——— Conference.
12. Q. When were you confirmed a member of the Church, by the laying on of hands for the Gift of the Holy Ghost?
A. On the ——— day of ———, in the year of our Lord ———.
13. Q. Who confirmed you?
A. Elder ———.
14. Q. What duties should you perform?
A. My duty to God, and my duty to my parents and to all mankind.
15. Q. What is your duty to God?
A. To love Him with all my heart, and to keep His commandments.

16. Q. Why should you love God, and keep His commandments?

A. Because it is by His power and goodness that I exist, and am sustained day by day.

17. Q. What is your duty towards your parents?

A. To love and obey them.

18. Q. Why should you love and obey your parents?

A. Because it is a command of God, and because they were the means of bringing me into the world; they nursed and fed me when I was a little babe, and now continually love me, and provide food, clothing, and lodging for me. They watch over me in sickness, direct me in health, and teach me to be clean, neat, industrious, and orderly, so that when I have grown up I may be useful.

19. Q. What is your duty to all mankind?

A. To love them, and treat them with kindness.

20. Q. Why should you love, and treat with kindness, all mankind?

A. Because God commands it, and because that all mankind desire to be happy, and unless they love and strive to be kind to each other, they cannot be happy. Therefore all persons should love each other, that they may live as happily as possible.

CHAPTER II.

ON THE KNOWLEDGE OF A GOD.

1. Q. How do you learn that there is a God?

A. My parents and teachers tell me so.

2. Q. How do your parents and teachers, and mankind in general, learn that there is a God?

A. In three ways. First—by tradition; second—by reason; third—by revelation.

3. Q. How do mankind learn by tradition that there is a God?

A. Parents tell their children that there is a God, the children in turn tell their children, and so on from parents to children it is handed down for hundreds and thousands of years. In this way mankind learn by tradition that there is a God.

4. Q. How do mankind learn by reason that there is a God?

A. They look around them, and see the sun shining by day and not by night; they see and feel the long days and hot weather of summer, and the short days and cold weather of winter, come regularly round; they see the rains descend, and the fruits and verdure of the earth appear in their seasons; and, as these things cannot be stopped, or the times when they come be altered, by men, they conclude that there must be a Being much superior to man, who governs and directs all things. In this way men learn by reason that there is a God.

5. Q. How do men learn by *revelation* that there is a God?

A. God reveals Himself to men; or He sends angels, who have greater power, knowledge, and glory than men, to them; or He speaks to them by His own voice from the heavens; or He gives them dreams and visions. In this way do men learn by revelation that there is a God.

6. Q. Which is the best way of learning that there is a God?

A. By revelation. Tradition and reason give indistinct and unsatisfactory ideas of God, and of His character and attributes. By revelation alone can a definite and satisfactory knowledge be obtained.

CHAPTER III.

REVELATIONS OF GOD TO MAN.

1. Q. Has God given many revelations to men?

A. Yes.

2. Q. Where have we any account of His doing so?

A. In the Bible, also in the Book of Mormon, and other publications of the Church of Jesus Christ of Latter-day Saints.

3. Q. Name one of these revelations recorded in the Old Testament?

A. The Lord revealed Himself to Abraham, and talked with him, as one man talks with another. Gen. xviii. 1—5.

Q. Repeat the passage.

A. "And the Lord appeared to him in the plains of Mamre: and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, three men stood by him, and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, And said, My Lord, if now I have

found favour in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said."

5. Q. Is it recorded in the Old Testament that the Lord revealed Himself to several persons at the same time?

A. Yes. God revealed Himself to Moses and many Elders of Israel. Ex. xxiv. 9, 10.

Q. Repeat the passage.

A. "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel: And they saw the God of Israel."

6. Q. Can you recollect any other revelation recorded in the Old Testament?

A. Yes. The Lord revealed Himself to Isaiah. Is. vi. 1, 5.

Q. Repeat the passage.

A. "In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. . . . Then said I, Woe is me! for I am undone; because I am a man of unclean lips: and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts."

7. Q. Is there any record in the New Testament of God's sending an angel to any person?

A. Yes. The Lord sent His angel to Zacharias, the father of John the Baptist. Luke i. 5, 11, 12.

Q. Repeat the passage.

A. "There was in the days of Herod, the king of Judea, a certain priest named Zacharias. . . . And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him."

8. Q. Did God open the heavens to any one mentioned in the New Testament?

A. Yes. God opened the heavens to the martyr Stephen. Acts vii. 55, 56.

Q. Repeat the passage.

A. "But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Acts vii. 55, 56.

9. Q. Was Stephen the only person spoken of in the New Testament, who had the heavens opened unto him?

A. No. Others had the heavens opened to them. John the Revelator had while he was on the Isle of Patmos. Rev. xx. 11, 12.

Q. Repeat the passage.

A. "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God."

10. Q. Is there any account in the Book of Mormon, of God revealing Himself to man?

A. Yes. The Lord shewed Himself to the brother of Jared. Book of Ether i. 8.

Q. Repeat the passage.

A. "And the Lord said unto him, believest thou the words which I shall speak? And he answered, yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie. And when he had said these words, behold, the Lord shewed himself unto him, and said, because thou knowest these things, ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you."

11. Q. Did God reveal himself to any person mentioned in the Book of Mormon, besides the brother of Jared.

A. Yes. God gave a revelation to Lehi. 1 Nephi. i. 4, 5.

Q. Repeat the passage.

A. "And it came to pass that he returned to his own house at Jerusalem, and he cast himself upon his bed, being overcome with the spirit and the things which he had seen; and being thus overcome with the spirit, he was carried away in a vision, even that he saw the heavens open, and he thought he saw God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God. And it came to pass that he saw one descending out of the midst of heaven, and he beheld that his lustre was above that of the sun at noonday; and he also saw twelve others following him, and their brightness did exceed that of the stars in the firmament; and they came down and went forth upon the face of the earth; and the first came and stood before my father, and gave unto him a book, and bade him that he should read."

12. Q. Is it recorded in the Book of Mormon that God gave any revelation to a number of persons at once?

A. Yes. God revealed Jesus Christ to a great multitude of the Nephites. Nephi v. 3, 4.

Q. Repeat the passage.

A. "And it came to pass as they understood, they cast their eyes up again towards heaven, and behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them. And it came to pass that he stretched forth his hand and spake unto the people, saying, behold, I am Jesus Christ, whom the prophets testified shall come into the world."

13. Q. Is any account given, in any other publication of the Latter-day Saints, of God revealing Himself to any person in our day?

A. Yes. The Lord revealed Himself and His Son Jesus Christ to Joseph Smith. *Supp. to Mil. Star*, Vol. xiv. page 2.

Q. Repeat the passage.

A. "I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—'This is my beloved Son, hear him.'"

14. Q. Can you mention any other revelation given in our day?

A. Yes. The revelation of John the Baptist to Joseph Smith and Oliver Cowdery. *Supp. to Mil. Star*, Vol. xiv. page 15.

Q. Repeat the passage.

A. "While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hand upon us, he ordained us, saying unto us—'Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' The messenger who visited us on this occasion, and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament."

15. Q. Are these all the revelations

given in our day, and recorded in the publications of the Latter-day Saints?

A. No. Numerous revelations have been given in these days. God opened the heavens to Joseph Smith and Sidney Rigdon. Doc. and Cov. xcii. 3.

Q. Repeat the passage.

A. "The Lord touched the eyes of our understandings, and they were opened, and the glory of the Lord shone round about, and we beheld the glory of the Son, on the right

hand of the Father, and received of his fulness; and saw the holy angels, and they who are sanctified before his throne, worshipping God, and the Lamb, who worship him for ever and ever. And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for we saw him, even on the right hand of God, and we heard the voice bearing record that he is the only begotten of the Father."

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 19, 1853.

INDIAN DIFFICULTIES—In our last, we furnished our readers with the latest news received relative to the Indian troubles in Utah. We learn, however, that discontent among the red men is not confined to that territory, but that it is becoming universal among those western districts. Washington territory, various portions of California and New Mexico, present scenes of commotion among the savage tribes and their civilized neighbours. This state of things in the West, and the fearful gloom of war in the East, are only ominous of the inauspicious future, which is admitted, by almost all believers of sacred prophecy, to be at our very doors, and known to be by Saints who are acquainted with Jehovah's purposes. It is impossible to look upon the prophetic future with other than the most serious concern. The Lord declared through His Prophet Joseph, that peace should be taken from the earth; that war should be poured out upon all nations; that *the remnants* who are left of the land of America should marshal themselves, and becoming exceedingly angry, should vex the Gentiles with a sore vexation; that these things should burst forth upon the nations, though not looked for by them, and should be the means employed to make an end of wickedness upon the earth.

It is in view of these things that the cry has been heard, both long and loud, for the Saints to gather, that the wisdom of God through His servants might be exercised for their defence.

The Prophet Isaiah also gazed upon this critical period of the world, and he saw no deliverance until he beheld the work in which the Saints are now engaged—"Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." It is to realize and fully enjoy what the Prophet has here spoken, that the Saints gather, and convert the wilderness into a fruitful field; it is because righteousness shall remain there, and there shall be peace and assurance for ever.

Jeremiah saw the day when Judah should flee to the "defenced cities" for refuge, but Ephraim is honoured of God to take the lead of the latter-day work, and his cities are being defenced with walls for a covert. The promptitude and energy evinced in the movements of President Young, and seconded by the people, in preparing for the temporal salvation of the Saints, indicate the importance of the approaching

day. The Saints have nothing to fear so long as they unitedly co-operate with those to whom God has given the keys of prophetic vision and power. He has said it was His business to provide for His Saints, and when they require it, the scourge is as easily provided as the blessing. Both are necessary to purify the people.

Even now let Ephraim, while he may, go forth, and build, and dwell in defenced cities; let the Saints arise and go forth to increase the strength of the Lord's house, and let not the manifest fulfilment of His purposes, cause any one to turn either to the right or to the left, for all which is spoken of by the mouths of the Prophets must be fulfilled. Jacob is the Lord's battle-axe and weapon of war, and by him He will break in pieces the nations, and destroy kingdoms; and if we have evidence that the work is already commenced, let Saints redouble their diligence, and flee from the wrath to come, before the enemy is found in the way.

The sound of the hammer is again heard upon the walls of a Temple. Nothing seems to excite so effectually the rage of man's spiritual enemy. Past experience proves that he is determined to avail himself of such an event to stir up the hearts of the children of men to shed blood. The present indicates that his power is not yet taken from him—that the devil is not yet dead. To avoid his contentions and destroying influence, which he will pour out upon the wicked without measure, let Saints cleave to the law of the Lord, and work righteousness, and they shall be delivered; fear shall only seize upon the hypocrite. Those who never do wrong, never yield themselves to a tyrant, their peace is undisturbed, the world neither gives it nor takes it away. Whatever may be the scenes through which the Saints pass, they glory in beholding the hand of their deliverer and their God in all things.

We rejoice when we contemplate the condition of the Saints in Zion, and behold the wisdom manifested in every movement of those mighty men, who alone on earth are able to dictate salvation to the people, for the eventful future. Notwithstanding those difficulties which at present seem to exist in Utah, we are assured that all is well, and that God will liberally provide for every emergency of His people, while every succeeding year will prove more and more eventful, to the establishing of His kingdom upon the earth.

ELDERS INTENDING TO EMIGRATE—Many Presidents and Elders desire to emigrate with the numerous Saints who are preparing to leave their native country the coming winter, and we here give the names of those who have our approbation to do so—

Presidency of the Welsh Church. William S. Phillips, John Davis.

Pastors, or Presidents of Districts. Robert Campbell, Dorr P. Curtis.

Presidents of Conferences. James Marsden, Gilbert Clements, A. F. McDonald, Thomas W. Brewerton, Thomas Squires, J. T. Hardy, John Albiston, Robert Menzies, Joseph Westwood, Job Smith, Graham Douglas, John W. Lewis, Charles Derry, J. V. Long, Henry Savage, William McGhie, Abraham Marchant, Hugh Patrick, John Robinson, John O. Angus.

Travelling Elders. James Works, Daniel Toner.

There are others who are desirous of emigrating, but we trust they will cheerfully remain so long as the work seems to demand their services. Should we feel justified before the close of the year in relieving others, they will be notified of the same.

Those Elders whose names are here given will not be released from their labours before the commencement of the new year, and we trust nothing will be suffered to relax their exertions for the general good and prosperity of the work up to that time, nor even then unless relieved by their duly appointed successors.

We look with great satisfaction upon the past labours of these men, which have

been spent with much benefit to the Church, and feel that the honour they enjoy, in possessing the confidence of Saints, and the royal favour of heaven, is far more than earthly favour, and that it will increase through their faithfulness during their future lives, while all worldly honours wane and perish. To this end may the God of Israel go before them in great mercy, and cause every step of their mortal career to tend to exaltations in the world to come.

We hereby invite all Saints among whom these Elders are labouring, to bless and assist them in preparing for their departure that they and their families may go with comfort and rejoicing to Zion. Let Pastors and Presidents of Branches, where these Elders have jurisdiction, give attention to this matter, and see that proper arrangements are made to assist them in their removal, that their labour may be devoted to the Church until duly relieved by other appointments. Those Saints who are also emigrating, and have means to spare, are requested to look to the wants of these brethren who have laboured long and assiduously to build up the Church, and also to the wants of their families.

THE WORK IN AUSTRALIA.—The Saints will be gratified in perusing the communication of Elder Farnham, from Australia, giving an account of the state and prospects of the work in Australia, including the establishment of *Zion's Watchman*.

It is really gratifying to us to see the work of the Lord extending itself around on every hand, and pushing into the various avenues of society in all quarters of the globe. Truly the kingdom of heaven is like a grain of mustard seed, at the first among the smallest of seeds, but, in proportion as it developes, presenting an appearance of magnitude, vigour, and stability, not augured by many when it is first cast in the earth.

One of the greatest instruments in spreading the work of God among the nations of the earth, and informing the various grades of the children of men of the great truths of salvation, is the Press. With its ten thousand tongues does it preach by day and by night, in the cottage of the peasant, the parlour of the mechanic or the tradesman, and the drawing-room of the noble, awaking Israel in every clime to an understanding that the "times of restitution," and of "refreshing" from the "presence of the Lord," are even now come; and warning the high and low, the rich and poor, the learned and unlearned, that the hour of God's judgments is upon them, and that men must arouse from the slumber of ages, and repent of their sins, fearing and worshipping God, if they wish to stand at the coming of the Son of Man, which is now near at hand, even at the doors.

We are glad to find that our brethren at the antipodes are putting the press periodically in motion. We wish them God speed, and trust that they will be enabled to send forth light and truth to every nook and corner of Australasia. In India and the South Seas, too, the press is not idle in proclaiming the fulness of the Everlasting Gospel, and we look forward with sanguine hopes to the time when in every possible tongue the power of the press will tell the glad tidings of salvation.

We are constantly prepared to supply foreign orders for the standard works of the Church.

CHILDREN'S CATECHISM.—We have much pleasure in directing the attention of our readers to the Catechism for Children, by Elder J. Jaques, commenced in the present Number. Such a work as this one promises to be, has long been needed, and we have been repeatedly inquired of concerning one. Those Saints who have many times wished for a catechetical work suitable for the instruction of their children, may now begin to realize their wishes. We would urgently recommend the Saints

to second the efforts of Elder Jaques, by placing the *Stars* in the hands of their children. The rising generation of Saints will thereby gain a knowledge of the great principles of eternal life, for the children will be led not only to learn the principles contained in the Catechism, but to read and study the *Stars*, the Book of Mormon, the Doctrine and Covenants, the Bible, and the standard works of the Church.

Brethren and Sisters, let not your children grow up in ignorance, to become a perpetual reproach to you in after life, but let them learn the principles of eternal truth, so that they may be filled with light and intelligence, and be enabled to walk wisely in the midst of a crooked and perverse generation, overcome the evil that is in the earth, and become an eternal honour and rejoicing to those who bare them into the world.

ARRIVALS.—Elders Charles R. Dana, Thomas Colborn, Daniel Tyler, A. P. Tyler, Israel Barlow, William Butler, and Robert Williams, arrived in Liverpool on the 4th, on missions to Europe. They left New York October 8th, on board the *Ashburton*. On the 20th the wind began to be very strong, and for a few days violent weather was encountered. On the 30th, the *Ashburton* and a brig came into collision, doing considerable damage. The *Ashburton* drifted in the channel until, on the morning of the 2nd instant, she cast anchor within about ten miles of Belfast. On the afternoon of the 3rd she neared that port. The same evening, the Elders took the *Blenheim* steamer to Liverpool.

DEPARTURE.—Elder Jacob F. Secrist left Liverpool, on the 30th ult, on a mission to Switzerland, to labour under the direction of Elder T. B. H. Stenhouse.

HISTORY OF JOSEPH SMITH.

(Continued from page 744.)

MINUTES OF A PUBLIC MEETING AT LIBERTY, MISSOURI.

On the 29th, a respectable number of the citizens met, being previously notified of the same, at the Court-house, in the town of Liberty, Missouri. On motion, John Bird was called to the chair, and John F. Doherty appointed Secretary. The object of the meeting, was, by request of the chair, explained in a few appropriate remarks, by Colonel Wood; when on motion of Colonel William T. Wood, a Committee of nine was appointed to draft resolutions expressive of the sense of this meeting; whereupon the following gentlemen were chosen—namely: John Thornton, Esq., Peter Rogers, Esq., Andrew Robertson, Esq., James T. V. Thompson, Esq., Colonel W. T. Wood, Doctor Woodson, J. Moss, James M. Hughes, Esq., David R. Atchison, Esq., and A. W. Doniphan, Esq., who retired, and in a short time returned and made, through their Chairman, Colonel John Thornton, the following unanimous report, which was read.

It is apparent to every reflecting mind that a crisis has arrived in this county, that requires the deep, cool, dispassionate con-

sideration, and immediate action of every lover of peace, harmony, and good order. We cannot conceal from ourselves the fact, that at this moment the clouds of civil war are rolling up their fearful masses, and hanging over our devoted county. Solemn, dark, and terrible. This painful state of things has been produced mainly by the rapid and increasing emigration of that people commonly called Mormons, during the last few months. It is known to all, that in November, 1833, these people were expelled from their homes in Jackson county, without money, without property, without the means of subsistence for themselves, their wives, and their children, and like Noah's dove, without a resting-place for their feet.

They came to our county thus friendless and penniless, seeking (as they said) but a temporary asylum from the storm of persecution by which they were then buffeted. Their destitute and miserable condition, at that inclement season of the year, excited the deep sympathies of the philanthropic and hospitable citizens of this county; and notwithstanding the thousand reports that were borne on the wings of the wind, charging them with almost every crime known to

the laws of our country, yet our feelings of kindness, and sympathy for human suffering prevailed over every obstacle, and they were received with friendship, and treated with toleration, and often with marks of peculiar kindness. They always declared that they looked not upon this county as their home, but as a temporary asylum; and that, whenever a respectable portion of the citizens of this county should request it, they would promptly leave us in peace as they found us.

That period has now arrived. Duty to ourselves, to our families, and to the best interest of our county, require at our hands, to demand the fulfilment of that pledge. They are charged, by those who are opposed to them, with an unfriendly determination to violate that pledge. Their rapid emigration, their large purchases, and offers to purchase lands, the remarks of the ignorant and imprudent portion of them, that this country is destined by heaven to be theirs, are received, and looked upon, by a large portion of this community, as strong and convincing proofs that they intend to make this county their permanent home, the centre and general rendezvous of this people.

These are some of the reasons why these people have become objects of the deepest hatred and detestation to many of our citizens. They are eastern men, whose manners, habits, customs, and even dialect, are essentially different from our own. They are non-slave-holders, and opposed to slavery, which in this peculiar period, when Abolitionism has reared its deformed and haggard visage in our land, is well calculated to excite deep and abiding prejudices in any community where slavery is tolerated and protected.

In addition to all this, they are charged, as they have heretofore been, with keeping up a constant communication, with the Indian tribes on our frontier; with declaring, even from the pulpit, that the Indians are a part of God's chosen people, and are destined by heaven, to inherit this land, in common with themselves. *We do not vouch for the correctness of these statements; but whether they are true or false, their effect has been the same in exciting our community.* In times of greater tranquillity, such *ridiculous remarks* might well be regarded as the offspring of frenzied fanaticism; but at this time, our defenceless situation on the frontier, the bloody disasters of our fellow citizens in Florida, and other parts of the South, all tend to make a portion of our citizens, regard such sentiments with horror, if not alarm. These and many other causes, have combined to raise a *prejudice* against them; and a *feeling of hostility*, that the *first spark* may, and we deeply fear *will*, *ignite* into all the horrors and desolations of a civil

war, the worst evil that can befall any country.

We therefore feel it our duty to come forward, as mediators, and use every means in our power to prevent the occurrence of so great an evil. As the most efficacious means to arrest the evil, we urge on the Mormons to use every means to put an immediate stop to the emigration of their people to this county. We earnestly urge them to seek some other abiding place, where the manners, the habits, and customs of the people will be more consonant with their own.

For this purpose, we would advise them to explore the territory of Wisconsin. *This country* is peculiarly suited to their condition, and their wants. It is almost entirely unsettled; they can *there* procure large bodies of land together, where there are no settlements, and none to interfere with them. It is a territory in which slavery is prohibited, and it is settled entirely with emigrants from the North and East.

The religious tenets of this people are so different from the present Churches of the age, that they always have, and always will, excite deep prejudices against them, in any populous country where they may locate. We, therefore, in a spirit of frank and friendly kindness, do advise them to seek a home where they may obtain large and separate bodies of land, and have a community of their own. We further say to them, if they regard their own safety and welfare; if they regard the welfare of their families, their wives and children, they will ponder with deep and solemn reflection on this friendly admonition.

If they have one spark of gratitude, they will not willingly plunge a people into civil war, who held out to them the friendly hand of assistance in that hour of dark distress, when there was few to say God save them. We can only say to them if they still persist in the blind course they have heretofore followed in flooding the county with their people, that we fear and firmly believe that an immediate civil war is the inevitable consequence. We know that there is not one among us who thirsts for the blood of that people.

We do not contend that we have the least right, under the constitutions and laws of the country, to expel them by force. But we would indeed be blind, if we did not foresee that the first blow that is struck, at this moment of deep excitement, must and will speedily involve every individual in a war, bearing ruin, woe, and desolation in its course. IT MATTERS BUT LITTLE HOW, WHERE, OR BY WHOM, THE WAR MAY BEGIN, when the work of destruction commences, WE MUST ALL be borne onward by the storm, or crushed beneath its fury. In a

civil war, when our homes is the theatre on which it is fought, there can be no neutrals; let our opinions be what they may, we must fight in self defence.

We want nothing, we ask nothing, we would have nothing from this people, we only ask them, for their own safety, and for ours, to take the least of the two evils. Most of them are destitute of land, have but little property, are late emigrants to this country, without relations, friends, or endearing ties, to bind them to this land. At the risk of such imminent peril to them and to us, we request them to leave us, when their crops are gathered, their business settled, and they have made every suitable preparation to remove. Those who have forty acres of land, we are willing should remain until they can dispose of it without loss, if it should require years. But we urge, most strongly urge, that emigration cease, and cease immediately, as nothing else can or will allay for a moment, the deep excitement that is now unhappily agitating this community.

If the Mormons will comply with those friendly requisitions, we will use every exertion among our own citizens, to arrest this evil before it is for ever too late; but if they are disregarded, we can promise neither them or ourselves, a long continuation of the blessings of peace and harmony.

1st. Therefore, be it Resolved by this meeting, that they view, with feelings of the deepest regret the present unhappy situation of our country.

2nd. That it is the fixed and settled conviction of this meeting, that unless the people commonly called Mormons will agree to stop immediately the emigration of their people to this county, and take measures to remove themselves from it, a civil war is inevitable.

3rd. That a Committee of ten be appointed to make known to the leaders of that people, the views of this meeting, and to urge upon them the propriety of acceding to these propositions.

4th. That said Committee consist of Andrew Robertson, Michael Arthur, Littlebury Sublet, John Baxter, James M. Hughes, W. J. Moss, John Bird, Peter Rogers, W. T. Wood, and J. T. V. Thompson, who shall meet on the morrow at the house of Mr. Cowen, and confer with the Mormons, and report to this meeting, as soon thereafter as convenient, the reply of the Mormons to these requisitions.

5th. That if the Mormons agree to these propositions, we will use every means in our power to allay the excitement among our own citizens, and to get them to await the result of these things.

6th. That it is the opinion of this meeting that the recent emigration among the

Mormons should take measures to leave this county immediately, as they have no crops on hand, and nothing to lose by continuing their journey to some more friendly land.

On motion of W. T. Wood, the preamble and resolutions were unanimously adopted: Be it resolved that this meeting adjourn until Saturday next.

JOHN BIRD, Chairman,

JOHN F. DOHERTY, Secretary.

On the day previous, June 28th, Elder Warren Parrish wrote from Hickman county, Tennessee, stating that—

Many citizens of the County of Benton, and some of Carroll, had met in convention, headed by a Methodist Priest, who was called to the chair, and the county clerk appointed Secretary. They drew up resolutions to drive all the "Mormon preachers from their coast," signed by the Sheriff and many who were sworn to be civil, peace-officers: also, Colonels, Majors, &c. We enjoyed our meeting unmolested at brother Utleys, on Saturday the 19th instant. Hundreds had entered into the conspiracy. In the afternoon, a little before sunset, a company of some forty or fifty men made their appearance; some on foot, others mounted, two on a horse, with guns, sticks, clubs, &c. They were led by a Sheriff, Colonel, first and second Major, other officers, and a Methodist Priest, with a gun on his shoulder.

The sheriff informed us, that he had a States' warrant for David W. Patten, Warren Parrish, and Wilford Woodruff; issued on complaint of the Methodist Priest, Matthew Williams, chairman as above; who swore that we had put forth the following false and pretended prophecy; viz.: that Christ would come the second time, before this generation passes away; also that four individuals should receive the Holy Ghost within four and twenty hours. The company consisted, as we were informed, of Baptists, Methodists, Presbyterians, liars, drunkards, hog and horse thieves. So determined were they, to force us off at that late hour, that it was with much difficulty we could prevail on them to show us any lenity; however, they protracted the time of our appearance at court until Tuesday by giving our bond, with surety of two brethren in the sum of one thousand dollars.

They intended to have led us into the woods, under the dark curtain of night, with the pretension of taking us before the magistrate, that they might the better execute their diabolical designs upon us.

On Tuesday, in company with about twenty brethren and warm friends, who were ready and willing to lay down their lives for us, we went before our rulers, and found about one hundred persons assembled, arm-

ed with guns, pistols, dirks, clubs, sticks, &c. At a late hour we prevailed on the sheriff to have the court called, which consisted of three magistrates, one of whom was rejected from the judgment-seat, because some of his family were members of our Church.

The sheriff, with leave of court, divested us of our arms, consisting of walking sticks and a pocket knife. A man by the name of Perkins, (who, report says, had run his country for hog stealing, and also had been guilty of concealing a stolen horse, for which he had lost part of his nose,) was appointed by the court to act as States' Attorney; or in other words, Mob Solicitor General, to abuse the innocent and screen the guilty.

After the conspirators had witnessed against us, the court refused to hear any testimony on our part, being controlled by the bandits. Perkins made a plea against us, but we were not permitted to reply. The verdict of the court was—that they concluded that the charges preferred against us, had been sustained, and that we were bound over to court for trial. Our accusers did not attempt to prove that those who were promised the Holy Ghost did not receive it; and the candid can judge whether he, who prophesies that Christ will come

the second time in this generation, is a false Prophet. Also our complainant testified that these crimes were committed in 1834, and it is a well known fact that Elder Woodruff, whose name is on the warrant, (though not arrested,) was not in this state until 1835, so much for an oath from a Methodist Priest.

While the court was preparing our bonds, another warrant was served on Elder Patten; the mob without, and the mob within, whose intoxicating zeal had arisen to its zenith, were threatening our lives, and seemed only to wait the dark shades of night, which were fast gathering round, to cover them, while they should wreak their hands in our blood; the influence of our friends, as instruments in the hands of our God, kept this gathering storm from bursting upon our heads. About this time, the sheriff proposed to us, that if we would leave the county in ten days, and pay the cost, they would set us at liberty; at the same time informing us it was the only way to escape the hands of the mob, who were hardly restrained from acts of violence. One of the brethren present offered to pay the cost, and all advised us to accept the offer; which, in itself proved that we were innocent of any crime, although in its nature most insulting.

WARREN PARBISH.

AUSTRALIAN MISSION.

QUARTERLY CONFERENCE AT SYDNEY—ANOTHER LARGE ORDER FOR BOOKS—COMMENCEMENT OF A NEW PERIODICAL, "ZION'S WATCHMAN." &c.

Sydney, July 25th, 1853.

President S. W. Richards — Sir—Before this reaches you, you will have been informed, through brother Capt. Stayner, of our arrival here, and our detention in quarantine. When we got on shore on the 9th day of April, we found that Elder Wandell had sailed with a company for the Valley. My first object was to call the few remaining Saints together, that we might become acquainted, and that I might learn the situation of the colony, and the feelings of the Saints. It soon appeared that the *Deseret News Extra* had caused some excitement, but it was soon manifest also, that truth must prevail.

The next object was the appointing of the Elders, and the raising of means to convey them to their respective fields of labour.

Elder William Hyde was appointed to the Hunter's River District, and from

thence to Moreton Bay; Elders Frost and Smith, to Victoria; Elders Dowdle and Norton, to Adelaide and Swan River settlement; Elders Graham and Eldridge, to the South Western section of this colony; Elder Fleming remains with me. Elder John Hyde, some eight years ago, received a blow which has terminated in a cancer, disqualifying him for labour. He is now lying in bed.

We held a Quarterly Conference, July 3rd, in the Old Assembly Rooms, King Street, Sydney, at which the Branches at Sydney, William's River, and Melbourne were represented to contain 102 members, including three Seventies, two High Priests, ten Elders, six Priests, three Teachers, and one Deacon. A vote was taken to sustain all the authorities of the Church, which was carried unanimously.

After the afternoon service, the ordina-

tion of two Elders, one Priest, and two Teachers was attended to. The Saints feel to give thanks unto their Father in heaven for the privileges and blessings enjoyed during the day.

The work of the Lord is progressing slowly, but appearances are favourable. There is considerable impression made upon the public mind, many people are inquiring, and some few are being baptized, and we hope the time is not far distant when the baptisms will be much more numerous. We realize that the Lord is with us. It is by His Spirit and power that all that is done is accomplished. And it being His work we are engaged in, we feel assured that He will carry it on, until all the honest in heart are gathered from these lands.

We have this day received a letter from Elders Dowdle and Norton, Adelaide; they are well, and prospects appear favourable in that part also.

In consequence of the continued attacks

made upon our faith, by the papers, and the utter impossibility of obtaining the insertion of anything in reply, we have determined to issue a monthly paper, to be called *Zion's Watchman*. The public have been notified by a circular.

We wish you to forward us more of O. Pratt's works complete and bound, 200 more Hymn Books, 100 Books of Mormon, 100 Doctrine and Covenants, more Voice of Warning, and Spencer's Letters, 100 O. Pratt's work on Celestial Marriage. You may depend upon us forwarding the money as speedily as possible. I have no doubt, that when these books come to hand, they will give an increased impetus to the work here, and it will require a constant and regular supply of the Standard Works to keep up with the movement. We hope you will be able to supply us with them.

Praying our Heavenly Father to bless you and the Saints, I remain,

Yours, in the New Covenant,

AUGUSTUS FARNHAM.

VARIETIES.

A DIVORCE—Love's labour lost.

THE REV. EPHRAIM JUDSOM was a quaint and original preacher. Remarking at one time upon the excuse made by the guests invited to the wedding feast, he observed that the one who had bought five yoke of oxen simply entreated to be excused, while the man who had married a wife, absolutely declared that he could not come. "Hence learn," said the preacher, "that one woman can pull harder than five yoke of oxen."

BABIES.—An old bachelor says—"It would have been an improvement in the article if babies had been born with their mouths sealed, until crying days were passed. What an awful amount of crying they do! No barrel-organ could stand such perpetual use. And then, when they tune up their pipes, how discordant the music! There is something terrible in the idea of being roused out of a comfortable snooze, and turned out of bed on a cold winter's night to get the pap-spoon, or to walk barelegged up and down the room, dandling a family organ in full blast; or, perhaps, to be sent for a doctor when the pavement is like glass, and the hailstones like bullets. I could not live through the infliction, I know I could not. A disconsolate widow would soon be left to mourn my untimely fate, and to hear her relatives declare that her 'weeds were very becoming.'"

SHOWING BRIDES AT STOCKHOLM.—When persons are betrothed, their banns are published in church, and when they are married, it is annouced from the pulpit, and put in the papers. The people then know when there is to be a wedding, and they gather at the house to look at the bride. If she did not show herself, they would call out for her, so when she is dressed for the ceremony, and has her crown on, she must stand at a window, or in the tambour, or salong, or wherever she can be seen; and then the doors are open, and whoever likes comes and looks at her. It is fatiguing, for she may have to stand for two hours to be looked at, or just so long as there are people to come. They do not like this, and sometimes get away to a country church to be married in private.

A TERRIBLE sarcasm was that perpetrated at Rome many years since. The death of one of the Emperors occasioned so much joy in the city, that the night after his decease the people adorned the door of his chief physician's house with garlands, adding this inscription—"To the deliverer of his country."

SOME years ago, a Philadelphia merchant sent a cargo of goods to Constantinople. After the supercargo saw the bales and boxes safely landed, he enquired where they could be stored. "Leave them here, it won't rain to-night," was the reply. "But I dare not leave them exposed, some of the goods may be stolen," said the supercargo. The Mahomedan merchant burst into a loud laugh as he replied, "Don't be alarmed, *there aint a Christian within fifty miles of here!*"

THE FATHER.

(Selected.)

Ah! grieve him not whose silver hairs
Thin o'er his wasted temples stray:
Grieve not thy sire when time impairs
The glory of his manhood's sway.

His tottering steps with reverence aid,
Bind his wan brow with honour's wreath,
And let his deafened ear be made
The harp where filial love shall breathe.

What though his pausing mind partake
The evils of its house of clay,
Though wearied, blinded memory break
The casket where her treasures lay;

Still with prompt arm his burdens bear,
Bring heavenly balms his wounds to heal,
And with affection's watchful care
The error that thou mark'st conceal.

Know'st thou how oft those powerful arms
Have clasped thee to his shielding breast,
When infant woes, or childish harms,
Thy weak, unguarded soul distress?

Know'st thou how oft these accents strove
Thine uninstructed mind to aid!
How oft a parent's prayer of love [shade?
Hath pierced dense midnight's darkest

Grieve not thy father till he die,
Lest, when he sleeps in earth's cold breast,
The record of his latest sigh
Should prove a dagger to thy rest.

For if this holiest debt of love
Forgotten or despised should be,
He whom thou call'st thy Sire above
Will bend a Judge's frown on thee.

SIGOURNEY.

NOTICE.—The tenth Number of the *Seer* only came to hand in time to be issued with the present No. of the *Star*. We cannot inform our impatient subscribers of the cause of delay, but would assure them the *Seer* shall appear as near its date as the time of its reaching us will permit.

LIST OF MONIES RECEIVED FROM THE 27TH OCT., TO THE 3RD. NOV., 1853.

T. C. Armstrong	£20	0	0	Brought forward.....	£52	0	0
James Robson	5	0	0	Thomas Kempin	5	0	0
Augustus Farnham (Australia).....	22	0	0	John Price	2	0	0
A. N. McFarlane	5	0	0				
Carried forward.....	£52	0	0		£59	0	0

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MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 48.—Vol. XV. Saturday, November 26, 1853. Price One Penny.

ADAM, OUR FATHER AND GOD.

(*From the Journal of Discourses.*)

My next sermon will be to both Saint and sinner. One thing has remained a mystery in this kingdom up to this day. It is in regard to the character of the well beloved Son of God; upon which subject the Elders of Israel have conflicting views. Our God and Father in heaven, is a being of tabernacle, or in other words, He has a body, with parts the same as you and I have; and is capable of showing forth His works to organized beings, as, for instance, in the world in which we live, it is the result of the knowledge and infinite wisdom that dwell in His organized body. His son, Jesus Christ has become a personage of tabernacle, and has a body like his father. The Holy Ghost is the Spirit of the Lord, and issues forth from Himself, and may properly be called God's minister to execute His will in immensity; being called to govern by His influence and power; but *He* is not a person of tabernacle as we are, and as our Father in Heaven and Jesus Christ are. The question has been, and is often, asked, who it was that begat the Son of the Virgin Mary. The infidel world have concluded that if what the Apostles wrote about his father and mother be true, and the present marriage discipline acknowledged by Christendom be correct, then Christians must believe that God is the father of an illegitimate son, in the person of Jesus Christ! The infidel fraternity teach *that*, to their disciples. I will tell you how it is. Our Father in Heaven

begat all the spirits that ever were or ever will be upon this earth; and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual and afterwards temporal.

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him. He helped to make and organize this world. He is MICHAEL, the *Archangel*, the ANCIENT OF DAYS! about whom holy men have written and spoken—*He is our FATHER and our God, and the only God with whom we have to do.* Every man upon the earth, professing Christians or non-professing, must hear it, and *will know it sooner or later.* They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the brier, and the obnoxious weed did *not* appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from *its effects*, and therefore their offspring were mortal. When the virgin Mary conceived the child Jesus, the Father had begotten him

in his own likeness. He was *not* begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by *his Father* in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so on in succession. I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth as far as I have gone. I have heard men preach upon the divinity of Christ, and exhaust all the wisdom they possessed. All Scripturalists, and approved theologians who were considered exemplary for piety and education, have undertaken to expound on this subject, in every age of the Christian era; and after they have done all, they are obliged to conclude by exclaiming "great is the mystery of godliness," and tell nothing.

It is true that the earth was organized by three distinct characters, namely Eloheim, Yahovah, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son, and Holy Ghost.

Again, they will try to tell how the divinity of Jesus is joined to his humanity,

and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, "it is an immaterial substance!" What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

I have given you a few leading items upon this subject, but a great deal more remains to be told. Now remember from this time forth, and for ever, that Jesus Christ was not begotten by the Holy Ghost. I will repeat a little anecdote. I was in conversation with a certain learned professor upon this subject, when I replied, to this idea—"if the Son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females, and give the Holy Ghost to them, lest he should beget children, to be palmed upon the Elders by the people, bringing the Elders into great difficulties."

Treasure up these things in your hearts. In the Bible, you have read the things I have told you to night; but you have not known what you did read. I have told you no more than you are conversant with; but what do the people in Christendom, with the Bible in their hands, know about this subject? Comparatively nothing.

EXTRACTS FROM THE SECOND EPISTLE OF ORSON PRATT,

TO THE SAINTS SCATTERED THROUGHOUT THE UNITED STATES AND BRITISH PROVINCES—
GREETING.

(From the *Seer*, No. 11, Vol. i.)

Brethren of the Priesthood, keep yourselves pure and unspotted before God; and if you know of any man in the Church who already has a wife, seeking to enter into covenant with any other female, know assuredly that he has transgressed, and unless he repent, let him be cut off from the Church.

* * * *

Have nothing to do with those persons who deal with familiar spirits, under the names of "Mesmerism," "Electro Biology," "Spirit Rappings," "Table Movings,"

"Writing Mediums," &c.; for they will darken your minds, and bring you to destruction; they are the spirits of darkness let loose upon this generation because of their wickedness; and they will increase more and more upon the earth until the coming of Christ, as the Scriptures predict.

* * * *

Supply yourselves plentifully with every variety of useful school books for your children, together with historical and scientific works of every description; but

leave novels and fictitious works behind to satisfy the perverted appetites of the children of darkness, whose souls delight in lies and fiction, far above the great truths of heaven.

Let the Elders and officers preach faith, repentance, baptism, and the first principles of the Gospel, and such doctrines as are plain and easy to be understood; and if the people wish to learn the deep mysteries of the kingdom, let them embrace the Gospel and go up unto the mountain of the Lord's house. If they wish to learn the particulars of Celestial Marriage, baptism for the dead, and such like doctrines, refer them to our printed works where they can read these things at their leisure. Remember that you have not time to preach and explain all these things to the people; for God has sent you to preach repentance and the first principles of salvation, and if mankind will not receive these things, the greater things will be of no benefit to them. There may be times when you will have to defend yourselves against the attacks of wicked men upon these points; do, at such times, as wisdom shall direct, and be sure to connect your defence with such plain principles of doctrine, as shall be likely to do the people good. Wise servants will follow good and wise counsels, and will preach by the gift and power of the Holy Ghost; but those who give no heed, will preach their own folly both in precept and example.

* * * *

The signs of the times are portentous, and clearly indicate the approaching downfall of the nations, and the overturning of kingdoms, empires, and republics, preparatory to the coming of Christ, and his personal reign on the earth. Every individual, therefore, of the Saints should be awake to perform quickly and in righteousness every duty required of him.

Among other things, there are many of the Saints who give no heed, in the least, to what God has said in a revelation entitled, "*The Word of Wisdom*;" they treat it with perfect indifference; yea, worse, some even boast of their disobedience to this advice, and almost laugh at those who attempt to obey it. Poor creatures! the day will come when they will mourn and lament, and that too, when it is too late to retrieve an ill-spent life; when the destroying angel will teach them that every word of God means

something, and that none of His sayings can be neglected with impunity. There must be a great reformation among all the Saints in regard to this thing, as well as in many others, before they can expect to enjoy many of the great blessings of the last days.

There are others who call themselves Saints who neither pray in their families nor in secret, but are as cold as the northern blast, in regard to their duties towards God, towards their families, and towards the Church. Such had far better be out of the Church than in it; for God will spue them out of His mouth, as corrupt fruit which has lost its flavor.

There are others whose names are enrolled among the Saints, who think more of their property than they do of salvation. Such say in their hearts, "we will wait awhile before we gather up to Utah; it may be that the Saints will be driven again, and we shall lose our property, if we go. We can tell better how things will be in a few years to come, and if we think our property will be safe, we will venture up." Woe unto such, for unless they speedily repent, they shall perish and their property with them. Such covetous hypocrites are not worthy of the kingdom of God or any of its blessings, but they will go down to hell to keep company with the rich man, instead of being gathered into Abraham's bosom with poor Lazarus. The Saints must learn one lesson, namely, that all who desire to enter the kingdom of God must be willing to sacrifice all things for the sake thereof; and he that is not willing to do this will surely fail, and his hopes will wither away and perish.

Finally, dear brethren, let me exhort you, with all the earnestness of an humble servant of God, who is deeply interested for your salvation, to refrain from every evil—to be examples of righteousness before Saints and sinners. Read the Book of Mormon, and the revelations and prophecies given through the Prophet Joseph, and obey the same. Give the most earnest heed to the counsels of the First Presidency—to the Twelve, and to all the faithful authorities of the Church. Use every exertion to flee out from the corruptions of the Gentiles, and to obtain for yourselves an everlasting inheritance among the people of God; for the day of the wicked is far spent—their sun will soon go down in the midst of clouds and thick

darkness—a long and dreary night awaits them; but upon such as fear the Lord and keep His commandments, the sun of righteousness will arise, and their day will be glorious; for their sun shall no more

go down; and God will be unto them an everlasting light which shall shine for evermore.

ORSON PRATT.

Oct. 1st, 1853.

MORMONDOM, PRESENT AND FUTURE.

(*Extract from the New York Tribune, Oct. 25.*)

We are led to these remarks by seeing in some English journals a degree of editorial unhappiness on the solution of the Mormon problem. The rapid development of the Mormon community in all that constitutes material, power and prosperity, is admitted to be worthy a place in the annals of heroic pioneership and industry. Beneath their stalwart hands the desert is made to blossom like the rose, and their skilful enterprize is gradually making them independent of foreign manufacturers. All the external characteristics of a thriving, social State are found among them; but yet their existence contains elements that are held to be dangerous to the welfare of the country, and whose removal forms a very knotty and puzzling question. The standard ignorance of American principles, the usual failure to apprehend their practical working, and beneficent, corrective influence, are strikingly manifested in regard to this subject.

The difficulties between the Mormons and the people of the other States are not difficult of reconciliation, except in the matter of polygamy. On account of this peculiarity, it is suggested in some quarters that war must ultimately be made upon them, and their sect be put down by main force. And those who cannot quite approve so extreme a remedy, still regard the phenomena offered by the increase of the Mormon Church with great anxiety. Both these classes of people overlook the fact that the evil in question needs only to be let alone in order in time to work its own cure. Wherever industry, newspapers, and the English language exist, polygamy, no matter on what superstition and perverted appetites it is based, cannot stand against the progressive enlightenment of the people. It is a false institution, and carries within itself the certainty of its extinction. We must ap-

ply to it the democratic rule of liberty and reliance upon free discussion. Like the other ramifications and absurd features of the Mormon theocracy, it must be suffered to wear itself out from its own hostility to the culture and wants of a civilized people, and from the pressure of the superior manners and intelligence of society round it. If there be State interference, legal coercion, to oblige the Mormons to surrender their oriental interpretation of feminine character, it will create a book of martyrs for them, and prove a seed for their Church, which will take centuries perhaps, to uproot. The way is to show to their women the folly of their degraded position in allowing themselves to be considered unfit for heaven except as wives of he-Saints. This can be done by gentle example and mild teaching—or at the worst by strong remonstrance, but not by force. Christendom has been spitting on the Jews for eighteen hundred years; it has deprived them of all the ordinary avenues to honor and success; and yet the Jews flourish as a sect. So will it be with Mormonism, if persecution seek to eradicate polygamy and kindred errors.

And after all, the polygamy of Salt Lake Valley is not simply an outgrowth of Mormonism, but its existence is due to the imperfect recognition of woman's rights in Christendom. Except in this country women cannot be said to have any rights, and even here they are scantily and grudgingly acknowledged, save in a few particulars. In Europe, women are normally brutalized and degraded. Their natural protectors, or allies, men, are seized by conscript laws, severed from home during peace, and murdered or mutilated in war, and the women are reduced to the level of brute beasts. If there be one occupation more foul and filthy than another, the chivalry of Europe assigns it to women. If Pandemonium in

full council had been consulted to devise a condition of habitual dishonor and un-deviating degradation, it could not have conjured up a worse state for woman than that which elects her to fill offices of shame, dirt, hardship and brazen publicity. In this country, however, women are better off. True, they are taxed without representation; they have no votes to contest with rum-hole partizanship, or tobacco-squirting patriotism; but still the native instincts of democracy place woman above the fell shames and sorrows to which the system of Europe consigns her. The exception to this, of course, is slavery, by which fifteen hundred thousand creatures of the sex and sympathies of our mothers, wives and daughters, are bought and sold like swine or oxen; and to question the godlike purity and political excellence of such treatment of that sex which has fired

poetry and prophecy with all that it can claim of the good and gentle, is to endanger the existence of the Union.

Out upon the execrable hypocrisy which cants with villainous whine over the polygamy of the Mormons, and justifies evils even more outrageous! Let us wipe off the stains and vices of slavery, and then our morality will be less pharisaic. Let us above all revere the tenderness and devotion of women. Let their innocence and simplicity be their sword and shield against all dishonor and outrage. Let their voice be heard as potent as that of conscience, though as still. Give them in Christendom—in republican Christendom—their due, irrespective of education, wealth, fashion, blood, or color, and the polygamy of the Mormons will melt in the yeasty waves of the sea of opinion which will everywhere roll round it.

THE MORMONS.

EXTRACTS FROM HISTORY OF THE MORMONS.

(From Chambers' Repository of Tracts, No. 53.)

The origin, growth, and present condition of the singular sect, calling themselves the "Church of Latter-day Saints," form a curious and instructive chapter in the history of fanaticism. Within the space of twenty years since they first sprung into existence, they have gone on rapidly increasing in influence and numbers, and are now an established and organized society, amounting to not less than 300,000 people. They have borne the brunt of calumny and misrepresentation, endured the severest persecutions, and, in spite of every conceivable obstruction, triumphantly vindicated the earnestness and sincerity of their mistaken faith, and the practical objects which they have considered it their special mission to realise in the world. Their progress within the last ten years has been extraordinary rapid, and is utterly unparalleled in the history of any other body of religionists. They are now a distinct and peculiar community, with a complete and effective organisation; they possess and enjoy in common great wealth and material resources; their final settlement of Utah or Deseret, in New California, is in the highest degree flourishing, peaceable, and

orderly: and they appear not unlikely to become an important and independent nation, whose influence, politically and socially, may be expected to affect, and possibly to modify, the older and neighbouring forms of civilisation.

* * * * *

Of himself [Joseph Smith] it has been said: "He founded a dynasty which his death rendered more secure, and sent forth principles that take fast hold on thousands in all lands; and the name of Great Martyr of the nineteenth century, is a tower of strength to his followers. He lived fourteen years and three months after founding a society with six members, and could boast of having 150,000 ready to do his bidding when he died; all of whom regarded his voice as from Heaven. Among his disciples he bears a character for talent, uprightness, and purity, far surpassing all other men with whom they ever were acquainted, or whose biography they have read." Nevertheless, it is added: "But few of these admirers were cognisant of other than his prophetic career, and treat with scornful disdain all that is said in disparagement of his earlier life. With

those who knew him in his youth, and have given us solemn testimony, he is declared an indolent vagabond, an infamous liar of consummate impudence. He is regarded by the 'Gentiles,' who saw him in the last few years of successful power, to have been a man of unbridled lust, and engaged with the counterfeiting and robbing bands of the Great Valley; but these charges have never been substantiated." The man had faults enough, no doubt; but it would be the grossest injustice to deny that he had also some sterling and commanding qualities. Much of the impostor as one may detect in the beginnings of his career, any one who carefully observes his progress, may perceive that his character and designs became developed into something that was at least partially commendable. A rude, uncouth genius, who, like many another genius, for a long while apprehended not his mission; knew not the things which Nature had appointed him to do; and yet, with a blind unconscious instinct—manifested through many follies and insincerities—he struggled, and could not help but struggle, to make felt the influence and administrative power which he was born to exercise among mankind. We may call him a sort of mongrel-hero, and non-commissioned leader of the unguided; a charlatan-fanatic, whose work was half knavery and half earnest, and whom, probably, Nature had ordained to do the rough pioneering of civilisation in the waste places of her kingdoms. That he had available powers for leading and for ruling men, there is proof in the multitude and successful consolidation of his adherents. Saint or sinner, Joseph Smith must be reckoned a remarkable man in his generation; one who began and accomplished a greater work than he was aware of; and whose name, whatever he may have been whilst living, will take its place among the notabilities of the world.

Among no people is the dignity of labour held more sacred than by the Mormons. The excellency and honourableness of work is exemplified in their whole polity and organization. "A lazy person," we are told, "is either accursed, or likely to be; usefulness is their motto; and those who will not keep themselves, or try their best, are left to starve into industry. . . . The labour for support of one's self and family, is taught to be

of as divine a character as public worship and prayer. In practice, their views unite them so as to procure all the benefits of social Christianity without running into communism. The priest and the bishop make it their boast that, like Paul the tent-maker, they earn their bread by the sweat of their brow; and teach by example on the week-day what they preach on the Sabbath."

The territory of Utah is extensive, but it is calculated that hardly one acre in ten is fit for profitable cultivation. Immense tracts of pasturage around the cultivable spots are held in common, and are not intended to be given up to the possession of individuals. It is worthy of being mentioned, that when the Mormons arrived in the valley, they did not quarrel about the fertile, eligible plots, but put a portion under cultivation jointly, and made equitable apportionment of the proceeds of the crop, according to the skill, labour, and seed contributed. The city was laid off into lots, which, by mutual consent, were assigned by the Presidency on a plan of equitable and judicious distribution. It is true, after the assignments were made, some persons commenced the usual speculations of selling according to eligibility of situation; but this called forth anathemas from the spiritual power, and no one was permitted to traffic for the sake of profit. If any sales were to be made, the first cost and actual value of improvements were all that was to be allowed. "The land belongs to the Lord," it was said, "and his Saints are to use so much as each can work profitably."

* * * *

In all their social and domestic relations, the Mormons are represented as being uniformly cheerful. Though professedly living in anticipation of a miraculous millennium, they object not to enjoy the hour that now is, and cordially participate in all the healthful and gladdening satisfactions which this temporary state affords. It is one of their peculiarities to blend the serious with the gay, and to invest their most light and frivolous pastimes with a kind of religious sanction. "In their social gatherings and evening-parties," says Lieutenant Gunnison, "patronised by the presence of the prophets and apostles, it is not unusual to open the ball with prayer, asking the blessing of God upon their amusements, as well as upon any other engagement; and then

will follow the most sprightly dancing, in which all join with hearty good-will, from the highest dignitary to the humblest individual; and this exercise is to become part of the temple-worship, to 'praise God in songs and dances.' These private balls and soirées are frequently extended beyond the time of cock-crowing by the younger members; and the remains of the evening repast furnish the breakfast for the jovial guests. The cheerful happy faces, the self-satisfied countenances, the cordial salutation of brother or sister on all occasions of address, the lively strains of music pouring forth from merry hearts in every domicile, as women and children sing their 'songs of Zion,' while plying the domestic tasks, give an impression of a happy society in the vales of Deseret."

In only one respect can the Mormons be said to outrage the ordinary morality of mankind—and that is in what has been styled "their peculiar institution of polygamy." "That many have a large number of wives in Deseret," says Gunnison, "is perfectly manifest to any one residing long among them; and, indeed, the subject begins to be more openly discussed than formerly; and it is announced that a treatise is in preparation, to prove by the Scriptures the right of plurality by all Christians, if not to declare their own practice of the same." This we must regard as a serious and debasing blemish in their "patriarchal" form of life, tending, as it manifestly does, to the inevitable dishonouring of women, and the desecration of the holy ties of family. It seems probable, however, that among a people so generally earnest and sincere, there is natural health, and virtue enough to lead them back eventually to a nobler and purer relation of the sexes, to that sacred and only natural relation which from the first has been ordained to man and woman.

There are some other disturbing elements in Mormonism, which are most likely destined to be cast out or modified, if their peculiar social polity is ever to be anything but a temporary experiment. Right as they may be, theoretically, in holding that just and proper human government rests upon a true interpretation of the divine will, their practical exemplification of the principle is nothing more than a product of the human will—the will, namely, of the Seer—supported and directed by such judgment, intelligence,

and other mere natural ability which he may happen to possess. If the voice of the Seer were, in fact, the voice of God, all would indeed be well, and their theocratical pretensions might seem to be sufficiently established. But so long as we have only the Seer's word, and the assertions of his disciples in support of the assumption, the claim of a divine right to govern must be tested by its results; and whether these be admirable or the contrary, the power of a ruler acting by so indefinite a right, resolves itself into a manifestation of pure despotism. While the despotism is just, and the people comparatively incompetent to take part in the management of their political affairs, such a system of government may be productive of advantages, and in most respects answer the needs and ends of the society; but as education spreads, and the perennial inspiration of the Seer comes to be doubted or denied, a pretension so arrogant and preposterous will inevitably produce rebellions, and must finally go the way of all the shams that have been annihilated. This the present President, Brigham Young, apparently perceives, for we hear that, with praiseworthy caution, he is "wary of giving revelations," and seems to be waiting for the time when they may be quietly dispensed with. He tells the people that the prophet has left more work carved out, than several years of faithful diligence will accomplish; and until all the duties thus entailed have been fulfilled, he does not consider needful to ask for any more light from Heaven!

In drawing what we have written to a close, our own conclusion is, that the Mormon doctrines are for the most part nonsense, but that what the Mormons *do* is in many ways commendable. The world may very well permit them to indulge in their millennial fancies and patriarchal crotchets, so long as they live peaceably and honestly among themselves, and make no intolerant aggressions on the beliefs and religious systems that differ from their own. Their steadfast and honourable industry, the unity of aim and sentiment that subsists among them, their zealous devotion to a central idea, their reverent, if perverted, recognition of a Supreme Power over them, the pleasant fellowship that results from their social regulations, and the robust and sterling independence by which they are distinguished as a community; these, and other highly creditable

qualities and characteristics, assuredly entitle them to the honest respect of all candid and discriminating persons, and must sooner or later secure for them an extensive and deserving admiration. Nothing but goodwill and an indulgent charity are due to these earnest, stalwart children of the desert—these rough and intrepid backwoodsmen of the universe—who, called by a voice which they but imperfectly understand, have nevertheless gone forth to subdue and cultivate a remote and barren region, so that, instead of the heath and the brushwood, it may bear grain for the food of man, and become a blossoming and fruitful garden for his habitation and delight. Not inaptly have they been likened to the Puritans of New England; for although their professing faith is different, they resemble them thoroughly in their hardy isolation and exclusiveness, and are endowed with the like invincibility of purpose; they are as energetic and as enduring; they have sustained persecutions more fiery and desolating, have toiled against all imaginable obstructions for liberty to work and live, contended bravely with wild Indians and the hordes of pestilent outlaws that lurk about the frontiers of civilization; they have passed through many and enormous perils in roadless prairies and primeval forests, in rocky fastnesses and on the waves of bridgeless rivers; and after the severest struggles and endurance, they have at last made for themselves a prosperous and peaceful home in the bosom of the wilderness. These people are not to be despised, nor too much taunted with the impositions or irregularities of their founders; for whatever may have been the

moral state of Mormon society in times past, according to all reliable testimony, great improvement has been for a long while steadily going on, and is sufficient to justify us in the belief, that in regard to the few peculiarities of conduct which demand our reprehension, there will eventually be a decided and permanent reformation. Their successful exemplification of a great social principle—the principle of concert in employments, and in the distribution of the products of their industry, along with the many solid and generous virtues which are daily manifested by their common lives and conversation—may be fairly considered proof of a large preponderance of worth, sufficient to overbalance the few admitted sins they may be guilty of; and considering that there is no society in which there is so little habitual crime and misery, and so large an amount of general comfort and well-being, the Mormon polity may be said to be admirably suited to the people living under it, and to answer all the ends for which it has been constituted. As a plan for obtaining the aggregate result of single efforts, it is the best social and industrial experiment that has yet been tried on any considerable scale. Summed up in the words of one of the Mormon writers—a man of no indifferent learning and ability—it is a polity intended to enable and induce “each person to operate at what and where he can do best, and with all his might; being subject to the counsel of those above him.” In an enterprize so nobly philosophical and judicious, no unprejudiced or discerning mind can wish them anything but a continued and prolonged success.

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 26, 1853.

EMIGRATION.—We have received letters from the Presidency in Zion, touching the subject of emigration for 1854, and are now prepared to give further information upon the course which will be adopted for the next emigrating companies to Zion. As we have before stated, the sum of £10 is not sufficient to remove the Saints from England to Great Salt Lake Valley. Their removal the past season was accomplished by our borrowing money for them, and depending upon assistance from the Saints in the mountains, which extra expense the emigrated Saints would have to pay after arriving at their journey's end. These inconveniences were undertaken in order that the greatest possible number of Saints might have it in their power to

gather, and we are happy to learn that our policy is so highly approved of in Zion. President Brigham Young writes—"I am very happy to receive the assurance contained in your letters, of the zeal of the Saints in rolling forth this work, and their great desire to emigrate to head quarters, where alone they can get an experience in many things which they cannot get in England, and where they can be free from the bonds, and oppression, and misery in which they are now enslaved. And I am also pleased at your having borrowed money from the rich (after they have paid their tithing), to enable you to send more of the poor than could otherwise have come this season, and we will settle those drafts when the brethren arrive in the Valley."

We have already informed the Saints that the Presidency in Zion have arranged for a considerable amount of means to be appropriated to the Perpetual Emigrating Fund next season, because of which we do not deem it wise to depend upon the Presidency for assistance for the ordinary emigration. This will of necessity require us to make arrangements here for the entire cost of the journey, which will not be less than £13 per head. All, therefore, who emigrate the coming season by their own means, under similar arrangements to those of the £10 companies of last season, will be required to furnish £13 each, which, from the past year's experience, is supposed to be sufficient to defray all expenses necessarily incurred under a wise organization. Of this amount, £8 should be sent to us, through the Presidents of Conferences, before the 25th of December next, that it may be forwarded for the purchasing of teams, &c.

We are being asked many questions relative to emigration, which are fully answered in our instructions given in the *Star*, last year, upon the subject. The general features of those instructions will be as useful and applicable the coming season as they were last, and all persons who intend emigrating will do well to refresh their memories by searching out those instructions, where they may find answers to their inquiries, and much information designed for their benefit. This is particularly enjoined upon Pastors and Presidents, that they may be prepared to give counsel to all those whose duty it is to apply to them for it.

The time of embarkation will be about the same as last winter, commencing in January, and ending in March.

THE PERPETUAL EMIGRATING FUND.—This Fund appears destined to accomplish a great work in the gathering of Israel. The coming winter will greatly extend its operations. In a communication which we have received from the President of the Perpetual Emigrating Fund Company, there are about 170 persons designated to be forwarded by the fund. This shows that Saints in Zion are feeling after their friends in the British isles, to gather them out; and we hope such indications of brotherly regard may continue to increase rapidly, until a mighty gathering is gloriously achieved—until the ranks of the Saints in Europe are even more rapidly thinned by the assistance of their friends in Zion, than the ranks of the Irish people are by the aid of their friends in America. The cry has been that the Emerald Isle would soon be depopulated, at the rate she has been losing her inhabitants by emigration for two years past, mostly by aid which they have received from friends who have gone before them; and when the Saints in Zion and the Saints scattered abroad unitedly co-operate, to the extent of their abilities, a far more surprising work may excite the curiosity of the nations, and teach them a lesson in favour of union, which can only be learned from Saints.

We do not wish the advantages for emigrating, to be less than they have been; therefore, we purpose to emigrate those who can only raise £10 each, under the

regulations of the Perpetual Emigrating Fund Company. They will be required to sign bonds, obligating themselves to pay the full cost of their passage to the Company in the Valley; and the £10 received here will be placed to their credit, to apply on settlement, if they desire. It will require the same amount of money (£13) to fit out the Fund emigrants, as other companies, and a similar outfit will be provided. No one, therefore, will be expected to join the Fund emigrants, who is able to furnish the sum of £13, without putting that amount into the Company's hands, at or before the time of embarkation. Those who emigrate by the Perpetual Emigrating Fund, or by the £13 companies, will not be allowed more than 100 lbs. weight of luggage upon the plains. All persons who intend emigrating under the Perpetual Emigrating Fund Company's arrangements, by furnishing £10, should forward to us £8 each at their earliest convenience. The remaining £2 can be paid in Liverpool at the time of embarkation.

Many who have nearly the amount of means required for their emigration, are writing to us to know if they can be helped by the Fund, to the amount they are deficient. Such applications should in all cases be made to the Presidents of Conferences, and to the Pastors, who will have charge of appropriating the allotments made to their respective Conferences, to such individuals as are worthy. This duty of appropriating the means of the Fund should be performed under the united supervision of Pastors and Presidents, that those poor who are most worthy may have the blessing which is designed for them. It is the imperative duty of all persons who have any responsible part to act in connection with the Fund, to guard its interests with the utmost care. We are sorry to say that such has not been done in all cases heretofore. There may be families well calculated to assist in building up a thriving community, who would be an honour in the midst of Zion, who have been long in the Church, and have faithfully maintained an honourable standing, and who, with a very little assistance, would be able to gather; such cases might be worthy of consideration with others, as the greater number would thereby be forwarded, than if the amounts were appropriated to those who were entirely destitute. In no case should real merit be sacrificed to the accommodation of the unworthy because they have a little means. Let the hopes of the righteous be strengthened, while the hopes of the wicked perish.

To gather those who can only raise £10, which will constitute a great portion of the next emigration, we shall be under the necessity of obtaining money to supply the deficiency of £3 per head. This can be done to the advantage of those who wish to take their money with them to the Valley, by depositing the same with us, and taking our drafts upon President Brigham Young. This is the only safe method of transmitting money, as many persons have been robbed of their all, upon steamboats, and in other places, where the traveller is exposed by the way. Such a policy should be universally adopted by the Saints, for the safety of their means, while we, thereby, could operate more extensively for the general good.

There are many Saints who have money lying in the Bank, at a very trifling interest, awaiting the time their business, or other circumstances, shall permit them to emigrate. We wish to say to all such persons, that it will be greatly to their interest to deposit all their monies with the P. E. Fund Company, and it will be ready for their use at any time they may be prepared to emigrate. Who, that have got the least spark of faith in the Latter-day work, would not esteem the kingdom of God as the safest place for their treasures? If the treasure is in the kingdom of God, it may be possible to find the heart there. The blessing God will bestow upon those who put their means and their hearts into His work, is not to be compared with a two per cent interest. The Lord does not deal with men upon such small-souled principles,

when men step forward and show that they are not afraid to trust Him; and if they will not do this, He will show them that He has power to take when He pleases, and that they only possess that which belongs to Him, though it be the earth and the fulness thereof. When men learn to dedicate their all to God and His cause, no good and profitable thing will He withhold from them. If you will act upon these principles, brethren, you will realize the promises of God to you. Let us have your idle money for the gathering of the poor Saints, and when you are prepared to emigrate, it will be ready for your purpose.

We have also a word for another class of the Saints—those who are purposing to furnish £10, or £13, and emigrate under the direction of the P. E. Fund Company. Who of these have got faith to make a *donation* of their money to the Fund, instead of having it appear to their credit at the time of settlement? The Company is willing to assist them by furnishing the amount of means they are deficient of, without which they would have to remain another year. Why should they not then be willing to assist others in turn? This they can do, even when so poor that they cannot emigrate themselves, by *donating* to the Fund the money they furnish for their emigration, and obligating themselves to pay to the Fund in Zion the full cost of their removal. By doing this, it will not delay their gathering one moment; in this respect they will not suffer the least inconvenience. Then come forward, brethren, and donate your money to the Fund, that its operations may be extended another year, while you go up to Zion, where there are great advantages for accumulating wealth, and there pay the full cost of your passage. This would be a testimony, both to God and His Saints, that you go up to Zion with a pure heart to build up His Kingdom, and to assist in the gathering of His people Israel.

We hope to see the Presidents and Elders awake to these principles, and study their importance and magnitude, and comprehend their glorious tendency; then teach them to the people, that they may know how to get honour to the cause of God. These principles, if adopted, would begin to produce the wonderful results shown by our figuring in *Star* No. 47: All this is in the power of the Saints, even in the times of their poverty. Ponder these things well in your hearts, beloved Saints, and do not wait to be commanded in all things, but search out the many ways in which you have power to work the works of righteousness on the earth, otherwise you will be accounted as slothful servants, and will not be able to stand.

There are many Saints who can raise half the amount required for their emigration, and but little if any more. If this class of Saints will put their means together, and send the same to us, through their Presidents, with the name and address of each person, half of the number can be forwarded with the first emigration, and if they will do their duty, the emigration of the other half can be depended upon in two years at most. Some hundreds can probably emigrate by adopting this suggestion, who will otherwise be under the necessity of spending years to come in Babylon. The utility of such a measure can be tested. Try it and see. It is the only way of proving truth and "Mormonism."

The Saints should consult their respective Presidents upon the subject of emigration, instead of writing to us for information, which they have at their own doors, and even in their own houses, in the *Star*. Any necessary information which may be required, we shall be pleased to impart, if in our power, that the Saints may be gathered, and truth triumph in the earth.

FOREIGN INTELLIGENCE—*Italy*.—Under date of October, Elder Jabez Woodard writes. Three had been added to the Church since he last wrote. Persecution was

rife. Elder Woodard had had several narrow escapes from the hands of his enemies. The work was onward.

Burmah.—In connexion with Elder McCune's letter, we have received one from Elder Elam Ludington, dated September 1st. On the 21st of August he baptized one person.

We trust that Elders Ludington, Savage, and McCune will be enabled, amid the chances of war, to plant the Gospel firmly in Burmah. The faith, energy, and integrity of Elder McCune are highly commendable. We can appreciate the nature of his feelings when the doctrine of Celestial Marriage was first made known to him. We are gratified to learn that his integrity of heart carried him eventually to a righteous conclusion on the subject, and enabled him to triumph over the traditions which he had previously imbibed. Such will be ever the case when the revelations of the Almighty come in contact with our preconceived notions, and the feelings those notions have engendered. In these moments of weakness and of trial, we feel our dependence on the inspirations of the Holy Spirit, and, thanks be to God, they are always given when humbly and faithfully sought, so that the truly honest and diligent may walk without stumbling. There are, doubtless, many truths, yet, which, when made known to us, will come as much in opposition to our ideas and feelings as any that have already been revealed.

OUR FATHER ADAM.—The extract from the *Journal of Discourses* may startle some of our readers, but we would wish them to recollect that in this last dispensation God will send forth, by His servants, things *new* as well as *old*, until man is perfected in the truth. And we would here take occasion to remark, that it would be well if all our readers would secure a copy of the *Journal of Discourses* as it is issued, and also of every standard work of the Church; and not only secure these works, but attentively read them, and thoroughly study the principles they contain. Those of the Saints who fail to obtain the standard publications of the Church, will not be likely to prove very intelligent Saints, and will be very liable to wake up some day, and find themselves wonderfully behind the times, and consequently will not be able to stand the day of trial, which will come upon all the world. Without the intelligence that comes through the Holy Priesthood, the Saints cannot gain salvation, and this intelligence is given in the various publications of the Church. Who then will endanger his salvation by being behind the times? Not the wise, certainly.

THE "MORMONS."—The extracts from the *New York Tribune*, and *Chambers' Repository of Tracts*, show that in many quarters public opinion is not so fiercely set against "Mormonism" as has been the custom in times past. But we have not room to enlarge on the subject this week. We may say a word or two next.

ARRIVAL.—Elder Thomas Obray left Malta, on the 23rd of October, on board the *City of London*, and landed at Southampton after a passage of thirteen days. He designs emigrating to the Salt Lake Valley the coming season.

DEPARTURE.—Elder J. F. Secrist left London, on the 8th instant, for Switzerland, *via* Paris.

APPOINTMENTS.—In appointing the successors of those Pastors and Presidents who will be released at the New Year, we have ordained the following alterations and appointments to take effect on and after the first day of January, 1854.

Elder Benjamin Brown is appointed to travel and preach, to comfort and instruct the Saints, in the Manchester, Liverpool, Preston, Staffordshire, and Shropshire Conferences.

Elder Daniel Tyler is appointed to succeed Elder Benjamin Brown in the Pastoral charge of the London, Reading, Kent, and Essex Conferences.

Elder Richard Cook is appointed to the Pastoral charge of the Cheltenham, Worcester-shire, and Herefordshire Conferences.

Elder Charles R. Dana is appointed to succeed Elder Richard Cook, in the Pastoral charge of the Cambridgeshire, Bedfordshire, and Norwich Conferences.

Elder John Barker is appointed to succeed Elder Dorr P. Curtis, in the Pastoral charge of the South, Wiltshire, and Lands End Conferences.

Elder James Carrigan is appointed to succeed Elder Robert Campbell, in the Pastoral charge of the Glasgow, Edinburgh, Kilmarnock, and Dundee Conferences.

Elder Israel Barlow is appointed to the Pastoral charge of the Birmingham, and Warwickshire Conferences.

Elder William G. McMullin is appointed to succeed Elder Graham Douglas, in the Presidency of the Warwickshire Conference.

Elder George W. Bramwell is appointed to succeed Elder A. Marchant, in the Presidency of the Birmingham Conference.

Elder Isaac Allred is appointed to succeed Elder G. W. Bramwell, in the Presidency of the Southampton Conference.

Elder William Smith, of the Norwich Conference, is appointed to succeed Elder Isaac Allred, in the Presidency of the Dorsetshire Conference.

Elder John Brown is appointed to succeed Elder J. V. Long, in the Presidency of the Cambridgeshire Conference.

Elder William Glover is appointed to succeed Elder Thomas Squires, in the Presidency of the Newcastle-upon-Tyne Conference.

Elder William Empey is appointed to succeed Elder John T. Hardy, in the Presidency of the Hull Conference.

Elder Matthew Rowan is appointed to succeed Elder William Glover, in the Presidency of the Sheffield Conference.

Elder William Pitt is appointed to succeed Elder William McGhie, in the Presidency of the Derbyshire Conference.

Elder Noah T. Guyman, is appointed to succeed Elder Matthew Rowan, in the Presidency of the Worcestershire Conference.

Elder James Pace is appointed to succeed Elder Job Smith, in the Presidency of the Bedfordshire Conference.

Elder Osman M. Deuel is appointed to succeed Elder Joseph Westwood, in the Presidency of the Staffordshire Conference.

Elder John Mayer is appointed to succeed Elder John O. Angus, in the Presidency of the Shropshire Conference.

Elder Thomas B. Broderick is appointed to succeed Elder John Barker, in the Presidency of the Wiltshire Conference.

Elders Carrigan, McMullin, Smith, Empey, Pitt, Guyman, Deuel, Mayer, and Broderick, are instructed to repair immediately to the fields of their appointment, and make themselves acquainted with the condition of the work over which they are to take charge, before their predecessors retire. Those Pastors and Presidents who are to be succeeded in their labours by Elders inexperienced in those callings, are requested to impart to them all the information that can aid them in the discharge of their important duties, both in relation to financial and spiritual matters.

S. W. RICHARDS, President.

DANIEL SPENCER, Counsellor.

THE BURMAN MISSION.

BAPTISMS—PERSECUTIONS—PLURALITY OF WIVES.

Rangoon, August 27, 1853.

Dear President S. W. Richards—I last wrote from Martaban, informing you of the progress of the work of the Lord in this land.

During our march with the Martaban column through the Sitang Valley, which lasted six weeks, I preached the Gospel to the European portion of the force, in my tent, every Sunday and Thursday evening. I baptized one man during the march. Persecution raged in the camp, though a good number attended the meetings, and many were anxiously inquiring after the truth, but were held back from obeying the Gospel by the bitter enmity manifested by the camp, generally, towards all who were known to favour "Mormonism," or "Joe Smith," as they named me.

I remained two months at the town of Showaygheen, with the artillery park, of which I was in charge, and was fortunate enough to obtain the use of a phonghee-house, that is, the house of the Buddhist priests, to live in, and I made a chapel of it, continuing our meetings for preaching, the same as on the march.

During my stay here, I baptized two men belonging to the force, but the devil raged, inciting the enemies of truth to make use of many threats against us, threatening to burn the house down, to shoot us, &c.; and the brethren who had to live amongst them suffered very much. At length the authorities turned me out of the phonghee-house, which they claimed as government property, and pulled it down, under pretence of requiring the timber of it to build the barracks for the troops. I took possession of another, and that the authorities also turned me out of. I then obtained the permission of the engineer officer to take possession of an image-house on the top of a hill, beside a pagoda. This house was filled at one end with large gilt images—the gods of the poor Burmese. This I had walled in with mats, and I had a floor of wood put in it for me, by the kind engineer officer, and here I again commenced preaching the Gospel of our Lord Jesus Christ. But I had not held possession more than a fortnight, when I was again warned to turn out, as the authorities required to build a

magazine for powder round the pagoda, the wall of which magazine, they said, would have to run through my Chapel. They commenced pulling down just sufficient of the roof to render the building uninhabitable, and then stopped. I moved into my tent, with the feeling deeply impressed on my mind that my work was done at Showaygheen.

A few days after, I received orders to return to Rangoon, which I was most anxious to do, as Elder Charles, the brother I had left there to take the oversight of the Church, had been persecuted in his troop to such an extent that he was utterly unable to attend on meeting nights; and, in consequence, the house was closed, and the Gospel ceased to be preached; and just at this time it was made known to us that the doctrine of "plurality of wives" was held by the Church, which caused some to stumble and fall, and I was myself astounded and much grieved, though I could not doubt for a moment that this was the Church of Christ, and that God owned and blessed His people; I esteemed this as sin, which would be followed by chastisement if not repented of; and upon my becoming convinced that the doctrine was of the Lord, I was still troubled in mind. I accordingly wrote to the brethren at Calcutta to give me further information.

While waiting for an answer to the above, before again announcing the opening of the house in Rangoon for the proclamation of the Everlasting Gospel, Elders Ludington and Savage, from Great Salt Lake City, *via* Calcutta, arrived in this place, when the house was at once opened, and the Gospel is now again preached, and I bless God our Father that I can now contend with all confidence for the above doctrine, as revealed by the Lord, for the exaltation of His Saints in the world to come. I also feel to thank God for the arrival of Elders Ludington and Savage, as they can give their undivided attention to the rolling on of this great work, which in consequence of my position I can not.

May the best blessings of heaven and earth be upon your head, to enable you

to roll on the glorious work of the last days for the gathering of Israel in the British Islands. When my period of service with government expires, I hope to be privileged to go to the valleys of the mountains—the home of the Saints, after visiting England, and the Isle of Man, my native place, to try what I can do amongst my kindred after the flesh, to

induce them to obey the commandments of God, and gather out of Babylon, ere the desolating judgments, which are written in that Bible they profess to believe in, overtake them.

I am, dear brother, yours obediently, in the Everlasting Gospel,

MATTHEW McCUNE.

MIRACULOUS CASE OF HEALING.

35, Jewin Street, City, London, October 22, 1853.

Dear Brother—At the request of Elder Brown, I send you the enclosed statement—which I have penned down from the sister's account—of the great blessing she has received from the Lord in the healing of her body, in order that, should you deem it wisdom, it may appear in the pages of the *Star*.

The sister referred to, called here a day or two ago, and was still rejoicing in health.

Yours, in the Covenant,

Elder S. W. Richards.

THOS. C. ARMSTRONG.

Sister Elizabeth Northen, residing at No. 36, North-street, Lambeth, London, for two years suffered extremely from a disease which afflicted the whole of one side of her person, accompanied by excruciating pains in her side and back; and her leg and hip were so contracted that she was generally unable to walk without assistance. She sought the best advice at two hospitals, but without any relief whatever, and had other medical advice, but all proved unavailing, as she remained in continual pain.

She had a strong desire to attend the meetings of the Saints, of which privilege she was thus debarred. In answer to prayer that the Lord would give her that relief and strength which would enable her to worship with her brethren and sisters, the Spirit of the Lord manifested to her, that if she went to the meeting and was administered to by Elder Benjamin Brown, she would be healed. This manifestation was repeated a second time, which so impressed her mind that she determined to make an effort to go. With much difficulty, and in great agony, she, accompanied by a sister, went to the meeting in Vauxhall-walk, and

there was administered to by Elder B. Brown, assisted by Elders Ely, Thorn, and Kemp, upon which she felt greatly relieved; and shortly afterwards she felt something, which was accompanied by a sense of pressure and heat, descend from the crown of her head to the soles of her feet, upon which she exclaimed, "Surely, the Holy Ghost has descended upon me, and through me, and I am healed," which was, indeed, the fact; for since that time, she has been enabled to attend to her family duties as if nothing had been the matter with her. This was about a month ago; and, to the utter astonishment of her relations and neighbours, she continues in health and strength, praising God, and giving glory to Him, and spreading abroad on every hand the principles of the everlasting Gospel, through obedience to which she has become the recipient of such great blessings.

ELIZABETH NORTHEN,

RICHARD NORTHEN, { Husband of
the above.

BENJ. BROWN, }
JOHN ELY, } Elders.
JOHN THORN, }

VARIETIES.

BURMAH appears to be in a state of anarchy.

Most serious riots occurred among the turnout operatives at Wigan, Lancashire, in the latter end of October.

THE Irish Industrial Exhibition was finally closed on the 31st of October, by the Lord Lieutenant of Ireland.

A VIOLENT storm occurred on the tenth of October, in the Appenines, causing the Velino and the Turano to overflow their banks, and break through all the dams protecting the surrounding country. Three lives were lost, and great damage was done to property.

AFTER months of old-womanish diplomatic manœuvring, it appears that Omir Pacha, with about 30,000 Turkish troops has crossed the Danube, and shown fight to the Russians. Several engagements have taken place. The Czar has issued a war manifesto, in which he says that he is goaded on to hostilities by Turkey.

HYMN.

BY ELDER C. W. WANDELL.

Fear not, brother, years of peace,
Of joys unbroken, thine shall be;
Thy grievous trials then shall cease,
And thou shalt rest contentedly.

Care not, brother, let the day
Of fierce, contentious struggle come;
'Twill serve to hasten thee away
To Zion's consecrated home.

Hope on, brother, happier times
Await, but now thy own command,
In Zion's pure and peaceful climes—
In Ephraim's fair and goodly land.

Weep not, sister, dry thy tears,
'Tis Jesus bids them cease to flow:

Forego thy griefs, forget thy fears,
Adieu to all thy sorrows too.

Cheer thee, sister, heavenly joy
Shall fill thy soul—shall swell thy heart:
Thy peace shall be without alloy;
This is indeed the better part.

See, my brother, see! it breaks!
The dawn of earth's Sabbatic day;
Its genial light prophetic speaks,
"Thy toils will soon have passed away."

Look thou, brother, see! the Sun
Of Zion's glory shines for thee:
Hark! hear his voice—the HOLY ONE!
"COME, YE FAITHFUL, REIGN WITH ME."

NOTICE.—Elder Thomas Margetts is suspended from the fellowship of the Church of Jesus Christ of Latter-day Saints.

S. W. RICHARDS, } President of said Church
 } in the British Isles.
DANIEL SPENCER, Counsellor.

ADDRESS.—James Bond, Mr. Wm. Boyle's, 13, Pickford Street, Macclesfield, Cheshire.

LIST OF MONIES RECEIVED FROM THE 3RD TO THE 10TH NOV., 1853.

William McGhie.....	£2 5 0	Brought forward.....	£33 5 0
John B. Pears.....	5 0 0	John Kessell	2 0 0
Abraham Smith	5 0 0	Griffith Roberts.....	1 0 0
George Bramwell	6 0 0	A. L. Jones	3 0 0
George Simpson.....	5 0 0	James Linforth	3 0 0
William Harris	5 0 0	James Robson	5 0 0
Henry Savage.....	5 0 0		
Carried forward.....	£33 5 0		£47 5 0

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 49.—Vol. XV. Saturday, December 3, 1853. Price One Penny.

THE MORALITY OF THE LATTER-DAY SAINTS CONTRASTED WITH THE MORALITY OF THEIR ACCUSERS.

BY ELDER JOSEPH HALL.

Long and loud, and in tones of thunder, has been the voice which has rung in the ears of the public, and terrible have been the charges of immorality against the Latter-day Saints. There is not a crime scarcely in the long "black list" of which we, as a people, are not guilty, if our accusers tell the truth. Newspapers have been crowded, pamphlets have been filled—nay, volumes have been written and multiplied, until the publisher's shelves have groaned beneath their lying burthens. So fearful, too, have some writers of these falsehoods been, of their copyright being borrowed or stolen, that they have secured it by an entry at "Stationer's Hall."

Not only has the *Press* laboured long, hard, and incessantly, but the *Pulpit* also has been indefatigably employed in the same ignoble cause. The reputed "man of holiness" has exhausted himself, in his attempts to horrify his attentive, listening audience, with accounts of the crimes of the "Mormons." He has indulged in the most bitter, acrimonious feelings in his animadversions on the Latter-day Saints. If the parson tells the truth, we are the most degraded, wicked, and licentious people that exist upon the face of the earth. And, according to his pious notions, we ought not to be allowed to live in moral and virtuous society!

But is his reverence well informed upon the subject on which he treats? Is he well, and personally, acquainted with

the history of the people he denounces? Have all, or any of the crimes he charges upon us, come under his own observation? Has he sought carefully, and even prayerfully, to make himself acquainted with our true history? Alas, no! But he is lamentably ignorant of the true character of the people he so foully and wickedly falsifies!

The press, the pulpit, and the platform, have done their utmost to destroy an innocent people. They have exerted all their influence, but in vain, to prevent the spread of truth. If they have succeeded for a time in throwing a veil over it, that time has been but very brief. Like the sunshine after a storm, the truth has burst forth with additional lustre, power, and brilliancy. So it will continue to do. No matter what the malice, the hatred, or the envy of the priest may attempt, the true character of the people he seeks to traduce *will* appear, and will be seen, and read, and duly appreciated by all honest men.

With our accusers, I have a word—with loud-boasting Christendom! And when they have read in a few words their own character, and have been judged *out of their own mouths*, I should think they would set a *seal* upon their lips, and never say a word against the Latter-day Saints again.

I shall here say but little of the multitudes of murders, accounts of which in-

update the newspapers of the present day, and which now excite but little attention, because they are so common.

Our daily records, too, teem with accounts of seductions, rapes, adultery, beastiality, and other kindred crimes. But, says one, these crimes cannot be charged upon Christianity. They are committed by the lawless, the wicked, the profane, and the vulgar. But let it be remembered that the man of prayer, with black coat, and white neckcloth, does not soar so high above these corruptions as to be clean from them. Hence we see in the police reports—"A clerical beast;" "Seductions by a clergyman, and attempts to procure abortion;" "A clergyman charged with exposing his person," &c., &c.

Prostitution pours its black torrents down every street in our towns and cities to such an extent, that modesty is chased before it like the dew before the morning sun! And this crying sin has filled the coffers of many a now rich landlord! Hear a toast given by one of these gentlemen, at a public dinner in London, "*The Publican's best friends*—THE PROSTITUTES OF LONDON!" Virtuous (?) landlord! Is it not *rich*? Does it need any comment, or does it not speak for itself? "Out of the abundance of the heart the mouth speaketh." Then, this man must have a foul, wicked, filthy heart!

The savage, ferocious, brutal conduct of men towards their wives, whom they have sworn to love, cherish, and protect, is not peculiar to the low and vulgar. The more refined, intelligent, and the educated, have partaken of the same spirit. We also see the perfidy of wives towards their husbands, the evil examples parents set before their children, the disobedience of children to their parents, parents pouring the most horrid invectives and curses upon their children, and children rising up, and instead of blessing, cursing their parents' grey hairs; no kindred tie to bind or seal "the heart of the fathers to their children, and the heart of the children to their fathers;" each member of the family filled with hatred, envy, and malice towards each other; seeking not each other's happiness, but injury. And all this, too, in the heart of Christendom!

I will now make a few quotations from printed documents. Dr. F. Winslow made the following startling disclo-

tures at a public meeting in London—"In London alone, out of a population of 2,350,000, there are

Children trained to crime	...	16,000
Receivers of stolen goods	...	5,000
Gamblers by profession	...	15,000
Beggars		25,000
Thieves		50,000
Drunkards		30,000
Habitual gin-drinkers		180,000
Persons subsisting by profligacy	...	150,000

Total 471,000"

Thus in the emporium of the Christian world, we have the above sum of four hundred and seventy-one thousand souls steeped in crimes, many of them sins of the most heinous and damning nature. And this is considered a very moderate estimate. Now, gentle reader, here is a picture for you to contemplate, in spite of the thousands of religious houses and teachers, with their archbishops, bishops, clergy, and school-masters. You would search a long time before you would find a corresponding amount of crime, and number of criminals in Salt Lake City, amongst the "immoral Mormons." I do not stop now to say anything about the other large towns and cities in pious England. I will continue to quote. Hear first the lamentations of the conductors of public schools, after many years experience—"Our beloved schools are retrograding; 2,033 persons are directly engaged as teachers; but juvenile depravity is more than a rival for that number. The system has failed to retain the affections of the elder scholars: their services are lost to the school. Too often they are heard of no more. At present the condition of most of the schools resembles that of a body diseased."* Out of 9,960 in the various county prisons, in this country, 6,261 have been trained in Sabbath schools. The number of boys admitted into the New Bailey House of Correction, from 1842 to 1849, were one thousand and fifty—of this number nine hundred and seventy-seven attended Sunday schools, and seven hundred and fourteen attended day and night schools. One master of a large school in London complains that out of one hundred scholars *ninety-one* had become drunkards. Another complains, that out

* Voices from Prisons, &c. Page 13.

of *seventy-four* scholars *forty* had become drunkards. Another says, of *sixty* pupils *thirty* are drunkards. One writer states, that on visiting a "*Singing Saloon*," he saw a number of youths, male and female, seated at a table, some with their long pipe, others with their "glass" or "jug;" and no less than *fourteen* of these were members of the "*Bible Class*!" "These sinks of iniquity," says he, "are thronged with Sunday scholars." There they sat listening to the most obscene, disgusting, ribald *songs* and *speeches*! A number of other members of the "*Bible Class*," who had attended school twice, and divine service at chapel in the evening, were seen romping through the streets at night partially intoxicated, (having called at a public-house on their way home,) and singing, "There is a happy Land!" and others chiming in, "Holy children will be there!" &c.* What lasting, savoury influence did the instructions they had that day received make upon their minds! None at all. One of two things is certain. Either the words did not come to them "with power, in the Holy Ghost, and with much assurance," or the children are reckless and hardened. Whichever way it is, it is very bad, and shows the dreadful condition of society.

Another gentleman states that out of 431 unfortunate females in the "*penitentiaries*," 311 of them were scholars, and 15 of them were *teachers* in schools. Thus, it appears, that the time and labour of their instructors were entirely lost.

Such, also, is the raging desire for intoxicating drinks, that six judges, and the same number of clergymen (magistrates), have one complaint. "There is scarcely a crime comes before us, that is not directly, or indirectly, caused through strong drink."

From one printed document, we learn that there are at least, in the United Kingdom, Two MILLIONS of drunken Sabbath breakers. Dr. Campbell says, "Protestant and pious Britain is annually spending *half a million* of money in the world's salvation, and SIXTY-FIVE MILLIONS in strong drinks." Newman Hall calculates that the 1,500,000 *religionists* in the United Kingdom spend annually *two millions* in strong drinks. Another gentleman states that, of this de-

stroying element, the home consumption for 1851 was—*Rum*, 2,902,206 gallons; *Brandy*, 1,861,034; *Geneva*, 28,273; *Foreign Wines*, of various sorts, 6,684,657; *British Spirits*, 25,844,887; and Malt Liquors, 442,679,351; making a total of *four hundred and eighty millions* of gallons of various intoxicating fluids. The "immoral Mormon" community must be very much reduced if it can produce a corresponding amount of drinks and drinkers. Salt Lake City must fall far below her present standard before she can produce her proportion of 18,853 dealers in malt liquors, the number found in the model city of London at the present time.

I think that after our modest, sober-minded, moral friends have taken a look at their own faces, in their *own* mirror, they will be able to discover a few dark spots upon them. And before they say anything more about their neighbours, it will be advisable to appear themselves with a clean face. Could as much crime, wickedness, and abominations of every kind, be found in Utah, as is seen at all hours of the day and night, in this eminently Christian land, it would be sufficient to sink it to the lowest depth of misery, degradation, and damnation. The mind shrinks from the contemplation of such horrid scenes of wickedness and abomination that we are hourly compelled to witness.

We turn, then, with some degree of comfort to the peaceful vales of UTAH! *Utah!* "with all thy faults we love thee still!" There, "industry meets its reward." There, the care-worn sons of toil and wretchedness can find a shelter and a home. There, every noble and generous sentiment finds sympathy! There, virtue is protected. There, chastity finds a nursery, and is nourished, and has room to grow. There, the base libertine and seducer is not allowed to prowl about, and laugh at the victim he robbed of virtue! But he must atone for his wickedness with his blood, and thus be prevented from committing such crimes again. O, Utah! the joy, the pride, the admiration of the righteous, but a terror to evil doers. Thee and thy children have become the object of the scorn, the envy, and the hatred of the wicked, but of the favour of Heaven. One thing is certain, and that is, the wicked will continue to wax worse and worse; and our Christian (?)

* Voices from Prisons, &c.

enemies will continue to be "boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of them that are good; traitors, heady, high minded, lovers of pleasure more than lovers of God." They will continue to have "a form of godliness," but will "deny the power thereof." And from such all right-minded people will "turn away." But

the Saints will continue to "add unto their faith virtue, knowledge, patience, temperance, godliness, brotherly kindness, and CHARITY."

These things will be in the Saints and abound, so that they will neither be barren nor unfruitful in the knowledge of God, but the door will be opened to them, and they will be administered unto in the kingdom of God.

REMARKABLE SIGNS IN THE HOLY LAND.

I see manifest signs and tokens that the Holy Land is preparing for the people, and that the people are preparing for the Holy Land. If I turn to Palestine, I perceive indications the most distinct that God is returning to water its desolate places, and clothe its mountains once more with beauty and fragrance. The clouds are again dropping fatness upon its desert places, and many of its wildernesses are beginning to blossom in promise that they shall bloom in due time like the rose. I know not whether you are aware of the fact, but it is one that is fully authenticated, that the "latter rain" returned last year to Mount Zion—a rain that had been withheld, so far as our information goes, ever since the dispersion of the people. And He who has brought back the latter rain in its season, will also give the "former rain" in its season; and these returning showers of earthly blessings are the harbingers of returning showers of spiritual benediction from on high.

There is another fact which, though small in itself, is not a less striking one—the well of En-rogel, or Job's well, supplies the little stream that waters the once blooming vale of Jehoshaphat. That well, in Israel's palmy days of plenty and of peace, used to overflow every year, and its overflow fed the streams that, diverted into various channels and gathered into reservoirs prepared for the purpose, provided a supply of water for each season, and so the valley was made to bloom as the garden of the Lord. But on account of the wickedness of the people, the supply of water from that well was long diminished. For centuries the well of En-rogel has, it is supposed, overflowed but once in the four or five years;

but during the last four years, since Christianity has been shedding its light on Mount Zion, and the first-fruits of Israel have been gathering in, the well has overflowed year by year again. The little stream has trickled along its course annually, with its sweet silvery music; the various reservoirs and tanks have been replenished; and the vale of Jehoshaphat is beginning again to blush with the vine and to wave with the cedar. There are other incidents of an equally interesting character in connexion with the preparation of the land for the people. You recollect the remarkable circumstance mentioned in the prophecy of Jeremiah, when Israel was about to be carried captive into Babylon, how at the bidding of God, it is said, that the prophet took witnesses and purchased a field from his kinsman, and had the writings of conveyance duly signed and sealed, one open and the other folded. He then gave them to Baruch to put them into an earthen vessel, and that earthen vessel was to be carefully kept, and I believe it is still in existence, and will come forth in latter times. God declared by these figurative translations, that again houses, fields, and vineyards should be bought and sold, and writings sealed and signed in the Holy Land. Now I cannot conceive that this could be fulfilled, if these fields were to be new fields, and if other lines of demarcation were to constitute the ground-work of the future transactions which are to take place when fields are to be bought and sold by those who alone are the rightful proprietors; I cannot but believe that the old landmarks will be discovered in like manner as the buried ruins of Babylon and Nineveh are being brought forth by

the mighty hand of God. So I believe the landmarks and boundaries in Judea will come forth; and indeed thus has it actually come to pass. A large portion of soil has been cleared up for cultivation by the returned Israelites, and after removing one or two feet in depth of sand from the surface, they have come to a rich alluvial soil; they have also discovered the ancient landmarks—the stones standing at the corners of the fields, which had been buried there, perhaps ever since the carrying away of Israel into captivity. Thus the fields may now be traced, and may be bought and sold in the Holy Land. And there too are the ancient wells, only waiting for the showers of rain in order to be filled again. But this is not all.

It is delightful to find that once more the shepherd is tending his flocks on the mountains round about Jerusalem. I was recently in the company of some gentlemen in Leeds, and amongst them was a wool merchant, to whom a clergyman addressed himself and said: "Are you prepared to purchase some excellent wool?" "Yes," was the reply, "there is no article more in demand at the present moment." "Then," said the clergyman, "a cousin

of mine, who is gone to Judea, for the purpose of promoting agriculture and pastoral life there, has written to me, requesting that I would negotiate with the wool-staplers of Leeds for the sale of 4,000 lbs. weight of wool." "Oh!" was the response of the wool-stapler, "it will be most welcome to me, and will realise the highest price that the market of Leeds will command, for wool grown on the mountains of Jerusalem." Now, circumstances like these indicate emphatically that the land is preparing for the people. But there is more than this. Mark how the attention of Europe is, at the present moment, concentrating and being fixed upon Turkey and the affairs of the East.

Behold what liberty is now given to the Jews at Jerusalem! I believe that our nation is more jealous, in some of her possessions, of the progress of Christianity, than the disciples of the false prophet are of the spread of Christianity in Jerusalem. It is a most wonderful fact, that there is more religious liberty enjoyed at this moment in Jerusalem than in almost any other country of the globe. Surely this is the Lord's doing, and it is marvellous in our eyes.—REV. HUGH STOWELL.

Dear Brother Richards—I read the above article, in the *Scottish Presbyterian Magazine*, with feelings of the liveliest pleasure, and more especially so, as it is such a literal fulfilment of part of that sublime prayer offered up by Elder Orson Hyde, on the Mount of Olives, a little over twelve years ago. When he went *by revelation* to consecrate and dedicate the Holy Land for the restoration of scattered Israel; "and perform a work there which would *greatly facilitate* the gathering together of that people." In the midst of severe privations and almost insurmountable difficulties, that eminent servant of God performed his mission, which, if we can credit the testimony of the Rev. Hugh Stowell, an "Hon. Canon of Chester," has been attended with such happy and glorious results. The following is an extract from Elder Hyde's prayer—

"O thou, who didst covenant with Abraham, thy friend, and who didst renew that covenant with Isaac, and confirm the same with Jacob with an oath, that thou wouldst not only give them this land for an everlasting inheritance, but that thou wouldst also remember their seed for ever. Abraham, Isaac, and Jacob, have long since closed their eyes in death, and made the grave their mansion. Their children are scattered and dispersed abroad among the nations of the Gentiles, like sheep that have no shepherd, and are still looking forward for the fulfilment of those promises which thou didst make concerning them; and even this land, which once poured forth nature's richest bounty, and flowed, as it were, with milk and honey, has, to a certain extent, been smitten with barrenness and sterility since it drank from murderous hands the blood of Him who never sinned.

"Grant, therefore, O Lord, in the name of thy well-beloved Son Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and the olive produce in their strength, and the fig tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the

clouds distil virtue and richness, and let the fields smile with plenty. *Let the flocks and the herds greatly increase and multiply upon the mountains and the hills;* and let thy great kindness conquer and subdue the unbelief of thy people. Do thou take from them their stony heart, and give them a heart of flesh; and may the Sun of thy favour dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to thy word. Let them come like clouds, and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens, with motherly fondness, wipe the tear of sorrow from their eye."—[See *Voice from Jerusalem*, by Elder O. Hyde.]

Knowing the above extracts will be highly gratifying to you, as everything in relation to the gathering of Israel is of paramount importance to those who are engaged in a work which is designed to bring that glorious event to a successful and triumphant issue, I remain, dear brother Richards, yours in the cause and hope of Israel,
GILBERT CLEMENTS.

HISTORY OF JOSEPH SMITH.

(Continued from page 766.)

July 1st, 1836. At a very large meeting of the Elders of the Church of Latter-day Saints, assembled in Clay county, Missouri, W. W. Phelps was called to the chair, and John Corrill appointed Secretary. The preamble and resolutions from a meeting of citizens of the 29th ultimo, was read, and a Committee of twelve, viz., E. Partridge, I. Morley, L. Wight, T. B. Marsh, E. Higby, C. Beebee, I. Hitchcock, I. Higby, S. Bent, T. Billings, J. Emmet, and R. Evans, were appointed, who retired, and after a short time reported the following preamble and resolutions.

That we (the "Mormons," so called), are grateful for the kindness which has been shown to us by the citizens of Clay since we have resided with them; and being desirous for peace, and wishing the good rather than the ill-will of mankind, will use all honourable means to allay the excitement, and, so far as we can, remove any foundation for jealousies against us as a people. We are aware that many rumours prejudicial to us as a society are afloat, and time only can prove their falsity to the world at large.

We deny having claim to this, or any other county, or country, further than we purchase, with money, or more than the constitution and laws allow us as free American citizens. We have taken no part for or against slavery; but are opposed to the Abolitionists, and consider that men have a right to hold slaves or not, according to law.

We believe it just to preach the Gospel to the nations of the earth, and warn the righteous to save themselves from the corruptions of the world; but we do not believe it right to interfere with bond-servants,

nor preach the Gospel to [them], nor meddle with nor influence them in the least to cause them to be dissatisfied with their situation in this life; thereby jeopardizing the lives of men. Such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude.

We deny holding any communications with the Indians; and mean to hold ourselves as ready to defend our country against their barbarous ravages, as any other people. We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights, by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly. It is needless to enter into any further detail of our faith, or mention our sufferings; therefore—

1st. Resolved: For the sake of friendship, and to be in a covenant of peace with the citizens of Clay county, and they to be in a covenant of peace with us, notwithstanding the necessary loss of property, and expense we incur in moving, we comply with the requisitions of their resolutions in leaving the county of Clay, as explained by the preamble accompanying the same; and that we will use our exertions to have the Church do the same; and that we will also exert ourselves to stop the tide of emigration of our people to this county.

2nd. Resolved: That we accept of the friendly offer verbally tendered to us by the Committee yesterday, to assist us in selecting a location, and removing to it.

3rd. Resolved, unanimously: That this meeting accept and adopt the above preamble and resolutions, which are here presented by the Committee.

4th. Resolved: That T. B. Marsh, L. Wight, and S. Bent, be a Committee to carry these proceedings to the meeting of the citizens of Clay, to be held to-morrow at Liberty. The above was unanimously adopted by the meeting.

W. W. PHELPS, Chairman.

JOHN CORBILL, Secretary.

The citizens of Clay county met pursuant to adjournment. The Chairman and Secretary resumed their stations, when the Committee appointed by the Public Meeting of the citizens, at the Court house, in Liberty, on the 29th ultimo, reported through their Chairman, W. J. Moss, the foregoing preamble and resolutions of the Elders of the Church of Latter-day Saints, on the 1st instant, whereupon it was—

Resolved: That this meeting do accept and receive the reply of the *Mormons* to the resolution passed on Wednesday the 29th of June, as perfectly satisfactory.

Be it further Resolved by this meeting: That we will use our utmost endeavours to carry into effect the object contained in the preamble and resolutions passed on Wednesday the 29th, as agreed to by the *Mormons*.

Be it further Resolved: That we urge it on our fellow citizens to keep the peace towards the *Mormons*, as good faith, justice, morality, and religion requires us.

Be it further Resolved: That a Committee of ten persons, two in each township, be appointed to raise money by subscription to aid those of the *Mormons*, who may from necessity require it, to leave this county.

Resolved: That Samuel Tillery, Jeremiah Minger, and Abraham Shafer, be appointed a Committee, to receive the pecuniary aid by subscription for the purpose of aiding the poor persons that may belong to the *Mormons*, in removing from this county to their place of abode, and that the Elders of the Church be requested to report the above-named persons to the aforesaid Committee, who will judge of the proofs and facts entitling the *Mormons* to pecuniary aid, and appropriate the funds accordingly.

Resolved: That the said Committee be authorized to employ some suitable person to accompany those that may wish to examine a new country. It is also understood that if the money which may be received by the Committee, is not appropriated for the purpose above named, it shall be refunded back in proportion to the amount subscribed.

Resolved: That the Chair appoint five persons in each township, to carry the object of the above resolutions into effect.

The following gentlemen were then appointed in the different townships. *For Liberty Township*, John Thornton, Joel Turnham, Peter Rogers, John Bird, David Atehison. *For Fishing River Township*, Elisha Cameron, E. Price, G. Withers, M. Welton, James Kazey. *For Platte Township*, T. C. Gordon, S. Harris, W. Owen, L. Rollins, I. Marsh. *For Washington Township*, B. Riley, S. Crawford, T. Findley, G. McIlvaine, P. Y. G. Bartee. *For Gallatin Township*, D. Dale, W. Nash, William Todd, B. Ricketts, I. Forboin.

Be it further Resolved: That this meeting recommend the *Mormons* to the good treatment of the citizens of the adjoining counties. We also recommend the inhabitants of the neighbouring counties to assist the *Mormons* in selecting some abiding place for their people where they will be, in a measure, the only occupants; and where none will be anxious to molest them.

Resolved: That the proceedings of this meeting be handed over to the publishers of the *Far West*, with a request that it be printed, which was severally read and unanimously adopted, and meeting adjourned.

JOHN BIRD, Chairman,

JOHN F. DOHERTY, Secretary.

Liberty, July 2nd, 1836.

Kirtland, July 25th, 1836.

To W. W. Phelps and others: Dear brethren—Yours of the first instant, accompanying the proceedings of a Public Meeting held by the people of Clay, was duly received. We are sorry that this disturbance has broken out, but we do not consider it our fault. You are better acquainted with circumstances than we are, and, of course, have been directed by wisdom in your moves relative to leaving the county.

We forward you our letter to Mr. Thornton and others, that you may know all that we have said. We advise that you be not the first aggressors. Give no occasion, and if the people will let you, dispose of your property, settle your affairs, and go in peace. You have thus far had an asylum, and now seek another, as God may direct.

Relative to your going to Wisconsin, we cannot say, we should think if you could stop short, in peace, you had better. You know our feelings relative to not giving the first offence, and also of protecting your wives and little ones, in case a mob should seek their lives. We shall publish the proceedings of the Public Meeting, with your answer, as well as our letter. We mean that the world shall know all things as they transpire. If we are persecuted, and driven, men shall know it.

Be wise; let prudence dictate all your counsels; preserve peace with all men, if

possible; STAND *by the Constitution of your country*; observe its principles; and above all, show yourselves men of God, worthy citizens, and we doubt not, community, ere long, will do you justice, and rise in indignation against these who are the instigators of your suffering and affliction.

In the bonds of brotherly love we subscribe ourselves, as ever,

SIDNEY RIGDON,
JOSEPH SMITH, jun.,
OLIVER COWDERY,
F. G. WILLIAMS.
HYRUM SMITH.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 3, 1853.

CHANGE IN PUBLIC SENTIMENT TOWARDS US.—In our last, we gave an extract from the *New York Tribune*, and another from *Chambers' Repository of Tracts*, on "Mormonism." We considered these extracts appropriate for the *Star*, not that they presented altogether accurate views of "Mormonism," or just conclusions upon it, but from the tolerant spirit manifested, and the liberal sentiments expressed, in the articles, being so contrary to what we mostly see exhibited towards the Latter-day Saints.

We are glad to see that the public press is not so bigoted and prejudiced in all quarters, as it is in many parts where the Saints attempt to preach the Truth. It is pleasing to every honest man to see a degree of liberality exhibited among those who do not see exactly alike in all things. And we shall be glad to see this spirit increase, until every individual upon the face of the earth shall be at liberty to worship God according to the dictates of his own conscience.

It appears that the article in the *Tribune* was elicited by "seeing in some English journals a degree of editorial unhappiness on the solution of the Mormon problem." The *Tribune* holds that journalism, civilization, progressive enlightenment, American republicanism, and the cession of woman's rights, will be of a sufficiently corrective nature to smooth down those peculiar features of "Mormonism" which present an obnoxious prominence to society in America, and in western Europe; that the "unhappiness" manifested by certain English editors arises from their misapprehension of the true character and influence of American principles and institutions; that the only subject difficult of adjustment between the "Mormons" and the people of the United States, is that of polygamy; and that even this subject presents no real occasion of alarm, as the system of a plurality of wives is a "false institution, and carries within itself the certainty of its own extinction," of course when in contact with civilization, American institutions, &c.

We do not design to make lengthy remarks upon the extracts we have given, but we will offer a few short observations that may lead the mind in the channel of Truth. There is not the least ground for "editorial unhappiness," or any other unhappiness, regarding any principle advocated by the Latter-day Saints, except to those who do not wish to work righteousness. We must confess that to men of this class, whether editors, lawyers, divines, or what not, there is "something considerable" in "Mormonism"—something rather formidable and threatening. The day is near at hand when wickedness must be swept from the earth, and the American continent will be very likely to receive the first attention, as America was the first to reject and disobey the Prophet of the Lord. But the righteous have naught to fear. Let them rejoice that the Church and Kingdom of God is now set up on the earth, never more

to be thrown down, according to the predictions of the Prophets. That kingdom has been set up in America, under the only government on the face of the globe where the Kingdom of God could have been set up. Have the United States' people any just cause of fear or alarm respecting their relation to the Latter-day Saints? The righteous have not the slightest ground for fear or alarm; on the contrary, they have abundant ground for hope and rejoicing. Must the laws and institutions of the Church and Kingdom of God fall before American institutions? We suppose not, because there is no clashing between the laws of God's Kingdom, and the genius of the Constitution of the United States. The principles of that Constitution are in favour of the fullest and freest toleration to all professions of religion. If the genius of that Constitution be thoroughly developed by the American people, every man will have full liberty to embrace that faith which his conscience may dictate, so long as he interferes not with his neighbour's like rights—a man's religion will be a matter between him and his God. Then will any American be justified in saying that his brother American shall not believe in the faith of the Latter-day Saints? No. Will any American deny an American Latter-day Saint the right of accepting, as part of his religious belief, the doctrine of monogamy, or of polygamy—one wife to one husband, or several wives to one husband, as may appear righteous before God in that Saint's eyes, so long as he interferes not with his neighbour's like rights? No American has the least right to do this. An "Amendment" to the Constitution of the United States provides that Congress shall enact no law to interfere with any man's religion, but that all shall be protected alike. If Congress then has no right to make a law to determine what religion a man shall profess, how can any state or territory have the right to make any such intolerant law? It cannot be, unless by trampling under foot the Constitution, or repealing it, with its amendments. But we apprehend that no true American would prove himself such a renegade as this. Even the old world would laugh to scorn such a backward step. The fact is—there is not the slightest ground for difficulty between the United States and the Latter-day Saints, no matter the question—polygamy or whatever else, unless the States repudiate the principles of their glorious, heaven-inspired Constitution. If this be done, of course the question will assume another phase to what it does now—a phase we will not discuss till a more convenient and appropriate season. Those, whether English or American, who imagine that American principles will wear away the polygamy of the Latter-day Saints, or that the polygamy of the Latter-day Saints is a "false institution, and carries within itself the certainty of its own extinction," are labouring under a most egregious misconception of the genius of the Constitution of the United States, and the principles upon which the Latter-day Saints base the union of the sexes. The marriage covenant with the Saints is eternal, when properly performed, therefore all hope of polygamy failing among them is delusive, for those who once are polygamists must ever continue to be polygamists, unless they fail in their covenants, which is not to be anticipated, only in exceptional cases. Therefore it is vain for editors to rejoice under such a hope, for it will prove as the fleeting shadow.

The work of Messrs. Chambers, on the whole, exhibits a remarkable contrast in sentiment to what they thought proper to publish some years ago. We are glad to see such a reformation going on. We hope these enterprising publishers will not grow weary in well doing, but we trust that they will increase in every good work until the "perfect day;" if so, their *bad* works and words will be buried in oblivion, and we will assure Messrs. Chambers that, "in an enterprise so nobly philosophical and judicious, no unprejudiced or discerning mind can wish them anything but a continued and prolonged success," in which we most cordially and heartily join.

We must, however, be allowed to confess ourselves rather amused at the conclusion which Messrs Chambers come to, with regard to the Saints—"Our own conclusion is that the Mormon doctrines are for the most part nonsense, but that what the Mormons *do* is in many ways commendable." This reminds us of a parable put by Jesus to the "chief priests and elders," when they interrogated him concerning his authority—"A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you." The Latter-day Saints have not said that they will not obey the will of their Father in heaven, but they have no objection to being allowed the credit which Messrs Chambers give them of *doing* what is good and commendable. And if "publicans and harlots" went into the kingdom of God before "chief priests and elders," because the former received the testimony of John, and the latter rejected it, we may indulge a hope, if God has not changed, that polygamist Latter-day Saints may get into the kingdom of God before contemporary reverends and divines, because the Saints received the testimony of the Prophet Joseph Smith, whereas the divines and reverends rejected it.

Messrs. Chambers hope that "there is natural health and virtue enough to lead them back to a nobler and purer relation of the sexes," that is, in other words, from polygamy to monogamy. We do not anticipate that. But we do hope that there ever will be, among the Saints, "natural health and virtue enough to lead them back to a nobler and purer relation of the sexes" than obtains in Christendom. And it shall ever be our fond duty to foster and promote this virtue, until seduction, adultery, and all licentiousness be banished from God Almighty's earth; and lawful, honourable marriage be the sole condition and foundation of the "relation of the sexes."

HOME INTELLIGENCE—*Newcastle-on-Tyne Conference*.—Sunderland, November 8, Elder Thomas Squires writes. Three new Branches had been recently organized, where the prospects were good. Amidst much opposition, a good opening was made in the town of Durham, and baptisms were frequent. The power of God had been manifested in the Conference, in healings, and union was prevailing.

FOREIGN INTELLIGENCE—*Germany*.—Hamburg, October 26, Elder Daniel Carn writes. The work was moving on in Hamburg, twelve persons had recently been baptized.

Malta.—By letter from Elder Thomas Obray, dated Sheerness, Nov. 11, we learn that the evening before he left Malta, he baptized one person. Several brethren in the army were expecting to obtain their discharge in a short time after Elder Obray left the island. The work in Malta is now in charge of Elder James F. Bell.

HALF-YEARLY STATISTICAL REPORT.—The second Half-year's Statistical Report of the Church in the British Islands should be made up on the last day of December, and will be required at our Office within seven days after, without fail.

The particulars required are—Name of Conference, number of Branches, Seventies, High Priests, Elders, Priests, Teachers, and Deacons; the number of persons excommunicated, dead, emigrated, and baptized, since the date of the last Report, and the total number of members, including officers and scattered members.

The Pastors, and Presidents and Secretaries of Conferences, are particularly re-

quested to furnish us with the Reports of their respective Conferences in due time, and as accurate as possible.

If there should be any Branch not attached to a Conference, the Presiding Elder will please make a Report to us.

Pastors, Presidents, Book Agents, and Treasurers generally are referred to *Instructions* given in *Star* Vol. 14, p. 474, for notices which will claim their particular attention at the close of the year.

Newly-appointed Pastors and Presidents will be aided by making themselves acquainted with the *Instructions* referred to above.

CATECHISM FOR CHILDREN.

BY ELDER JOHN JAQUES.

(Continued from page 760.)

CHAPTER IV.

PLURALITY OF GODS.

1. Q. Are there more Gods than one?

A. Yes. Many. 1 Cor. viii. 5.

Q. Repeat the passage.

A. "There be that are called gods, whether in heaven or on earth, (as there be gods many, and lords many.)"

2. Q. Must we worship more than one God?

A. No. To us there is but one God, the Father and Creator of the earth. 1 Cor. viii. 6. Matt. iv. 10.

Q. Repeat the passages.

A. "But to us there is but one God, the Father, of whom are all things."

"Thou shalt worship the Lord thy God, and him only shalt thou serve."

3. Q. Is Jesus Christ called God?

A. Yes. John i. 1, 14. 1 Tim. iii. 16. Book of Mormon, Mosiah viii. 5.

Q. Repeat the passages.

A. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

"And without controversy great is the mystery of godliness: God was manifest in the flesh."

"I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh, he shall be called the Son of God."

4. Q. Is the Holy Ghost called God?

A. It is called the Spirit of God, and is one with God. 1 Cor. ii. 11.

1 John v. 7. Doc. and Cov., Lectures on Faith v. 1, 2.

Q. Repeat the passages.

A. "The things of God knoweth no man, but the Spirit of God."

"There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost: and these three are one."

"The Godhead—we mean the Father, Son, and Holy Spirit. . . . And these three are one; or, in other words, these three constitute the great, matchless, governing, and supreme power over all things; by whom all things were created and made, that were created and made, and these three constitute the Godhead, and are one."

5. Q. How can the Father, the Son, and the Holy Spirit be one.

A. They are one in character and attributes, but not in substance.

6. Q. Can you substantiate this from the Scriptures?

A. Yes. Jesus prayed that his disciples might be one with him, as he was one with God, which they could not be in any thing but their character and attributes. John xvii. 21, 22, 23. 1 Cor. xii. 12, 13. Acts iv. 32.

Q. Repeat the passages.

A. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one."

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free;

and have been all made to drink into one Spirit."

"And the multitude of them that believed were of one heart and of one soul."

7. Q. Are resurrected beings called Gods?

A. Some of them. John the Revelator saw an hundred and forty-four thousand who were called Gods. Rev. xiv. 1.

Q. Repeat the passage.

A. "And I looked, and lo, a Lamb stood on the Mount Zion, and with him an hundred, forty and four thousand, having his Father's name written in their foreheads."

8. Q. Who is the Lamb?

A. Jesus Christ. John i. 29.

Q. Repeat the passage.

A. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God."

9. Q. Who is the Father of Jesus Christ?

A. God. Matt. iii. 16, 17.

Q. Repeat the passage.

A. "And Jesus, when he was baptized, went up straightway out of the water..... And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

10. Q. What was the name written in the foreheads of these one hundred and forty-four thousand whom John saw?

A. God.

11. Q. Who else are called Gods in the Bible?

A. Those to whom the word of God comes. John x. 34, 35.

Q. Repeat the passage.

A. "Is it not written in your law, I said,

(To be continued.)

Ye are Gods? If he called them Gods, unto whom the word of God came, and the Scripture cannot be broken."

12. Q. Do you recollect any one who was thus called God?

A. Yes, Moses was called a god unto Pharoah, king of Israel. Ex. vii. 1.

Q. Repeat the passage.

A. "And the Lord said unto Moses, See, I have made thee a god to Pharoah."

13. Q. Why are those to whom the word of God comes called gods?

A. Because they act in the stead of God upon the earth, as His ministers, and will, if they prove faithful, eventually become Gods.

14. Q. Will all men, who prove faithful in all things, eventually be called Gods?

A. Yes. The name of God will be written in their foreheads. Rev. iii. 12: xxii. 4.

A. Repeat the passages.

A. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God."

"And his name shall be in their foreheads."

15. Q. Why will they be called Gods?

A. Because they will be one with God in all things, and be like Him. 1 John iii. 2.

Q. Repeat the passage.

A. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

THE MADRAS MISSION.

OPPOSITION BY EUROPEANS—INTEREST OF THE NATIVES IN THE WORK—PUBLICATION OF 400 TRACTS.

Madras, Hindostan, October 4, 1853.

Beloved Brother Samuel W. Richards—It is with much pleasure that I once more sit down to write you a few lines pertaining to the Madras Mission. I last wrote to you from St. Thomas's Mount, about the 15th of last August. Since then we have experienced various vicissitudes of fortune. In a few days from the date mentioned, I left Elder Skelton to labour in that place, and another station, named Palaveram, three miles fur-

ther south, while I returned to Madras. At Palaveram Elder Skelton could not obtain permission to preach, it being a military cantonment, but he visited every house, leaving tracts, and bearing his testimony. He went to that station three or four times, but the apathy of the people, and their total indifference to the work, obliged Elder Skelton to discontinue his labours there. He continued to labour in St. Thomas's Mount till none

would attend his meetings, or take him in. He then got rid of the house we had hired, settled the rent, through the kindness of some friends, and returned to Madras. I ought to remark here, that there are a few in those places, who seemed to receive his testimony, yet the opposition and power of priestcraft are so great, that the people are afraid to act freely, and acknowledge their convictions.

After I had returned to Madras, on the 22nd of August, I immediately commenced bearing my testimony, and instructing many in private. I visited several houses where my testimony seemed to be well received, but after the doctrine of plurality of wives was brought up, the Europeans would neither entertain us, nor receive us into their houses. I then hired a large house in Anderson Street, to live in, and hold meetings; got a hundred handbills printed, and stuck upon the corners of the streets, announcing public meetings. The attendance was good, and very attentive, with the exception of the unruly conduct of a superintendent of City Missions. He came to disturb our meetings for three evenings, when I sharply reprov'd him, and forbade him to speak. The people sustained me, and I have not since seen his face. Our meetings since, have been marked with good order and deep attention. But very seldom do we see any Europeans in our meetings. Our congregations consist of East Indians, and the respectable, well educated natives. Although genteelly dressed they are mostly poor, and dependent on Missionary influence, which is a great hindrance to the cause. With very few exceptions, all that call for instruction acknowledge the truth of our doctrines, and seem free from prejudice, but tell us that the priests are threatening, warning, and even in some cases, going so far as to *curse* those who persist in coming to hear us. A great number of catechists have come to inquire concerning our doctrines, and, should we judge from appearance, many of them are believing, but it is to be feared that among this people there are many of that class who hear the word joyfully, but not having root in themselves, when persecution arises because of the word, by and bye they are offended. This would not be the case, so much, were the natives free from European and priestly influence. But as all the lucrative offices in Church and State, are at the disposal of the Ang-

lo-Saxon race, the people are not free; and, in carrying out their convictions, are intimidated by the consequences of losing office and salary. This often grieves me, because there are many thousands of fine, intelligent gentlemen, who are amiable and interesting in their manners, entirely dependent.

At the present time, we hold meetings three times a week, in our hired house. In Black Town and Vepery, we have at each place meeting once a week, and there is also another opening in another neighbourhood, which we expect to fill this week. We thus have five or six meetings a-week in Madras. And during the day, we have many inquiries. We have, at present, labour enough. Sometimes after talking nearly all day, and preaching in the evening, I feel excessively fatigued, but we have prayed to God for labour, and we must be thankful when we have enough. Better to wear out than to rust out.

Upon the whole, we have much to encourage us. There is a very extensive interest awakened, but the priests are doing all they can to hinder it. Several articles have appeared in the papers, against it. I wrote lengthy replies, with the intent of accomplishing two purposes—the vindication of the cause, and a public proclamation of the Gospel. I felt thankful that the Lord opened the way for the insertion of these articles. Since their publication, the papers have been silent on the subject of “Mormonism.” But the priests are now taking another course. They have published two tracts. To one I have written a reply, four hundred copies of which I had published, one week ago. The other, I have not yet seen, as it is just issued from the press. If it is worthy of consideration, we may publish a reply to it also. Thus you may see, what with talking, writing, and public preaching, we have but little time for idleness.

We have not yet baptized any, which is really a matter of surprise to ourselves, when we consider the deep and continued interest which many feel in our instructions. Several have said they are going to be baptized, but one seems to be waiting for another to open the way.

I will here give you an extract from my journal of Thursday, 29th September—“This afternoon, had a very interesting time. A native catechist, with whom we

had had two previous conversations, called, and asked if he might bring some of his friends, I told him I should be happy to see them. He went away, and in a short time, during which Elder Skelton and I engaged in prayer, he returned with a small company of eight persons, well dressed and intelligent. The oldest was a gentleman about fifty years old, full grown, plump, and somewhat dark coloured. He had formerly been a Roman Catholic priest. He said—Thirty years ago I was dissatisfied with our religion. Have not found peace since. My bosom has found a lack—we need a physician, we are sick, we need the Holy Spirit, and if you can tell us what to do, we will do it. I said—If you believe in the Lord Jesus Christ, with all your heart, will repent of all your sins, and be baptized by immersion, for the remission of your sins, in the name of the Father, Son, and Holy Ghost, you shall receive the Holy Spirit, by the laying on of hands; then shall you have joy, then shall you have peace, then shall your hearts be filled.

“I preached to them some time, and so did Elder Skelton. They said—We will come to get instruction. The old man shed some tears, and so did one of his sons.”

I would here observe, that Elder Skelton has commenced to learn the Samil language. This is mostly spoken, here, by the natives, but a great many also speak and write well in English. My time has been so completely occupied, that I have not had leisure, yet, to apply myself to the language. But I intend learning it, as the Lord does not yet give us the gift of tongues.

I would here remark, that there seems

to be a great lack of hospitality among this people. From our past experience, we can only conclude that they are generally very penurious. But by the blessings of the Lord, and the kindness of Captain Scott, we have hitherto been sustained. For the last five or six weeks, we have, however, lived rather sparingly, bread being our food, and water, most of the time, our drink. But we have good health, and we are greatly blessed. The Lord says, it matters not to us what we eat or drink. And so we feel, while we have good health, and ability to do His work.

I might here remark, that there are very evident tokens of a renewal of the Burmese war. There are many thousands of “Decoits,” or probably patriots, who are committing great depredations, in some of the provinces lately conquered, and now claimed by the British. We had a letter from Elder Levi Savage, yesterday. He and Elder Ludington are well. They are in Rangoon, and are beginning to learn the Burmese language. I have no later news from other parts of India.

The rainy season has now commenced. The weather is mild and pleasant.

Oct. 8.

The devil is on the alert. Never, perhaps, was there a more determined and united effort manifested to put down the truth. Wherever the Priests and City Missionaries hear of an individual coming to us for instruction, they visit him, and labour to poison his mind with their wicked and blasphemous opposition. We mind our own business.

Love to brother Spencer.

Yours, with much cordiality of esteem in the kingdom of patience.

RICHARD BALLANTYNE.

VARIETIES.

It appears that the Parisians are getting much in the habit of drinking beer instead of wine.

COLD AND COUGH.—A most healing beverage is barley water, sweetened with honey, and acidulated with vinegar. A wine-glassful drunk two or three times a-day will soon loosen the enemy's hold.—*Family Herald*.

THE Honduras government has granted a charter to an American company, for the construction of a railroad, or water communication, between Puerto Cabello, ten miles east of Omoa, in the Gulf of Mexico, across the plain of Comayagua to the Gulf of Fonseca, near the island of Tigré, on the Pacific. The entire route is one hundred and forty-seven miles from sea to sea. This road from New York to the Pacific it is said will be seven days shorter than that by Panama.

FASHION is dinners at midnight, and head-aches in the morning!

BRYANT writes that the Turks are rapidly advancing in civilization and refinement. In proof of this, he mentions that they become intoxicated with wine, play at billiards, and take the advantage of the money market.

WHAT A PITY!—A good Quaker lady, after listening to the extravagant yarn of a storekeeper, as long as her patience would allow, said to him, "Friend H——, what a pity it is that it is a sin to lie, when it is so necessary in thy business."

ORIGIN OF SHAVING IN ENGLAND.—The smooth chins, short hair, and shaven lip of our own people, were adopted to distinguish those obedient to the Norman rule, in contradistinction to those Saxons who manifested, by preserving the use of the long hair and beard of their ancestors, their aversion to the conquerors, and determination to free themselves whenever possible. The distinction in the tunic of the Saxon, and the Norman coat, the kirtle and the cloak, were of the same nature.—*News of the World*, Nov. 6.

MR. LOWE, of Beeston Observatory, Cheshire, states that one of the most extraordinary meteors that has ever appeared in England was recently seen from Beeston. The meteor moved nearly perpendicularly down inclining to east, was first seen as a circular body, half the apparent diameter of the sun, accompanied by a stream of light. The meteor afterwards increased to almost the diameter of the sun, and then burst into fragments, with an explosion resembling distant thunder. Soon afterwards, near the spot where the meteor had disappeared, a band of prismatic colours was visible, being 2 deg. wide, and 5 deg. in length.

A GOOD HONEST HEART.

(Selected.)

I'm happy, I'm cheerful, I'm merry and gay,
From year's end to year's end, so time glides away;
Though on humblest of fare, or on dainties I dine,
Contentment and peace are companions of mine.
There is joy in my cup—there is health at my board,
And, though poor, yet in spirit I'm rich as a lord—
For this is a maxim, from which I'll ne'er part,
The true spring of peace is a good honest heart

I frown not on those whom the word calleth great,
For what God has denied can be no whim of fate—
I speak no ill word of my dear fellow-man,
But endeavour to do all the good that I can.
Should the orphan and widow look in at my door,
I wish them "God speed!"—perhaps, do something more,
For this is a maxim, from which I'll ne'er part,
The true spring of peace is a good honest heart!

What were this world to me, and the pleasures it brings,
If love to my soul lent not freedom and wings?
And as for the next—dare I dream of its bliss,
If my duty to man were neglected in this!
Then murmur who will!—let the selfish plod on,
And be true to the teaching of rule "Number One"—
This, this is a maxim, from which I'll ne'er part,
The true spring of peace is a good honest heart!

G. LINNÆUS BANKS.

NOTICES.—EMIGRATION.—*Voyage to New Orleans*.—We are now prepared to receive applications for passage to New Orleans, from persons who purpose to emigrate during the coming season not by the £13 companies, or under the P. E. Fund Company's arrangements. All applications must be accompanied by £1 deposit for each person over one year old, and the name, age, and occupation of each, also the name of the country where each was born. Applicants are requested to be particular in stating what time they wish to embark, and we will endeavour to ship them accordingly. The first vessel will sail about the 20th January, 1854.

Outfit for the Plains.—To those Emigrants who purpose fitting out their own teams, we would say that they can forward the means for that purpose through us to the Agent of the Church in St. Louis, H. S. Eldridge, Esq., and the teams will be ready for them upon their arrival on the Frontiers of the Plains. Not less than £45 should be forwarded for a Team consisting of one wagon, two yoke of oxen, and two cows. If this amount is remitted to us it will be forwarded in due time for the purchase. It should reach us by December 25th, at the latest, or as much sooner as possible. This class of Emigrants will find every convenience for purchasing provisions themselves, on their arrival in the United States.

Other Emigrants.—Those persons who intend to emigrate in the £13 Companies, will not be required to furnish a further deposit than the £8 already specified, but they should furnish that sum *now* as early as possible, with names, ages, and occupations, and the date they wish to embark, through the Presidents of their respective Conferences.

All persons desirous of sailing in the first and second ships are particularly requested to make their applications immediately. Last season we were much inconvenienced by parties who had requested to sail in the first vessels, and who were not ready at the time, in consequence of which we were unable to fill them. Such failures must necessarily be accompanied by loss of the £1 deposit. We have no objections to Saints from the same Conference sailing together, as many as can be prepared at the same time, but we must be able to depend upon the time named by them for embarkation.

S. W. RICHARDS.

WE are requested by Elder James Walker, President of the Manchester Branch, to notice William Brewer, who has absconded with his family from that place, taking with him certificates of Membership. He has been cut off from the Church for his infamous conduct, and should the certificates be presented in any of the Branches, or the family's whereabouts be known to any of the Saints, they are requested to inform Elder Walker, 83, Union Street, Ardwick, Manchester, that Mr. Brewer may be reported to the authorities of the land, having jurisdiction in his case.

JOHN C. ARMSTRONG is suspended from the fellowship of the Church of Jesus Christ of Latter-day Saints.

S. W. RICHARDS, President of said Church in the British Isles.
DANIEL SPENCER, Counsellor.

ADDRESSES.—Daniel Tyler, 35, Jewin Street, City, London.

Nathan T. Porter, care of Mrs. Welch, 27, Hosier Street, Reading, Berks.

John Brown, Mr. R. J. Townsend's, 37, Merton Place, Northampton Street, Cambridge.

LIST OF MONIES RECEIVED FROM THE 10TH TO THE 17TH NOV., 1853.

James Walker	£20 0 0	Brought forward.....	£47 10 0
Samuel Church	7 0 0	Richard Morris	5 0 0
R. J. Townsend	5 0 0	Henry McCreery	18 0 0
John Memmott	5 0 0	Thomas Kempin	5 0 0
Robert Kirkwood	8 0 0	Thomas Clark	5 0 0
Samuel Johnson	2 10 0	Henry Savage	5 0 0
Carried forward.....	£47 10 0		£85 10 0

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 50.—Vol. XV. Saturday, December 10, 1853. Price One Penny.

ADAM, THE FATHER AND GOD OF THE HUMAN FAMILY.

The above sentiment appeared in *Star* No. 48, a little to the surprise of some of its readers; and while the sentiment may have appeared blasphemous to the ignorant, it has no doubt given rise to some serious reflections with the more candid and comprehensive mind. A few reasonable and Scriptural ideas upon this subject may be profitable at the present time.

Then Adam is really God! And why not? If there are Lords many and Gods many, as the Scriptures inform us, why should not our Father Adam be one of them? Did he not prove himself as worthy of that high appellation as any other being that ever lived upon the earth? Certainly he did, so far as history informs us, unless we can except the Son of God. We have no account in Scripture that Adam ever wilfully transgressed, when we consider him independent of the woman. The Apostle informs us distinctly that the woman was in the transgression, being deceived, but Adam was not deceived. Adam fell, but his fall became a matter of necessity after the woman had transgressed. Her punishment was banishment from the Garden, and Adam was necessitated to fall, and go with her, in order to obey the first great command given unto them—to multiply and replenish the earth; or, in the language of the Prophet Lehi, "Adam fell that men might be." The fall of Adam, therefore, was virtually required at his hands, that he might keep the first great command, and that the purposes of God might not fail, while at the same time the justice of God might be made manifest in the pun-

ishment incurred by the transgression of the woman, for whom the man is ever held responsible in the government of God.

The Scriptures inform us that Christ was as a lamb slain from before the foundation of the world. If, therefore, the plan of salvation was matured before the foundation of the world, and Jesus was ordained to come into the world, and die at the time appointed, in order to perfect that plan, we must of necessity conclude that the plan of the fall was also matured in the councils of eternity, and that it was as necessary for the exalting and perfecting of intelligences, as the redemption. Without it they could not have known good and evil here, and without knowing good and evil they could not become Gods, neither could their children. No wonder the woman was tempted when it was said unto her—"Ye shall be as gods, knowing good and evil." No wonder Father Adam fell, and accompanied the woman, sharing in all the miseries of the curse, that he might be the father of an innumerable race of beings who would be capable of becoming Gods.

With these considerations before us, we can begin to see how it is that we are under obligations to our father Adam, as to a God. He endured the sufferings and the curse that we might be; and we are, that we might become Gods. Through him the justice of God was made manifest. Jesus came into the world, endured, and suffered, to perfect our advantages for becoming Gods, and through him the mercy of God abounded.

By the first man, Adam, came death, the triumph of evil; and by the second, came life everlasting, the triumph of good. Each was necessary in the order he appeared; if the first Adam had not performed his part, the second could not have had his work to do. Both acted the part assigned to them, in a most God-like manner, and the Great Eloheim accepted the work at their hands as His own, "for by the power of my Spirit created I them; yea, *all things*, both spiritual and temporal: firstly, spiritual—secondly, temporal, which is the beginning of my work; and again, firstly, temporal—and secondly, spiritual, which is the last of my work." Thus the great I AM owns all things—the temporal and the spiritual, the justice and the mercy, to be His own work. Then why may not Adam be a God, as well as any of his sons, inasmuch as he has performed the work to which the Great Eloheim appointed him?

In ancient times they were called Gods unto whom the word of God came, because of which Moses became a God unto Pharoah. The Almighty was not so jealous of His Godly title but that He could say to Moses—"See, I have made thee a God to Pharoah." And if John's saying be true, God has purposed to make him that overcometh, a pillar in the temple of God, and to "write upon him the name of my God." "His name shall be in their foreheads."

This is the hope of all Saints who have a just conception of the future; and why should we not be willing for father Adam to inherit all things, as well as for ourselves? He is the *first*, the Father of all the human family, and his glory will be above all, for he will be God over all, necessarily, standing as he will through all eternity at the head of those who are the redeemed of his great family. Though all the sons should, through their faithfulness, become Gods, they would still know that the Son was not greater than the Father.

Were we to trace this subject in all its bearings, we should find the principles of the Godhead planted in every righteous and well-organized family upon the earth, and that they only require cultivation to cause their expansion and development to be equal to anything we can now conceive of as adding power and glory to the God of all worlds. The Great Eloheim rules over worlds. He is God over them, because of His right and power to rule,

govern, and control. The exercise of this power is a natural right in the order of Priesthood, which belongs to every Patriarch, or Father, in the human family, so long as he rules subordinately to the laws of Heaven. According to the order of that God by whom we are ruled, a man is not only permitted to hold full jurisdiction over his own family, but he is held responsible for any violation, by them, of the revealed will of Heaven. A man that controls a work, is the only one that can be held responsible for that work. It would be most unjust to require responsibility where there is no power to govern and control. Every man who has a family, and power to control them, is exercising the rights and powers of a God, though it may be in a very small capacity. There are two grand principles, by virtue of which all intelligent beings have a legitimate right to govern and hold dominion; these are, by begetting children from their own loins, and by winning the hearts of others to voluntarily desire their righteous exercise of power extended over them. These constitute a sure foundation for an eternal throne—a kingdom as perpetual as God's. No usurped power, to be maintained by the shedding of blood, is connected with such a government. It is upon this foundation that the throne of Michael is established as Father, Patriarch, God; and it is for all his children who come into this world, to learn and fully understand the eternity of that relationship.

Could we view our first Parent in his true position, we should find him acting in a similar capacity to the whole family of man, as each father does to his individual family, controlling, at his pleasure, all things which relate to the great object of their being—their exaltation to thrones and Godlike powers. We can conceive, from Scripture, principle, and analogy, that Adam's watch-care is ever over mankind; that by his own approbation and direction Gospel dispensations have been revealed from heaven to earth in different ages of the world; that he was the first that ever held the keys of Gospel power upon the earth, and by his supervision they have been handed down from age to age, whenever they have been among men; that under his direction a Deluge once swept the earth of the wickedness which was upon it, and laws were given to Israel, as a nation, to lead them to

Christ; and that he will in the end call men to judgment for the privileges which have been extended to them in this world.

Hear what the Prophet Daniel says upon this subject—"I beheld till the thrones were cast down, and the Ancient of days (Adam) did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. . . . And behold, *one* like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—(Dan. vii. 9, 10, 13, 14.)

Again, the word of the Lord through the Prophet Joseph, gives additional importance, if possible, to the part which Adam acts relating to his children, which reads as follows—"But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all."

From the foregoing we are enabled to draw important conclusions, that before the coming of the Lord Jesus in the clouds of heaven, to take the reins of government upon the earth, Adam comes and gathers around him all that have ever held keys of power under him upon the earth, in any of the dispensations thereof to man; he calls forth the dead from their graves, at the sound of his trump; he brings them to judgment, and they render unto him an account of their several stewardships; the books are opened that a righteous judgment may be rendered by him who now sits upon his throne, not only as the Father, but the Judge, of men; and in that capacity thousands minister unto him. An august assemblage are now gathered in one grand council around the great Patriarch of all Patriarchs, consisting of his sons, who have been faithful in that which was com-

mitted to them; and all this preparatory to that great event, when the greatness of the kingdom under the whole heaven should be given to the Saints of the Most High. Daniel saw that the Saints possessed the kingdom, by virtue of which Adam was once more in possession of the dominion given unto him before the fall, which was over every living thing that moved upon the earth, which rendered him the universal Sovereign and Lord of all.

At this important period, when Adam is reinstated with full power upon the earth, seated upon his throne, as Daniel saw him—a glorious and an immortal God, *one* like the Son of Man comes in the clouds of heaven (as oftentimes represented by the Apostles), to the Ancient of days, and receives from him dominion, glory, and a kingdom; or in other words, Michael, having accomplished the work committed to him, pertaining to this world, delivers up an account of his stewardship over the same, to that character represented as Yahovah in the creation of the world, who reigns in unison with those upon the earth, until his work is fully accomplished—till the last great contest with the enemy, who has been released for a little season, is won; then he in turn delivers up the kingdom to the great Eloheim, that in the language of the Apostle, "God may be all in all."

This final surrender, we are to bear in mind, does not detract from the God-like power and dominion of our first Parent, nor of our Lord Jesus Christ. In the Patriarchial order of government, each and every ruler is independent in his sphere, his rule extending to those below, and not to those above him, in the same order. While the God of unnumbered worlds is acknowledged to be his God and Father, Adam still maintains his exalted position at the head of all those who are saved from among the whole family of man; and he will be God over all those who are made Gods from among men. Each and every God will be honoured and adored by those over whom he reigns as a God, without any violation of the laws of heaven—without any encroachment upon that command which saith, "thou shalt have no other Gods before me," for the glory and honour of all true Gods constitute the glory, honour, power, and dominion of the great Eloheim, according to His own order of government.

We can conceive of no higher, or more perfect order of government than that which is embraced in Patriarchal authority. By virtue of this order, all Gods, whether in heaven or on earth, exercise a righteous power, and possess a just dominion. In this order, all are both subjects and rulers, each possessing Almighty rights and powers—Almighty rulers over those who have descended from them, at the same time rendering all honour and power to those from whom they have descended. What a glorious system of order is here portrayed—one in which an innumerable succession of Gods, Patriarchs, and rulers, can reign forever in the greatest possible harmony that can be comprehended by intelligences, while each is independent in his position, as is all intelligence. As the great Eloheim is supreme and Almighty over all His children and kingdoms, so is Adam as great a ruler, or God, in his sphere, over his children, and the kingdom which they possess. The earth and all things upon it were created for Adam, and it was given to him of his Father to have dominion over it. In that dominion he will be sustained throughout all eternity.

In relation to this earth alone and its inhabitants, Michael and Gabriel have perhaps held the greatest keys of dominion and power. They were, both in their day, Fathers of all living, and had dominion given unto them over all things. Gabriel, or Noah, held the keys of this power under Michael, and to him he will render an account of all things before Michael renders an account of his stewardship to Him whose dominion reaches over many worlds, and who is God over all Gods. These two important personages have ever been watchful of the interests of their children, hence we find

them ministering from time to time to holy men upon the earth—Gabriel often appearing unto Daniel, and opening to his view the most wonderful visions of the future, by which he could act as a God to the people, outvie the wisdom of the astrologers, and so control the elements that the burning furnace could have no power over him; Michael also coming to the release of Gabriel, when he was withstood one and twenty days from answering Daniel's prayer.

We also read of Michael disputing with the Devil about the body of Moses, probably because the Devil was not willing that Moses should be translated, inasmuch as he had sinned; but even in this, Michael was the great deliverer. Again we read that Michael shall stand up for the children of his people in a time of trouble such as never was since there was a nation, and at that time every one that shall be found written in the book shall be delivered, and those who sleep in the dust of the earth shall awake.

From these and many other Scriptures, we find that those important personages are clothed upon with no mean authority, and that Michael has power to deliver men from the power of the Devil, which is death; that by the sound of his own trump—the trump of the archangel, the nations of the dead shall awake and come forth to judgment, and there render an account to the ANCIENT OF DAYS seated upon his burning throne. Then shall the nations know that he is their Judge, their Lawgiver, and their God, and upon his decree hangs the destiny of the assembled dead. Yes, our Judge will be a kind and compassionate Father, by whom none can pass, but through whom all glory, dominion, and power, will be ascribed to the great ETERNAL.

HISTORY OF JOSEPH SMITH.

(Continued from page 792.)

The letter to Mr. Thornton, referred to above, was as follows—

Kirtland, Geauga county, Ohio,
July 25, 1836.

To John Thornton, Esq., Peter Rogers, Esq., Andrew Robertson, Esq., James T. V. Thompson, Esq., Colonel William T. Wood,

Doctor Woodson, I. Moss, James M. Hughes, Esq., David R. Atchison, Esq., and A. W. Doniphan, Esq.

Gentlemen—We have just perused, with feelings of deep interest, an article in the *Far West*, printed at Liberty, Clay county, Missouri, containing the proceedings of a Public Meeting of the citizens of said coun-

ty, upon the subject of an excitement now prevailing among you, occasioned either from false reports against the Church of Latter-day Saints, or from the fact that said Church is dangerous to the welfare of your country; and will, if suffered among you, cause the ties of peace and friendship, so desirable among all men, to be burst asunder, and bring war and desolation upon your now pleasant homes, under existing circumstances.

While rumour is afloat with her accustomed cunning, and while public opinion is fast setting, like a flood tide, against the members of said Church, we cannot but admire the candour, with which your preambles and resolutions were clothed, as presented to the citizens of Clay county, on the 29th of June last; though, as you expressed in your report to said meeting, "We do not contend that we have the least right, under the constitution and laws of the country, to expel them by force," yet communities may be at times unexpectedly thrown into a situation, when wisdom, prudence, and that first item in nature's law, SELF DEFENCE, would dictate that the responsible and influential part should step forward and guide the public mind in a course to save difficulty, preserve rights, and spare the innocent blood from staining that soil so dearly purchased with the lives and fortunes of our fathers; and as you have come forward as "mediators" to prevent the effusion of blood, and save disasters consequent upon civil war, we take this opportunity to present to you, though strangers, and through you, if you wish, to the people of Clay county, our heart-felt gratitude for every kindness rendered our friends in affliction, when driven from their peaceful homes, and to yourselves, also, for the prudent course in the present excited state of your community; but in doing this, justice to ourselves, as communicants of that Church to which our friends belong, and duty towards them as acquaintances, and former fellow citizens, require us to say something to exonerate them from the foul charges brought against them, to deprive them of their constitutional privileges, and drive them from the face of society.

They have been charged, in consequence of the whims and vain notions of some few uninformed, with claiming that upper country, and that ere long they were to possess it, at all hazards, and in defiance of all consequences. This is unjust, and far from a foundation in truth; a thing not expected or looked for—not desired by this society as a people, and where the idea could have originated is unknown to us. We do not, neither did we ever, insinuate a thing of this kind, or hear it from the leading men of the

society now in your country. There is nothing in all our religious faith to warrant it; but, on the contrary, the most strict injunctions to live in obedience to the laws, and follow peace with all men; and we doubt not but a recurrence to the Jackson county difficulties with our friends, will fully satisfy you, that at least heretofore, such has been the course followed by them, that instead of fighting for their own rights, they have sacrificed them for a season, to wait the redress guaranteed in the law, and so anxiously looked for at a time distant from this.

We have been, and are still, clearly under the conviction, that had our friends been disposed, they might have maintained their possessions in Jackson county. They might have resorted to the same barbarous means, with their neighbours, throwing down dwellings, threatening lives, driving innocent women and children from their homes, and thereby have annoyed their enemies equally, at least; but this to their credit, and which ever must remain upon the pages of time, to their honour, they did not; they had possessions, they had homes, they had sacred rights, and more still, they had helpless, harmless innocence, with an approving conscience that they had violated no law of their country or their God, to urge them forward; but to show to all that they were willing to forego these for the peace of their country, they tamely submitted, and have since been wanderers among strangers (though hospitable), without homes. We think these sufficient reasons to show to your patriotic minds, that our friends, instead of having a wish to expel a community by force of arms, would suffer their rights to be taken from them, before shedding blood.

Another charge brought against our friends, is that of being dangerous in societies "where slavery is tolerated and practised." Without occupying time here, we refer you to the April (1836) Number of the *Latter-day Saints' Messenger and Advocate*, printed at this place, a copy of which we forward to each of you. From the length of time which has transpired since its publication, you can easily see it was put forth for no other reason, than to correct the public mind generally, without a reference or expectation of any excitement of the nature of the one now in your country. Why we refer you particularly to this publication, is, because many of our friends who are now at the West, were in this place when this paper made its appearance, and from personal observation gave it their decided approbation, and expressed those sentiments to be their own, in the fullest particular.

Another charge of great magnitude is

brought against our friends in the West, of "keeping up a constant communication with the Indian tribes on the frontier; with declaring even from the pulpit, that the Indians are a part of God's chosen people, and are destined by heaven to inherit this land, in common with themselves." We know of nothing under the present aspect of our Indian relations, calculated to arouse the fears of the people of the Upper Missouri more than a combination or influence of this nature; and we cannot look upon it other than one of the most subtle purposes of those whose feelings are embittered against our friends, to turn the eye of suspicion upon them from every man who is acquainted with the barbarous cruelty of rude savages. Since a rumour was afloat that the Western Indians were showing signs of war, we have received frequent private letters from our friends, who have not only expressed fears for their own safety, in case the Indians should break out, but a decided determination to be among the first to repel any invasion, and defend the frontier from all hostilities. We mention the last fact, because it was wholly uncalled for on our part, and came previous to any excitement on the part of the people of Clay county against our friends, and must definitely show that this charge is also untrue.

Another charge against our friends, and one that is urged as a reason why they must immediately leave the county of Clay, is, that they are making, or are likely to make the same "their permanent home, the centre and general rendezvous of their people." We have never understood such to be the purpose, wish, or design of this society; but on the contrary, have ever supposed that those who resided in Clay county, only designed it as a temporary residence, until the law and authority of our country should put them in the quiet possession of their homes in Jackson county; and such as had not possessions there, could purchase to the entire satisfaction and interest of the people of Jackson county.

Having partially mentioned the leading objections urged against our friends, we would here add, that it has not been done with a view, on our part, to dissuade you from acting in strict conformity with your preamble and resolutions, offered to the people of Clay county, on the 29th ult., but from a sense of duty to a people embarrassed, persecuted, and afflicted; for you are aware, gentlemen, that in times of excitement, virtues are transformed into vices; acts, which in other cases and other circumstances, would be considered upright and honourable, interpreted contrary to their real intent, and made objectional and criminal; and from whom could we look for for-

bearance, and compassion, with confidence and assurance, more than from those whose bosoms are warmed with those pure principles of patriotism with which you have been guided in the present instance, to secure the peace of your county, and save a persecuted people from further violence and destruction?

It is said that our friends are poor; that they have but little or nothing to bind their feelings or wishes to Clay county, and that in consequence, have a less claim upon that county. We do not deny the fact that our friends are poor; but their persecutions have helped to render them so. While other men were peacefully following their avocations, and extending their interest, they have been deprived of the right of citizenship, prevented from enjoying their own, charged with violating the sacred principles of our Constitution and laws, made to feel the keenest aspersions of the tongue of slander, waded through all but death, and are now suffering under calumnies calculated to excite the indignation and hatred of every people among whom they dwell, thereby exposing them to destruction and inevitable ruin!

If a people, a community, or a society can accumulate wealth, increase in worldly fortune, improve in science and arts, rise to eminence in the eyes of the public, surmount these difficulties, so much as to bid defiance to poverty and wretchedness, it must be a new creation, a race of beings superhuman. But in all their poverty and wants we have yet to learn for the first time that our friends are not industrious and temperate; and wherein they have not always been the *last*, to retaliate or resent an injury, and the first to overlook and forgive. We do not urge that there are exceptions to be found; all communities, all societies, and associations, are cumbered with disorderly and less virtuous members—members who violate in a greater or less degree, the principles of the same; but this can be no just criterion by which to judge a whole society; and further still, where a people are labouring under constant fear of being dispossessed; very little inducement is held out to excite them to be industrious.

We think, gentlemen, that we have pursued the subject far enough, and we here express to you, as we have in a letter accompanying this to our friends, our decided disapprobation to the idea of shedding blood, if any other course can be followed to avoid it; in which case, and which alone, we have urged upon our friends to desist, only in *extreme* cases of self defence; and in this case not to *give* the offence, or provoke their fellow men to acts of violence, which we have no doubt they will observe as they ever

have; for you may rest assured, gentlemen, that we would be the last to advise our friends to shed the blood of men, or commit one act to endanger the public peace. We have no doubt but our friends will leave your county, sooner or later; they have not only signified the same to us, but we have advised them so to do, as fast as they can, without incurring too much loss. It may be said that they have but *little* to lose if they lose the whole. But if they have but *little*, *that little is their all*, and the imperious demands of the helpless urge them to make a prudent disposal of the same. And we are highly pleased with a proposition in your preamble, suffering them to remain peaceably until a disposition can be made of their land, &c., which, if suffered, our fears are at once hushed, and we have every reason to believe that during the remaining part of the residence of our friends in your county, the same feelings of friendship and kindness will continue to exist that have heretofore, and that when they leave you, you will have no reflection of sorrow to cast, that they have been sojourners among you.

To what distance or place they will remove, we are unable to say; in that they must be dictated with judgment and prudence. They may explore the territory of Wisconsin, they may remove there, or they may stop on the other side, of this we are unable to say; but be they where they will, we have this gratifying reflection, that they have never been the first, in an unjust manner, to violate the laws, injure their fellow men, or disturb the tranquillity and peace under which any part of our country has heretofore reposed; and we cannot but believe that, ere long, the public mind must undergo a change, when it will appear to the satisfaction of all, that this people have been illy treated, and abused, without cause, and when as justice would demand, those who have been the instigators of their sufferings will be regarded as their true characters demand.

Though our religious principles are before the world, ready for the investigation of all men, yet we are aware that the sole

foundation of all the persecution against our friends, has arisen in consequence of the calumnies and the misconstructions without foundation in truth or righteousness, in common with all other religious societies at their first commencement; and should Providence order that we rise not as others before us, to respectability and esteem, but be trodden down by the ruthless hand of extermination, *posterity* will do us justice, when our persecutors are equally low in the dust, with ourselves, to hand down to succeeding generations, the virtuous acts and forbearance of a people who sacrificed their reputation for their religion; and their earthly fortunes and happiness, to preserve peace, and save this land from being further drenched in blood.

We have no doubt but your very seasonable mediation, in the time of so great an excitement, will accomplish your most sanguine desires, in preventing further disorder; and we hope, gentlemen, that while you reflect upon the fact, that the citizens of Clay county are *urgent* for our friends to leave you, that you will also bear in mind, that by their complying with your request to leave, is, surrendering some of the dearest rights, and first, among those inherent principles, guaranteed in the constitution of our country; and that human nature can be driven to a certain extent, when it will yield no further. Therefore, while our friends suffer so much, and forego so many sacred rights, we sincerely hope, and we have every reason to expect it, that a suitable forbearance may be shown by the people of Clay; which, if done, the cloud which has been obscuring your horizon will disperse, and you be left to enjoy peace, harmony, and prosperity.

With sentiments of esteem and profound respect, we are, gentlemen, your obedient servants,

SIDNEY RIGDON,
JOSEPH SMITH, jun.,
O. COWDERY,
F. G. WILLIAMS,
HYRUM SMITH.

(To be continued.)

SALT LAKE CITY WALL.

(From the *Deseret News*, October 1.)

TO THE HONOURABLE MAYOR AND CITY COUNCIL OF GREAT SALT LAKE CITY.

Gentlemen,—We the undersigned Committee, appointed at your last sitting, on the 23rd instant, to determine the line for

the contemplated wall around this city, respectfully present the following:—

REPORT:—We recommend that the

inner line of the wall commence at a point eight rods south of the south east corner of lot three, in block one of plot B, thence due north 536 rods, including two blocks, and two streets north of the present survey, thence due west about 408 rods to the east line of 1st East Temple street, thence north-westerly about 287 rods to a point near the north-east corner of the block upon which the public bath house is located, thence due west about 472 rods to the river Jordan, thence up the east bank of said river to a point where said line would intersect the west prolongation of the north line of the five-acre lots, thence due east, about 1028 rods to the point of beginning; making in all about 2731 rods, exclusive of the west, or Jordan river.

The soil on the south and east lines, and on the line west of the bath house, is very suitable for easy digging, and making into wall, though small portions are somewhat swampy. From the N.E. corner of the proposed enclosure, to the N.E. corner of the bath house block, there will be more or less gravel, but your committee judged there would be sufficient soil for making mud, in the greater part of this portion of the line.

We also respectfully recommend that the inner edge of the wall be on the above-described line, and the outer edge be from 20 to 36 inches from the breaking of the ground for the ditch, according to the condition of the soil and inclination of the surface; that the wall be made 12 feet high, and 6 feet thick at the bottom, carried up with an equal slope on each face, so as to be $2\frac{1}{2}$ feet thick at the height of 6 feet, then carried up the remaining 6 feet $2\frac{1}{2}$ feet thick, and rounded on the top; that it be made of the earth taken from the ditch, which should be properly moistened, mixed with weeds, sage brush, small willows, grass, cane, bulrushes, or whatever of like vegetation is handiest to the portion under progress, and gravel where convenient, and placed on the ground for the wall at a depth suited to its consistency, and when the first layer is dry, repeat the operation until the wall is complete; that the ditch be dug large enough to furnish the earth for the wall, with proportionate width and depth, and properly sloped sides.

Of necessity there must be gates and bastions, and we recommend that there be one gate on the north line, to be on the

street next west of the bath house; one gate at City Creek, one where the railroad crosses the line, one on the street that will best accommodate the travel to and from the east, and a sufficient number on the south line to reasonably accommodate the travel into the big field, and the country south; that half moon bastions be made in the wall, at distances as near 40 rods apart as the nature of the ground will admit, and at the gates and corners.

We would further recommend the following method for raising and applying the means to build the wall, to wit: Let the Assessor charge ten dollars on every city lot now surveyed, or that may be surveyed within said wall, then rate each lot that is taken, or may be, at its fair cash market value, according to its location, and also the improvements thereon; then estimate, as near as may be, the cost of making the wall, deduct therefrom the amount arising from the ten dollars on each lot, and with the balance of the estimate, and the amount arising from the valuation of lots and improvements arrive at the per centage on said valuation; this to be done by wards as soon as practicable, and when complete for any ward, let it be handed to the Bishop of that ward, who will see the collection and application of his portion; the collection to be made in any mode that will answer the designed purpose.

All of which is respectfully submitted, by

ALBERT CARRINGTON,
PARLEY P. PRATT,
FRANKLIN D. RICHARDS.

Great Salt Lake City, Aug. 27, 1853.

RESOLUTION.

In compliance with the unanimous request of the inhabitants of Great Salt Lake City, expressed by their Bishops to the City Council of said city:

Be it resolved by the City Council of Great Salt Lake City, that a ditch and wall be made around this city, with suitable gates and bastions, to be located and built to comport with the recommendation of the committee appointed to determine the site for said ditch and wall; that to provide means for building said ditch and wall, David Candland immediately procure a suitable book, and proceed forthwith, and with diligence, to rate every lot within the boundaries of said wall at ten dollars, and in addition, to value eve-

ry such lot, and the improvements thereon, at the fair market value, according to quality and location; and also value in like manner, all the taxable property in this city, and deducting the rate amount from the estimated cost of the ditch and wall, arrive at the per cent. to be charged on the valuation, and make report thereof to this Council at the earliest possible date; that each Bishop's ward be assessed separately, and when the assessment is finished, the assessor is to furnish each Bishop a list, containing the amount to be raised in his ward, the names of the persons from whom it is to be raised, with

the amount due from each person, placed opposite his name, and deliver the assessment to the clerk of this Council; that each Bishop shall, upon the receipt of said list, immediately proceed to apply the amount required of his ward, to the speedy completion of said ditch and wall, under the superintendence of the above-named committee, consisting of Albert Carrington, Parley P. Pratt, and Franklin D. Richards.

Passed August 29, 1853.

J. M. GRANT, Mayor,
ROBERT CAMPBELL, City Recorder.

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 10, 1853.

FOREIGN INTELLIGENCE—*Deseret*.—We have received letters from Great Salt Lake City, and the *Deseret News* of Oct. 1. A fresh supply of paper had arrived, and the *News* was issuing as usual. A new mail was expected to start from Great Salt Lake City for the States on the 10th of each month; and one for San Diego on the 20th. Concerning the Indian difficulties, the *News* says—"But little has transpired under this head since our last date, that is of importance. About three o'clock on the morning of Sept. 13th, William Hatton was killed by Indians while standing guard at Filmore. It is supposed that the Pauvans committed this deed, as they have been quite saucy at times, and have stolen much wheat from the fields at that place. Five Indians have been killed at Manti, date not learned. There has also been some Indian chasing done in south part of Utah valley, dates and particulars not known here." Another paragraph reads—"The Indians, generally, for a few weeks have appeared very quiet, doing little damage, except taking a little grain and vegetables occasionally, more particularly in the region of Summit Creek." The wall around Temple block was progressing finely. All the emigration was expected to be in before the middle of October. A. W. Babbit, Esq., Secretary of the Territory of Utah, arrived at Great Salt Lake City on the 26th September, from the States. Frost commenced on the low lands of the city about the 20th September, but there had been none on the high table-lands. President B. Young had grown very fine grapes. An onion in his garden measured eighteen inches in circumference. Peaches of the highest flavour had ripened plentifully for the number of trees, the present season.

President Brigham Young writes us from Great Salt Lake City, Sept. 30th. "I feel to praise the Lord continually for the great prosperity He is extending unto our efforts to spread the Gospel and bring to pass salvation.

"We are also abundantly blessed in the vallies of the mountains, our crops are bountiful, our health good, and spiritually and temporally we are constantly and rapidly advancing in the great pathway of truth.

"Should the coming winter prove mild, the wall around the Temple Block will probably be finished by next spring, as also a ditch and earth wall entirely around this city; in both of which works, and in building, and in all manner of labours, the brethren are very spirited.

"This year's emigration are arriving in goodly numbers, and mostly in good health, faith, and spirits, and generally they have been highly blessed in their journeyings, and will probably all reach here without any of them being much, if any, inconvenienced by cold and snow. * * *

"Please say to such brethren as may have a little surplus means, that an assortment of best English files will meet a ready sale here, be of benefit, and one person could bring one or more, according to his means, and the aggregate would perhaps supply the market."

Elder F. D. Richards writes from the same place, Oct. 1st. "Elders Shurtleff, Gates, and Forssgren, with their companies, had arrived. Elders Wheelock, Dykes, and Harmon, with their companies, were pressing hard by. Teams and provisions had gone out to bring up the rear with additional strength.

"The work of fortifying and harvesting has been going on pretty satisfactorily, I believe, through the Territory. The assessment of this City is now completed, and it is found that, with the ten dollars which is laid on each and every lot to be included in the wall, three per cent. on the valuation of improvements will about do the wall, allowing three thousand dollars for bastions, culverts, gates, &c.; that the whole, as described in my last, may be completed for forty thousand dollars, about one-fifth what others anticipated and stated it would cost. The wall will add immensely to the value of our City property."

The funeral of J. W. Young's and C. V. Spencer's wives occurred on the 27th of Sept., in the City.

ARRIVAL.—Elder Joseph France, from Great Salt Lake Valley, arrived at Liverpool Nov. 23, on mission to these lands. He embarked in the *Isaac Webb*, at New York, on the 2nd of the same month.

CATECHISM FOR CHILDREN.

BY ELDER JOHN JAQUES.

(Continued from page 796.)

CHAPTER V.

PERSON, CHARACTER, AND ATTRIBUTES OF GOD.

1. Q. What kind of a being is God?

A. He is in the form of a man.

2. Q. How do you learn this?

A. The Scriptures declare that man was made in the image of God. Gen. i. 26, 27.

Q. Repeat the passage.

A. "And God said, Let us make man in our own image, after our own likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them."

3. Q. Have you any further proof of God's being in the form of man?

A. Yes. Jesus Christ was in the form of man, and was at the same time the image of God's person. Heb. i. 3.

Q. Repeat the passage.

A. "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

4. Q. Do not the Scriptures say that God is a Spirit?

A. Yes. John iv. 24.

Q. Repeat the passage.

A. "God is a Spirit: and they that worship him must worship him in spirit and in truth."

5. Q. How, then, can God be like man?

A. Man has a spirit, though clothed with a body, and God is similarly constituted.

6. Q. Has God a body, then?

A. Yes, like unto a man's body

in figure. Gen. xxxii. 24, 28, 30. Ex. xxiv. 9, 10, 11.

Q. Repeat the passages.

A. "And Jacob was left alone; and there wrestled a man with him until the breaking of the day. . . . And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed. . . . And Jacob called the name of the place Peniel, for I have seen God face to face, and my life is preserved."

"Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the Elders of Israel; and they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand; also they saw God, and did eat and drink."

7. Q. Is the person of God very glorious?

A. Yes, infinitely glorious. Ex. xxiv. 17. Hab. iii. 3.

Q. Repeat the passages.

A. "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel."

"God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise."

8. Q. Is God everywhere present?

A. Yes. Jer. xxiii. 23, 24. 1 Kings viii. 27.

Q. Repeat the passages.

A. "Am I a God at hand, saith the Lord, and not a God afar off? . . . Do not I fill heaven and earth? saith the Lord."

"Behold the heaven of heavens cannot contain thee."

9. Q. If God is a person, how can He be everywhere present?

A. His person cannot be in more than one place at the same time, but He is everywhere present by His Holy Spirit. Psalm cxxxix. 7, 8.

Q. Repeat the passage.

A. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there."

10. Q. Does God see all things?

A. Yes. Psalm xxxiii. 13, 14. Jer. xxiii. 24. Pearl of Great Price, page 5.

Q. Repeat the passages.

A. "The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth."

"Can any hide himself in secret places that I shall not see him? saith the Lord."

"Wherefore I can stretch forth my hands and hold all the creations which I have made; and my eye can pierce them also."

11. Q. Does God know all things pertaining to the workmanship of his hands?

A. Yes. Acts xv. 18. Doct. and Cov. vii. 10. Pearl of Great Price, pages 8, 10.

Q. Repeat the passages.

A. "Known unto God are all His works from the beginning of the world."

"He comprehendeth all things."

"There is no God besides me, and all things are present with me, for I know them all. . . . All things are numbered unto me, for they are mine and I know them."

12. Q. Is God all wise?

A. Yes. Rom. xi. 33. Col. ii. 3.

Q. Repeat the passages.

A. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

"In whom are hid all the treasures of wisdom and knowledge."

13. Q. Is God all powerful?

A. Yes. Dan. ii. 20. Is. xiv. 27.

Q. Repeat the passages.

A. "Blessed be the name of God for ever and ever; for wisdom and might are his."

"For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

14. Q. Is God a Being of truth, justice, and righteousness?

A. Yes. Rev. xv. 3. Psalm cxlv. 17.

Q. Repeat the passages.

A. "Just and true are thy ways, thou King of Saints."

"The Lord is righteous in all his ways, and holy in all his works."

15. Q. Is God a merciful Being?

A. Yes. Psalm lxxxix. 14. Neh. ix. 17.

Q. Repeat the passages.

A. "Mercy and truth shall go before thy face."

"But thou art a God ready to pardon, gracious, and merciful."

16. Q. Does God vary in His character?

A. No. He is an unchangeable Being. Mal. iii. 6. James i. 17.

Q. Repeat the passages.

A. "For I am the Lord, I change not."

"The Father of lights, with whom is no variableness, neither shadow of turning."

17. Q. Repeat the substance of what you have said concerning the character and attributes of God.

A. God is everywhere present.

He sees and knows all things. He is full of wisdom, power, truth, justice, righteousness, and mercy; and he is an unchangeable Being.

(To be continued.)

THE CALCUTTA MISSION.

CHARACTER OF THE NATIVES—BAPTISMS—TRACT DISTRIBUTING.

No. 2, Jaun Bazaar St., Calcutta, October 4th, 1853.

Dear President Richards—Agreeable to my promise in the last communication which I sent you, I now resume my pen to give you a brief yet faithful account of the native character, especially that of Bengal; also our present prospects and success in this glorious kingdom.

First of all, I am thankful to the God of Israel, for health in this insalubrious climate. My brethren, also, have generally been well, as far as I have heard from them.

Hindustan, according to the latest estimates, has in its present population about one hundred and fifty millions, and over nine-tenths are believed to consist of the native original race, which have always remained unmixed and unaltered in their habits and institutions, and have in some respects attained to a small degree of civilization, though quite different from that of the western world. Their manners and fashions bespeak no peculiar refinement. There is nothing engaging or polished in their intercourse with society, while with strangers there seems to be a little urbanity of manners and politeness, but nothing of that independent, manly feeling or dignity that should characterize a man; all is superficial, and soon resolves into that pliant, smooth, interested, crouching servility, being entirely prompted by self-interest; and every sensibility of the man is absorbed in that all-prevailing passion AVARICE, which forms the basis of their true character.

It appears that they have a great disregard to all principles of honesty, and honour, from the highest Rajahs to the meanest Ryot. And the greatest breaches of fidelity and trust, are looked upon by the injured party with a degree of complacency, as though it was expected. And in the same light, they look upon all schemes of deliberate, systematic fraud, perjury,

and all violations of truth, honour, and honesty; these things are indeed not a matter of conscience with them. And they are fully competent to do the meanest possible act for the least possible amount, and are not capable of forming any friendship or attachments that can be valued over one *pice* (which is equivalent to one quarter of a cent). There are many in government and individual employ, who have been for years carrying on a well-regulated system of fraud, and who are known to be such characters by their employers; and to exchange them or turn them off would be only making a bad matter worse. To all human appearance, there is scarcely a redeeming quality in the nation. They are all striving in the most reckless manner for the blessing of Esau—this world's good. And I am confirmed more and more in the statement made in my last, that they are indeed descendants from the priests of "Elkanah," and inherit these evils from time immemorial; together with the multifarious character of their gods, which only exist in their own fabulous legends of mythology. Occasionally these people make a god out of Bamboo and mud, which serves for temporary purposes, in everything but reproving them for their sins. And it is almost impossible for us to raise their narrow minds to the sublime idea that there is a God of intelligence and power. Their domestic relations, in some respects, are good; everything pertaining to their families or used for home consumption is purely domestic; and, like many of the nations of the East, they practise the plurality of wives. The effects of sectarian Christianity upon the native population of this country are lamentable; the converts, as in the language of Jesus, "are two-fold more the children of hell than themselves" (the teachers). These teachers commence

their works of darkness with small children while at school, and when they are twelve or fourteen years old they are persuaded to join the church. Then the news is trumpeted abroad that so many "hopeful conversions" have been made. In some instances children four and five years old in the Mossousil (the interior) are hired to go to school, and after they have been thoroughly drilled in modern divinity, and taught to serve a hireling priesthood, they are then qualified to enter upon the duties of life, with a fixed salary. Those who are not thus highly favoured, are open and avowed infidels, declaiming against Christianity in the most violent language. It is a remarkable fact, that there is not a native Christian that is not induced to be one for the salary which he is getting, or the patronage which he receives from the Christian community, or for the rice which he eats; and if they are not secured in some one of these ways, they will not be Christians. They have offered to leave these churches by scores, and join us, if we would only advance a trifle more than their present pay. They have stood and begged and entreated us to receive them, but when we told them that we could not hire men to be saved in the kingdom of God, that they would have to support themselves and families if they joined this Church—"when they heard this, they turned away sorrowful," and were disappointed in their feelings, and their object of pursuit. Many of those that were baptized by Elder Willes have been bought over to Christianity for four rupees per month, and some as high as sixteen per month, and now stand ready to come back to us for a small advance on their present pay. It is hard to calculate at present what can be done with them; one thing is certain, that when there is anything effected for their good, it will be by the power of God.

Dear brother, I have been induced to give you this short sketch of the character of this people, that you may have a correct idea of their prevailing characteristics and traditions, and that those who have sent us may not be led to expect anything from this country that is not here. It is now closely approaching six months since the Elders landed here, during which time I have carefully examined and studied into the character, spirit, and genius of the people, and the account which I now present is from observation and experience.

Our success in the Redeemer's kingdom, I must acknowledge is slow; the few people which the Lord has here, are so far apart that it takes time and diligence to hunt them out, yet we have this to comfort our hearts—our progress is sure. We have a mighty torrent of priestcraft and tradition to encounter. This country is at least two hundred years behind the spirit of the age, and we are obliged to contest every point inch by inch, which, by the help of God, and the prayers of our brethren, we will continue to do until we gain the ascendancy.

We are now distributing tracts from house to house in this city, and we are also sending them to the various locations of the Elders for the same purpose. Since our last communication, there have been three baptized in this place, and some few more are believing, and one has been cut off from the Church. Elders S. A. Woolley and William Fotheringham have gone to Delhi. On their arrival at that place, Elder William Willes will return to Calcutta. Elders R. Ballantyne and R. Skelton write favourably from Madras, bearing date September 5th, also Elder Hugh Findlay writes from Bombay, September 13th, and is preparing to extend his field of labours, with good prospects ahead. Elders C. W. West, and B. F. Dewey are with him at present, and probably will remain there for a few months, also his brother, late from England. We have news from Rangoon, September 17th, from Elders E. Ludington, L. Savage, and Matthew McCune. Prospects were not very flattering, the Branch now in Burmah all told, numbers ten. Some have removed to Madras. Elder T. Leonard is at Chinsurah, but is expected here in a few days. Elder Robert Owens is with us at this place, and will start, as soon as the way opens, for Madras. Elder A. M. Musser and myself are learning the Hindostanee or Persian language. During the coming cold weather, we expect to speak to the natives in their own tongue, and be able to publish some of our works in that language. It is the vernacular tongue of the north western provinces, the Affghans, Persia, Arabia, and some parts of Tartary and Turkey. We shall have a broad field before us, and we live in hopes that we may be able to do some good in other parts, if we do not in Bengal.

We have reason to believe the distribu-

tion of tracts has done more good than perhaps could have been done in any other way. We have pushed them into places which, without them, we could not have had access to. I shall commence a course of lectures, the last of October. The sickly season in which we landed, and the excessively hot weather, have been very unfavourable to us in spreading the truth; but we shall now commence our operations with the cool weather, and, by the help of God, we will sound the "glad tidings" in the ears of every honest man in this city, and which I trust will go throughout all India.

The Saints in this country are rejoicing in the fulness of the Gospel, and can testify to its truth. We all feel well, let come what will. We are bound to rejoice, and give thanks to God, for He has witnessed unto us, by many incontestible proofs, that He is watching our foot-steps,

and has raised up men to administer to our wants, and has inspired the hearts of others, in answer to the prayers of His servants, in the most miraculous manner. We know that God is working with us, for we feel the words of testimony like fire in our bones, shut up, as it was before told us by the servants of the Lord in Zion.

Dear brother, I close for the present; and may God bless you, and let the rays of light be dispensed through your brilliant *Star* to the darkest corners of the earth, until it shall be filled with the knowledge of God.

Give my love to Elders Linforth, J. Jaques, D. Spencer, J. Van Cott, all the Elders from the Valley, and all the Saints.

I remain as ever your fellow labourer in the Gospel and Kingdom of God in the last days.

NATHANIEL V. JONES.

NEWS FROM UTAH TERRITORY.

(From the *St. Louis Intelligencer*, Oct. 31.)

Day before yesterday a party of persons reached this city, direct from the Mormon territory of Utah. The party consists of the bookkeeper of Mr. Bridger, and others who were in his employ. They bring news of the death of Bridger.

At the time of the outbreak in Great Salt Lake City against him, he left Fort Bridger, and repaired for safety to another trading post which he owned on Green river, over a hundred miles distant. The Mormons, however, continued in pursuit of him, found him at the place last named, and killed him. We have not learned what they did with his goods and property, or whether the party of his retainers who have arrived here were forced by the Mormons to quit the country.

The difficulties between the citizens of Utah and the Utah Indians seem still as great as heretofore. The principal diffi-

culty in putting an end to the troubles seems to be the co-operation of the traders with the Indians, in furnishing them arms, powder, and lead. We learn that by authority of the Governor and Superintendent of Indian Affairs, a detachment was ordered out to arrest Bridger, whose death is mentioned above, as being guilty of aiding and abetting the Indians. Upon arriving at the Fort, he had gone to the mountains and could not be found. Possession was taken of the fort, and another company was sent to the trading station on Green river for the same purpose. Some of the people of Utah, we are informed, have purchased from the agent of the government, the arms and other property at Fort Hall, worth \$75,000, for \$12,000, which they are busily engaged in transporting to the Valley.

[The death of Mr. Bridger is contradicted by the *St. Louis Republican* of Nov 5, which states that he and his family were on their way to the States, and would arrive in a few days. We know not any reason why those lately in Bridger's employ should have given circulation to the falsehood concerning his death, unless it was to raise an excitement against the Saints.—ED.]

THE worst wheel of the cart always makes the most creaking.

VARIETIES.

A DECIDED step has been taken in the Sandwich Islands towards annexation to the United States. The French and British consuls have protested to the King against such an act.

M. ARBAN, a French aeronaut, who made an ascent from Barcelona, more than two years ago, and had not since been heard of, has made his appearance again. It is reported that his balloon landed in Africa, and he was seized and made a slave, continuing in that state two years, when he effected his escape.

THE body of a Protestant buried at Chellas, near Compiègne, was, by order of the sous-prefect, exhumed, dragged through the mud, and flung into a place set aside for children who had died unbaptized. The family of the deceased was obliged to pay the expenses of the exhumation (56 francs). A few days after, the clergy in Noyon reconsecrated the ground polluted by the Protestant.

ODDITIES.—A worthy old woman, in a village not far from Taunton, lately lost her grandson. A poor neighbour called to console her, and the following unique dialogue ensued—"So, Betty, Jan's dead." "Ees, he's gone to Belzebub's bosom." "Lor' blessee, Betty, tan't Belzebub's bosom—its Yabraham's bosom." "Well, there, Jane, you do know more about the gentle folks' names than I do." "And how are'ee on your ligs this morning?" "Oh, Jane, I be very poorly; loik to die; I be a goin' to Heaven." "Well, Betty, when you do get to Heaven, do'ee gie my love to Jan." "Lor a mercy, Jane, how do'ee think a poor old lame body as I be should go a ramblin' and scramblin' about Heaven to find our Jan?"

"TWO GREAT LIES."—A slave was sent to meeting with a particular charge from his master, to remember what the Minister said, so as to give an account of it when he returned. The master had a son named Jonathan, to whose orders the slave was also subject. Pompey accordingly went to meeting, and was questioned by his master on his return. "Gorry, massa," said he, "Minister tell two great lies." "What! what!" exclaimed the master, "you musn't talk so about the Minister! What do you mean?" "Why, Minister say no man serve two masters, and I know I serve you and Massa Jonathan, too." "Well, what else did he say?" "Why, he say, 'he will love the one and hate the other.' Dat am a lie, too, for I hate you both alike!"

GLEANINGS.—The yellow fever prevails in Hayti.—A powder mill at Spencer, Massachusetts, blew up on the 4th of November, killing five men.—The cholera is raging at Yucatan.—The city of Senora, California, was destroyed by fire, Oct. 3rd., the loss of property amounting to 1,500,000 dollars.—The total number of places for the sale of alcoholic liquors in New York city is 7,103.—The British ship *Liverpool*, from Shields to New York, has foundered at sea, sixteen lives being lost.—Murders and outrages prevail alarmingly in California.—A new wheelbarrow has been invented, with a wheel in the centre, so as to bear all the weight.—A Public nursery, similar to those of Paris, has been established at St. Martin's-in-the-Fields, London, where children can be left, and properly attended to while their parents attend to their daily avocations.—A short time ago, a woman was begging in Oxford Street, Manchester, with a counterfeit baby, composed of rags stuffed with straw, and well muffled up in the woman's cloak.—A fire occurred at New York, on the 30th Oct., destroying 400,000 dols. worth of property, and seven lives. The printing offices of the *National Democrat* and *Military Argus* were destroyed, and, at one time, the *New York Herald* office was on fire.—The Pope, a few weeks ago, preached a sermon on the 13th chapter of Matthew, in the open air, from the steps of the Church of San Guiseppi dei Falegnami, over the Mamertine prison, Rome.—A British Embassy Church is proposed at Paris.—The foundries at St. Petersburg, and the arsenals, are occupied night and day. Every day immense quantities of ammunition are sent off.—It appears that British subjects in the service of the Russian government, have been discharged.—A deputation from Affghanistan to the Shah of Persia request him to declare against Russia.—Russia, it is said, is marching troops towards Northern India.—A severe shock of an earthquake was felt at Lisbon, Nov. 5.—The Sultan has determined to march at the head of his army.—The potatoe crop is abundant in Ireland, and the disease but partial.

SINNERS, AWAKEN!

Sinners, awaken! the Gospel is calling,
 Salvation is come to the children of men,
 The gifts of the Spirit in showers are falling,
 The voice of Jehovah is sounding again.
 For ages with darkness the world lay o'erclouded,
 The Church overwhelmed was hid from our sight:
 No longer in mists shall her glories be shrouded,
 For TRUTH'S broken forth like an ocean of light.

Sinners, awaken! the last dispensation
 Is come in its noontide of fulness and power;
 The voice shall re-echo from nation to nation,
 Dispelling the clouds of delusion that lour;
 The icy-bound poles at the sound shall be shaken,
 Their children skin-clad shall come forth at the word;
 While those in the sun-scorching torrid awaken,
 And haste to obey the commands of the Lord.

Sinners, awaken! the Saints are preparing
 A place in Mount Zion for Jesus to reign;
 Gather home with the chosen, the Lord is declaring
 He comes to reside with His people again;
 The voice of the angel is sounding like thunder—
 Come out from old Bab'lon my people to me,
 The isles of the sea and the nations shall wonder
 Her ruin and sweeping destruction to see.

Sinners, awaken! the Saviour anointed
 Offers new life and salvation to you;
 Haste then, and flee to the ransom appointed,
 Nor linger, lest God should award you your due;
 Join with the Saints who now homewards are pressing,
 Leave Babylonish confusion and sin,
 That the wrath of the Lord may be turned to a blessing,
 When Jesus triumphant His reign shall begin.

E. L. SLOANE.

LIST OF MONIES RECEIVED FROM THE 17TH TO THE 24TH NOV., 1853.

Simon Irwin	£10 0 0	Brought forward.....	£74 0 0
Joseph Akers.....	2 0 0	George Simpson.....	2 0 0
East India Mission, N. V. Jones	6 0 0	James Linforth	4 0 0
George Picton.....	5 0 0	John B. Pears.....	5 0 0
James Frewin.....	1 0 0	Charles Peat	2 0 0
T. C. Armstrong	30 0 0	Henry Savage	2 0 0
James Walker	20 0 0	Isaac Allred	3 5 0
		Charles A. Harper	5 0 0
Carried forward.....	£74 0 0		£97 5 0

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 51.—Vol. XV. Saturday, December 17, 1853. Price One Penny.

DISCOVERY OF RUINED CITIES IN CALIFORNIA.

(From the San Francisco Herald.)

The great basin in the middle of our territory, bounded on the north by the Wahsatch mountains and the settlements of the Mormons in Utah, on the east by the Rocky Mountains skirting the right bank of the Rio Grande, on the south by the Gila, and on the west by the Sierra Nevada, is a region still almost unknown. Trappers and mountaineers have passed all round the inner side of its rim, but none have ever crossed it, with the exception of Mr. Beale, who traversed on his recent trip its northern slope, and Captain Joe Walker, the famous mountaineer, who passed nearly through its centre in the winter of 1850. But little, therefore, is known regarding it; but that little is exceedingly interesting, and fills the mind with eagerness to know more. From Captain Walker we have gathered many particulars regarding his celebrated trip, and the character of this mysterious land, which have never before been brought to light. There is no lack of streams within it; the Rio Colorado Chiquito, or Little Red River, runs entirely across it, about 100 miles to the north of the Gila, and almost parallel to it, and empties into the Colorado. About 120 miles still further north the San Juan follows exactly the same course as the Little Red River, and empties in Grand River, the most important branch of the Colorado. Grand River itself pursues a course a little south of west across the northern part of the basin, while the Avonkaree, a large river

discovered by Mr. Beale, Green River, and the Rio Virgen, are all large streams, which drain the northern mountain rim, and run in a southerly direction into the Colorado.

The great basin between the Colorado and the Rio Grande is an immense tableland, broken towards the Gila and the Rio Grande by detached sierras. Almost all the streams run through deep canons. The country is barren and desolate, and entirely uninhabited. But though now so bleak and forbidding, strewn all around may be seen the evidence that it was once peopled by a civilized and thickly-settled population. They have long since disappeared, but their handiwork still remains to attest their former greatness. Captain Walker assures us that the country from the Colorado to the Rio Grande, between the Gila and San Juan, is full of ruined habitations and cities, most of which are on the tableland. Although he had frequently met with crumbling masses of masonry, and numberless specimens of antique pottery, such as have been noticed in the immigrant trail south of the Gila, it was not until his last trip across that he ever saw a structure standing. On that occasion he had penetrated about midway from the Colorado into the wilderness, and had encamped near the Little Red River, with the Sierra Blanca looming up to the south, when he noticed at a little distance an object that induced him to examine further. As he approached, he

found it to be a kind of citadel, around which lay the ruins of a city more than a mile in length. It was located on a gentle declivity that sloped towards Red River, and the lines of the streets could be distinctly traced, running regularly at right angles with each other. The houses had all been built of stone, but all had been reduced to ruins by the action of some great heat, which had evidently passed over the whole country. It was not an ordinary conflagration, but must have been some fierce furnace-like blast of fire, similar to that issuing from a volcano, as the stones were all burnt—some of them almost cindered, others glazed as if melted. This appearance was visible in every ruin he met with. A storm of fire seemed to have swept over the whole face of the country, and the inhabitants must have fallen before it. In the centre of this city we refer to rose abruptly a rock 20 or 30 feet high, upon the top of which stood a portion of the walls of what had once been an immense building. The outline of the building was still distinct, although only the northern angle, with walls 15 or 18 feet long, and 10 feet high, were standing. These walls were constructed of stone, well quarried and well built. All the south end of the building seemed to have been burnt to cinders, and to have sunk to a mere pile of rubbish. Even the rock on which it was built appeared to have been partially fused by the heat. Captain Walker spent some time in examining this interesting spot. He traced many of the streets and the outlines of the houses, but could find no other wall standing. As often as he had seen ruins of this character, he had never until this occasion discovered any of the implements of the ancient people. Here he found a number of handmills, similar to those still used by the Pueblos and the Mexicans for grinding their corn. They were made of light porous rock, and consisted of two pieces about two feet long, and ten inches wide, the one hollowed out, and the other made convex like a roller to fit the concavity. They were the only articles that had resisted the heat. No metals of any kind were found. Strewn all round might be seen numerous fragments of crockery, sometimes beautifully carved, at others painted. This, however, was not peculiar to this spot, as he had seen antique pottery in every part of the country, from San Juan to the Gila.

Captain Walker continued his journey, and noticed several more ruins a little off his route next day, but he could not stop to examine them. On this side of the Colorado he has never seen any remains, except of the present races. The Indians have no traditions relative to the ancient people once thickly settled in this region. They look with wonder upon these remains, but know nothing of their origin. Captain Walker, who, we may remark, is a most intelligent and close observer, far superior to the generality of the old trappers, and with a wonderfully retentive memory, is of opinion that this basin, now so barren, was once a charming country, sustaining millions of people, and that its present desolation has been wrought by the action of volcanic fires. The mill discovered proves that the ancient race once farmed; the country, as it now appears, never could be tilled, hence it is inferred it must have been different in early days. They must have had sheep, too, for the representation of that useful animal was found carved upon a piece of pottery.

Lieutenant Beale states that on his first trip across the continent he discovered in the midst of the wilderness north of the Gila what appeared to be a strong fort, the walls of great thickness, built of stone. He traversed it, and found it contained 42 rooms. In the vicinity numerous balls of hard clay, from the size of a bullet to that of a grape shot, were met with. What was singular about them was the fact that frequently ten or twenty were stuck together like a number of bullets run out of half a dozen connecting moulds, or like a whole baking of rolls. It is difficult to say what these were intended for. They were so hard, however, that the smaller ones could be discharged from a gun. And now it remains for the antiquary to explore this most interesting region in the very heart of our country, and to say who were the people that inhabited it. They may have been the ancestors of the Aztecs whom Cortes found in Mexico, for they were known to have come from the north. Tradition relates that they sailed out from their northern homes directed by their prophets not to cease their march till they came across an eagle sitting upon a cactus with a serpent in its claws. This they found where the city of Mexico now stands, and there they established their dominion. This legend is

still preserved in the device upon the Mexican dollar. Some remnants of the Aztecs still remained within a few years past at the ruined city of Grand Quivera, or Pecos, in the wilderness of New Mexico. Here, in deep caverns, they kept alive, with reverential care, the sacred fire, which was always to burn until the return of Montezuma. It only went out about ten years ago, when the last Indian of the tribe expired. It may be that the

Pimos, south of the Gila, are an offshoot of the great Aztec nation, left behind in their march to the south. The Pimos, it is known, are far superior to the Indians of Mexico. They raise fine cotton, and from it manufacture all their clothing.

Would that some Stevens or Layard would arise to explore the wonders that lie concealed within this great basin, and bring to light the history of the strange people that once inhabited it!

[The wonderful and magnificent ruins which are ever and anon brought to light by travellers in the great interior of the American continent, continue to puzzle and astonish the learning and wisdom of the great men of the nineteenth century, while every fresh discovery is an increasing evidence in favour of the Book of Mormon. The description given above, particularly concerning the cause of the destruction of the cities and inhabitants, and the desolations of the country, coincides most remarkably with the account, in the Book of Mormon, of the great and fearful destructions, by fire, flood, whirlwind, earthquake, which came upon the people and the land at the crucifixion of the Lord Jesus Christ. Cities were burnt by fire from heaven, and the whole face of the country was changed. How wonderfully this agrees with the description given by Captain Walker—"It was not an ordinary conflagration, but must have been some fierce furnace-like blast of fire, similar to that issuing from a volcano, as the stones were all burnt—some of them almost cindered, others glazed, as if melted. This appearance was visible in every ruin he met with. A storm of fire seemed to have swept over the whole face of the country, and the inhabitants must have fallen before it." Surely those who reject this last message of mercy, connected with the Book of Mormon, in which is made known the dealings of God with a great people, for centuries upon the American continent, will fall under great condemnation, for everything conspires to establish the fact that the work is of God. Let the reader peruse the following paragraphs from the Book of Mormon, for his own satisfaction—

"And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder, insomuch, that it did shake the whole earth as if it was about to divide asunder; and there were exceeding sharp lightnings, such as never had been known in all the land. And the city of Zarahemla did take fire; and the city of Moroni did sink into the depths of the sea, and the inhabitants thereof, were drowned; and the earth was carried up upon the city of Moronihah, that in the place of the city thereof, there became a great mountain; and there was a great and terrible destruction in the land southward. But behold, there was a more great and terrible destruction in the land northward: for behold, the whole face of the land was changed, because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth; and the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and notable cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate; and there were some cities which remained; but the damage thereof was exceeding great, and there were many in them who were slain; and there were some who were carried away in the whirlwind; and whither they went, no man knoweth, save they know that they were carried away; and thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth. And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch, that they were found in broken fragments, and in seams, and in cracks, upon all the face of the land."

"And it came to pass that there was a voice heard among all the inhabitants of the earth, upon all the face of this land, crying, Wo, wo, wo unto this people; wo unto the inhabitants of the whole earth, except they shall repent, for the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen. Behold, that great city Zarahemla have I burned with fire, and the inhabitants thereof. And behold, that great city Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned. And behold, that great city Moronihah have I covered with earth, and the inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of the prophets and the saints shall not come any more unto me against them. And behold, the city of Gilgal have I caused to be sunk, and the inhabitants thereof to be buried up in the depths of the earth; yea, and the city of Onihah, and the inhabitants thereof, and the city of Mocum, and the inhabitants thereof, and the city of Jerusalem, and the inhabitants thereof, and waters have I caused to come up in the stead thereof, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them. And behold, the city of Gadiandi, and the city of Gadiomnah, and the city of Jacob, and the city of Gim-gimno, all these have I caused to be sunk, and made hills and valleys in the places thereof, and the inhabitants thereof have I buried up in the depths of the earth, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints should not come up any more unto me against them.

"And behold, that great city Jacobugath, which was inhabited by the people of the king of Jacob, have I caused to be burned with fire, because of their sins and their wickedness, which was above all the wickedness of the whole earth, because of their secret murders and combinations: for it was they that did destroy the peace of my people and the government of the land; therefore I did cause them to be burned, to destroy them from before my face, that the blood of the prophets and the saints should not come up unto me any more against them. And behold, the city of Laman, and the city of Josh, and the city of Gad, and the city of Kishkumen, have I caused to be burned with fire, and the inhabitants thereof, because of their wickedness in casting out the prophets, and stoning those whom I did send to declare unto them concerning their wickedness and their abominations; and because they did cast them all out, that there were none righteous among them, I did send down fire and destroy them, that their wickedness and abominations might be hid from before my face, that the blood of the prophets and the saints whom I sent among them, might not cry unto me from the ground against them; and many great destructions have I caused to come upon this land, and upon this people, because of their wickedness and their abominations."—Book of Nephi iv. 2, 6, 7.—Ed.]

HISTORY OF JOSEPH SMITH.

(Continued from page 807.)

The following letter was received at Liberty, Clay county, Missouri, on the 28th of July.

City of Jefferson, July 18th, 1836.

Messrs. W. W. Phelps and others.

Gentlemen — The treatment your people have received, and are now receiving, is of an extraordinary character, such as is seldom experienced in any country by any people. As an individual I sympathize with you; and as the Executive of the State, deeply deplore such a state of things. Your appeal

to the Executive is a natural one; but a proper understanding of our institutions will show you, that yours is a case not for the special cognizance of the Executive. It is a case, or, I may say, they are cases of individual wrong. These, as I have before told you, are subjects for *judicial* interference; and, there are cases, sometimes, of individual outrage which may be so popular as to render the action of courts of justice nugatory, in endeavouring to afford a remedy. I would refer you to the charge of Judge Lawless, made to the Grand Jury of

St. Louis. Public sentiment may become paramount law; and when one man, or society of men, become so obnoxious to that sentiment, as to determine the people to be rid of him or them, it is useless to run counter to it.

The time was when the people (except those in Jackson county) were divided, and the major part in your favour; that does not now seem to be the case. Why is this so? Does your conduct merit such censures as exist against you? It is not necessary for me to give my opinion. Your neighbours accuse your people, of holding illicit communications with the Indians, and of being opposed to slavery. You deny. Whether the charge, or the denial, is true, I cannot tell. The *fact* exists, and your neighbours seem to believe it true; and whether true, or false, the consequences will be the same (if your opponents are not merely gasconading), unless you can, by your conduct and arguments, convince them of your innocence. If you cannot do this, all I can say to you is, that in *this Republic* the *vox populi* is the *vox dei*.

Yours respectfully,

DANIEL DUNKLIN.

On Monday afternoon, July 25th, in company with Sidney Rigdon, brother Hyrum Smith, and Oliver Cowdery, I left Kirtland, and at seven o'clock the same evening, we took passage on board the steamer *Charles Townsend*, S. Fox, master, at Fairport, and the next evening, about ten o'clock, we arrived at Buffalo, New York, and took lodgings at the "Farmer's Hotel." Here we met with Elders O. Hyde, and M. C. Nickerson, the former on his way to Canada, and the latter from that Province.

To avoid the crowding, fisting, fighting, racing, and rioting of the packets, we took passages on a line boat for Utica, where we arrived about eight o'clock, A.M., of the 29th, just in time to take the rail road car for Schenectady, the first passengers' car on the New road. We were more than six hours travelling eighty miles. The locomotive had hardly stopped before the cry was "Albany baggage cars start in five minutes." Amid a scene of confusion, bustle, and crowding, we succeeded, after a good share of scuffling and pulling, in getting our trunks on board the luggage car for Albany where we arrived the same evening.

On the 30th, at seven o'clock, A.M., we went on board the steamer, *John Mason*, which took us to the *Erie*, lying over the

bar. While the passengers were stepping off the *John Mason*, the steamer *Rochester* passed us, "Now for a race," was the cry from different parts, and a race and try of speed it was; however, as fate or steam power of engine would have it, the *Erie*, after touching at Catskill and West Point, where the *Rochester* did not, went into New York a few miles "a-head." By such undue pressure of steam the lives of thousands have been sacrificed, and I thanked God that myself and friends were safely landed.

While here, I visited the burnt district—that part of the city where it was estimated fifteen millions of property were consumed by fire on the 16th of December, 1835, according to the prediction of the ancient Prophets, that there should be "fire and vapour of smoke" in the last days.

From New York we continued our journey to Providence, on board a steamer; from thence to Boston, by steam cars, and arrived in Salem, Massachusetts, early in August, where we hired a house, and occupied the same during the month, teaching the people from house to house, and preaching publicly, as opportunity presented; visiting, occasionally, sections of the surrounding country, which are rich in the history of the Pilgrim Fathers of New England, in Indian warfare, Religious superstition, bigotry, persecution, and learned ignorance.

The early settlers of Boston (the Emporium of New England), who had fled from their mother country to avoid persecution and death, soon became so lost to principles of justice and religious liberty as to whip and hang the Baptist and the Quaker, who, like themselves, had fled from tyranny to a land of freedom; and the Fathers of Salem from 1691 to 1693, whipped, imprisoned, tortured, and hung many of their citizens for supposed witchcraft; and quite recently, while boasting of her light and knowledge, of her laws and religion, as surpassed by none on earth, has New England been guilty of burning a Catholic Convent in the vicinity of Charleston, and of scattering the inmates to the four winds; yes, in sight of the very spot where the fire of the American Independence was first kindled, where a monument is now erecting in memory of the battle of Bunker Hill, and the fate of the immortal Warren, who bled, who died, on those sacred heights to

purchase religious liberty for his country; in sight of this very spot, have the religionists of the nineteenth century, demolished a noble brick edifice, hurling its inhabitants forth upon a cold, unfeeling world for protection and subsistence.

Well did the Saviour say concerning such, "by their fruits shall you know them." And if the wicked mob who destroyed the Charleston Convent, and the cool, calculating religious lookers on, who inspired their hearts with deeds of infamy, do not arise, and redress the wrong, and restore the injured four-fold, they in turn, will receive of the measure they have meted out till the just indignation of a righteous God is *satisfied*. When will man cease to war with man, and wrest from him his sacred rights of worshipping his God according as his conscience dictates? Holy Father, hasten the day.

I received the following—

Revelation, given at Salem, Massachusetts, August 6th, 1836.

I, the Lord your God, am not displeased with your coming this journey, notwithstanding your follies; I have much treasure in this city for you, for the benefit of Zion; and many people in this city whom I will gather out in due time for the benefit of Zion, through your instrumentality! therefore it is expedient that you should form acquaintance with men in this city, as you shall be led, and as it shall be given you; and it shall come to pass in due time, that I will give this city into your hands, that you shall have power over it, insomuch that they shall not discover your secret parts; and its wealth pertaining to gold and silver shall be yours. Concern not yourselves about your debts, for I will give you power to pay them. Concern not yourselves about Zion, for I will deal mercifully with her. Tarry in this place, and in the regions round about; and the place where it is my will that you should tarry, for the main, shall be signalized unto you by the peace and power of my Spirit, that shall flow unto you. This place you may obtain by hire, &c. And inquire diligently concerning the more ancient inhabitants and founders of this city; for there are more treasures than one for you in this city; therefore be ye as wise as serpents and yet without sin, and I will order all things for your good, as fast as ye are able to receive them. Amen.

While here, brothers Brigham Young and L. C. Johnson arrived. Brother Young had been through New York,

Vermont, and Massachusetts, in company with his brother Joseph Young, having visited their connexion in this country, and baptized a good number into the Church; they staid in Boston two or three weeks, and baptized seventeen persons. We had a good visit with the brethren, for which I feel very thankful.

Thus I continued in Salem and vicinity until I returned to Kirtland, some time in the month of September. During this month the Church in Clay county, Missouri commenced removing to their newly selected location on Shoal Creek, in the territory attached to Ray county.

During the quarter ending September 3rd, fifty-two Elders', six Priests', three Teachers', and two Deacons' licences were recorded in the Licence Records, in Kirtland, Ohio, by Thomas Burdick. The intelligence from the Elders abroad was interesting. Elder P. P. Pratt still continued his labours in Upper Canada, Toronto, and vicinity, with good success. Elder Lyman E. Johnson had been labouring in New Brunswick, and other places on the sea-board; and on the 12th, 13th, and 14th of August a Conference was held by Elders Brigham Young and Lyman E. Johnson, at Newry, Maine, where seventeen Branches were represented, amounting to three hundred and seventeen members.

October 2nd, 1836. My father, and uncle John Smith, returned to Kirtland, from their mission to the Eastern States, having travelled about two thousand four hundred miles, and visited nearly all the Branches of the Church in New York, Vermont, New Hampshire, and Pennsylvania. During this mission, they baptized many, conferred blessings upon many hundreds, and preached the Gospel to many thousands. They also visited their friends and relatives in the land of their nativity. My cousin, George A. Smith, returned the same day from his mission to Richland county, Ohio. Brother H. C. Kimball returned to Kirtland, having been absent nearly five months, during which time he baptized thirty persons into the Church of Jesus Christ of Latter-day Saints, this being in fulfilment of a blessing that I had conferred upon his head before he started on his mission.

Through the month of October the Saints continued to gather at Shoal Creek, Missouri, and my attention was particularly directed to the building up of Kirt-

land, and the spiritual interests of the Church. And on the 2nd of November the brethren at Kirtland drew up certain articles of agreement, preparatory to the organization of a Banking Institution, to be called the "Kirtland Safety Society."

President O. Cowdery, was delegated to Philadelphia to procure plates for the Institution; and Elder O. Hyde, to repair to Columbus, with a petition to the Legislature of Ohio, for an act of incorporation, which was presented at an early period of their session, but because we were "Mormons," the Legislature raised some frivolous excuse on which they refused to grant us those banking privileges they so freely granted to others. Thus Elder Hyde was compelled to return without accomplishing the object of his mission, while Elder Cowdery succeeded at a great expense in procuring the plates, and bringing them to Kirtland.

Forty-four Elders' licences were recorded in the Licence Records at Kirtland, during the quarter ending December 1st; also five Priests' and one Teacher's licences. By T. Burdick.

The Saints having gathered in considerable number, and still gathering on Shoal Creek, Missouri, petitioned for an act of Incorporation for a new county, which was granted about the middle of December, under the name of Caldwell county, from which time a fresh impetus was given to the gathering, and the county grew like Jonah's Gourd.

Minutes of a Conference, held in the House of the Lord on the 22nd of December, 1836.

The authorities of the Church being present, viz.: The First Presidency, the High Council of Kirtland, the Quorum of the Twelve, the Presidents of the Seventies, the President of the Elders, and his Counsellors, and many other official members, such as Priests, Teachers, Deacons, &c, the house was called to order, and the following motions were made, seconded, and carried by the unanimous voice of the assembly.

1st. That it has been the case that a very improper and unchristianlike course of conduct has been pursued by the Elders of this Church, and the churches abroad, in sending their poor from among them, and moving to

this place, without the necessary means of subsistence; whereas the Church in this place being poor from the beginning, having had to pay an extortionate price for their lands, provisions, &c; and having a serious burthen imposed upon them by comers and goers, from most parts of the world, and in assisting the travelling Elders and their families, while they themselves have been labouring in the vineyard of the Lord, to preach the Gospel; and also having suffered great loss in endeavouring to benefit Zion, it has become a serious matter which ought to be considered by us.

Therefore, after deliberate discussion upon the subject, it was motioned, seconded, and unanimously carried, that we have borne our part of this burden, and that it becomes the duty, henceforth, of all the Churches abroad, to provide for those who are objects of charity, that are not able to provide for themselves; and not send them from their midst, to burthen the Church in this place, unless they come and prepare a place for them, and means for their support.

2nd. That there be a stop put to Churches or families gathering or moving to this place, without their first coming or sending their wise men to prepare a place for them, as our houses are all full, and our lands mostly occupied, except those houses that do not belong to the Church, which cannot be obtained without great sacrifice, especially when brethren with their families are crowding in upon us, and are compelled to purchase at any rate, and consequently are thrown into the hands of speculators, and extortioners, with which the Lord is not well pleased; also that the Churches abroad do according to the Revelation contained in the Book of Commandments, page 238, commencing at section 10, which is as follows:—

"Now verily I say unto you, let all the Churches gather together all their monies; let these things be done in their time, be not in haste; and observe to have all these things prepared before you, and let honourable men be appointed, even wise men, and send them to purchase these lands; and every Church in the Eastern countries when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion."

JOSEPH SMITH, Chairman.

WARREN PARRISH, Clerk.

(To be continued.)

THE prick of a pin often gives more acute pain than the gash inflicted by a lancet. So we pass through life: our minor sorrows are frequently harder to bear than our greater afflictions.

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 17, 1853.

"FEAR BRINGETH TORMENT."—The nature of the human mind is such as to be easily operated upon, and from the excitement which we often find existing with men, both individually and collectively, we learn that they meet with objects not in keeping with their nature, their understanding, belief, or desires. Such objects are generally repulsed by the mental powers, and too often without a proper investigation of that which may at first appear irreconcilable, but after more mature deliberation, becomes very desirable. This more generally arises from ignorance, not knowing the result of the things which they may have under consideration, or if knowledge is had, it is to the effect that those objects or principles will prove destructive to their happiness and fondly-cherished hopes.

Turn to the religious, political, commercial, and other portions of mankind, and you find a degree of consternation existing in the ranks of all classes, which either plainly declares their ignorance of the future, or their knowledge that it will be inauspicious to the fulfilment of their desires. In either case, the truly lamentable condition of the world is betrayed to the careful observer.

Wherever the Spirit of the Lord prevails, and leads into all truth, its tendency is to allay every excitement of the mind, and afford to it a degree of calmness and serenity unknown to those who possess it not—a peace not derived from the world, and which, therefore, cannot be disturbed or taken away by the world. Persecutions, misery, and even death may be endured, without that tormenting fear that distracts the wicked, when we know that all is right, but this knowledge can only be derived from that Spirit which leads into all truth. With this in possession, a Jacob could gather up his feet and die rejoicing; the Prophet Samuel could perform the deed of hewing down king Agag with his own sword, without fearing reproach; the Hebrew children could meet the fiery furnace with apparent indifference; and Israel could go against their enemies, and destroy them, without fear of condemnation, because they knew that they were justified—that all with them was right, and approbated by God; that which is revolting in the extreme to the natural and uncultivated man, could be looked upon, and engaged in, with the utmost composure. Under the influence of the same Spirit, Jesus endured an ignominious death, without even reviling. And the Almighty has said He will laugh and deride in the day of calamity and fear that shall come upon the wicked. From these and many other facts, we can plainly see that no object or circumstance should be allowed to destroy our peace, by agitating our minds with fearful apprehensions of its results—apprehensions which may never be realized. When men richly enjoy the Spirit of the Lord, they have peace and assurance; but fearful apprehensions are a just measure meted out to increase the miseries of the damned. Where doubt and uncertainty exist, fear is engendered, and distracts the mind, hence says the Apostle—"He that doubteth is damned already." The wicked know not the peace of God, for they have not that Spirit by which the doctrine and will of God are known.

Many of the Saints endure extreme sufferings in their feelings, and allow their peace of mind to be broken up, by not guarding against this captivating evil. Perhaps one has heard something of his brother, that he thinks is very bad, and if he had great confidence in him, it has tried his faith very much, not in that brother

alone, but peradventure the devil has been successful in getting him to doubt the truth of his own principles, as well as the integrity of his brother, and his soul becomes harrowed up, until he finally loses confidence in himself as well as in his brother. In this way many have given themselves up to the power of the evil one, when they were as far from him as the east is from the west, until they gave way to jealousy, distrust, and fear.

Many principles have been revealed from time to time, which have proved a source of trouble to some, not because they were untrue, but because Saints would indulge in fears lest those principles might be untrue, while they knew very well that their anxiety of mind could not affect the results of those principles in the least degree. The idea that God should call a Prophet in the nineteenth century, and tell him that the Gospel had not been preached in purity for many hundreds of years, and that he must carry it to the ends of the earth, was considered a most unpardonable impeachment of God's justice and mercy unto men. The most bitter vituperations were indulged in by thousands who now know that such a declaration is perfectly in keeping with the sacredness of their own professed Scriptural faith, and many of them are weltering under the very curses they were so ready to heap upon others. Polygamy has unnecessarily disturbed the feelings of some, from their fearful apprehensions of its consequences, and thereby caused them to deny principles which they know to be true, while they would appear far more sensible if they would let that alone which they may never have to do with, or even be permitted to, if they should desire. Baptism for the dead was considered a most wonderful superstition, giving trouble to those who seemed wishful for something to make trouble from, nourishing and fostering their unhappy feelings with all the zeal their ignorance could support, while in a short time truth began to be more fully developed, and their folly made to appear proportionately.

It has been said that Adam is the God and Father of the human family, and persons are perhaps in fear and great trouble of mind, lest they have to acknowledge him as such in some future day. For our part we would much rather acknowledge Adam to be our Father, than hunt for another, and take up with the devil. Whoever is acknowledged Father must have the rights and honour that belong to him. No man may ever expect to attain to more than he is willing others should enjoy. If these things have power to disturb the pure mind, we apprehend that even greater troubles than these may arise before mankind learn all the particulars of Christ's incarnation—how and by whom he was begotten; the character of the relationships formed by that act; the number of wives and children he had, and all other circumstances with which he was connected, and by which he was tried and tempted in *all things* like unto man. Whatever may prove to be the facts in the case, it certainly would exhibit a great degree of weakness on the part of any one to indulge in fears and anxieties about that which he has no power to control. Facts still remain facts, whether kept or revealed. If there is a way pointed out by which all beings who come into this world can lay the foundation for rule, and a never-ending increase of kingdoms and dominions, by which they can become Gods, we are as willing the Lord Jesus Christ should enjoy them all as any other being, and we believe the descendants of such a sire would glory in ascribing honour and power to him as their God. The Apostle informs us that those who are redeemed shall be like Jesus; not to say, however, that they shall be wifeless and childless, and without eternal affections.

It should be borne in mind that these wonderful mysteries, as they are supposed to be, are only mysteries because of the ignorance of men; and when men and women are troubled in spirit over those things which come to light through the proper channel of intelligence, they only betray their weakness, ignorance, and folly. This expels

the enlightening influence of the Spirit of truth, the devil then takes possession, and leads captive at his will. Surrounded as mankind are with these besetments, it should be the study of all Saints to control, and not be controlled by, influences which are destructive to their happiness and peace. To do this they must begin at home—in their own bosoms, and if all will secure the reign of peace there, they will have power to disseminate that principle until it covers the whole earth.

Proper investigation, and a prayerful desire to know the truth, are commendable in every intelligent being, and these cultivate a familiarity with the Spirit of truth, that will lead us in the way of inspiration. It is written that no man knoweth the things of God, but by the Spirit of God. This Spirit should be prayerfully sought after, with all diligence; and when it whispers approval to our spirits, and opens up to our understanding, in silent meditations and in dreams, the pure principles of intelligence, we can exclaim like Daniel of old, Surely there is a God in Heaven, that revealeth Secrets; and then can we teach our fellow creatures the way of truth and life; but how the folly of men appears when they attempt to preach and expound things which are far beyond their comprehension, and thereby bring the Gospel and those who live under it, into disrepute before the world. Such wander in the dark themselves, and lead others into the same mazy labyrinth, to share with them their merited reproach.

When men have to do with principles of truth, they have to do with that which is Eternal; and whether adopted or rejected they will have an influence over all those to whom they are revealed. These principles may have been in the world before, or they may have been kept hid for a wise purpose, but men now have the assurance that all things shall come forth which can have a bearing upon their exaltation; and concerning the same it was long since said, The wise shall understand, but the wicked shall not understand. This Key given by the Prophet, that the wise and the wicked might be known, should never be forgotten by the Saints.

HOME INTELLIGENCE — *Reading Conference.*—Newbury, Nov. 22, Elder W. G. Mills writes. The Priesthood were united, and the work was onward, though the sectarian priests were using their influence in the country places to stop the work by closing up rooms against the Saints.

Shropshire Conference.—Shrewsbury, Nov. 28, Elder J. O. Angus writes. Matters had been, for some weeks previous, rather warm in Shrewsbury and vicinity, opposition being severe. A course of Anti-Mormon lectures had been delivered in Shrewsbury, which had stirred up the people to reflect upon the "strange doctrine" taught by the Saints. Elder Angus says—"In this place, we have our room crowded every Sabbath, but a number come for the purpose of disturbing us in our meetings, and have done so several times, so that we were compelled to have the police, for the safety of the Saints. Finally the police told us we must report to the magistrates of the town how we were annoyed, which Elder Naisbett and I did to-day, at the Town Hall, but they would not grant a summons for the parties, as the magistrates thought the disturbance did not amount to much, although the disturbers had called us liars, and had tried several times to break up our meetings, throwing stones at the close of the services, and otherwise annoying us. But the magistrates consoled us by saying that we had as much right to be protected as any other denomination. I thought these authorities a good deal like the authorities in America, when the President, Martin Van Buren, said to Joseph Smith and Sydney Rigdon—"Gentlemen, your cause is just, but I can do nothing for you." The Saints generally are strong in the faith, and I feel that good will result. We have many good honest-hearted looking people coming to hear us since the stir began, and no doubt some will obey the Gos-

pel. Many will hear, that would not have come to hear under any other circumstances."

All right. "It must needs be that there is opposition in all things," but the Saints have naught to fear. When the devil vomits, the foulness of his stomach, and the carrion with which he delights to gorge himself, are manifested.

Hull Conference.—Hull, Nov. 30, Elder J. T. Hardy writes. A good spirit pervaded the Conference, the gifts and blessings of the Gospel, particularly the gift of healing, were manifested. Prospects were good, the meetings at Hull were thronged with anxious hearers.

EMIGRATION.—Those persons who intend to provide their own outfit in the States, would do well to sail early, that they may have the necessary time to prepare for the Plains. Those persons who are sent for from Great Salt Lake Valley, and are to emigrate the coming season by direction of the President of the P. E. Fund Company, should, upon being notified by us of the receipt of their names, apply to the President of their Conference for all necessary instructions to enable them to prepare for the journey. When allotments are made to the several Conferences, the Presidents will receive, with the amount, the names of those we have been instructed to forward. Such persons will have the first consideration in the appropriation of the allotments.

All persons who are purposing to emigrate this winter should inform us of the time they wish to embark, that they may be entered for such vessels as will be sailing nearest that time.

THE "STAR."—The present Volume of the *Star* is drawing near to its close, and we take this opportunity of calling the attention of the Saints to the terms upon which the price was reduced to one penny, that the 16th Volume may be continued upon the same terms. The *Star* being the organ of the Church in the British Isles, and the principal work which contains a general history of the Church in its progress among the nations, the General Epistles of the First Presidency in Zion to the Saints scattered abroad, the History of Joseph Smith, and much other important matter, the present and future generations will refer to it for historical information, and the Saints will see the propriety of keeping it at its present price by maintaining the present issue. It is hoped that the circulation of the *Seer*, and the *Journal of Discourses* will not be the means of bringing the *Star* to a corresponding price with them, which will be avoided by the Saints complying with the terms upon which it was reduced.

SECOND VOLUME OF THE "SEER."—The second Volume of the *Seer* will be issued to our Agents and Subscribers on the same terms as the first Volume.

CATECHISM FOR CHILDREN.

BY ELDER JOHN JAQUES.

(Continued from page 812.)

CHAPTER VI.

RELATION OF MEN TO GOD—PRE-EXISTENCE OF SPIRITS—EDUCATION, DEVELOPMENT, AND PERFECTION OF INTELLIGENT BEINGS.

1. Q. What relation do men sustain to God?

A. All men are the children of God. Is. lxiv. 8. Eph. iv. 6.

Q. Repeat the passages.

A. "But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand."

"One God and Father of all, who is above all, and through all, and in you all."

2. Q. How can God be the Father of all men, when every man has a natural father upon the earth?

A. God is the Father of the spirits of all men. Heb. xii. 9. Eccl. xii. 7.

Q. Repeat the passages.

A. "We have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of Spirits, and live?"

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

3. Q. Did the spirits of all men exist, then, before they took bodies upon the earth?

A. Yes, they existed in the spirit world. Jer. i. 4, 5. John vi. 62.

Q. Repeat the passages.

A. "Then the word of the Lord came unto me, saying, Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations."

"What and if ye shall see the Son of Man ascend up where he was before?"

4. Q. For what purpose are the spirits of men sent to take bodies upon the earth?

A. That they may be educated, developed, and perfected, that they may enjoy a fulness of knowledge, power, and glory for ever, and thus increase the dominion and glory of God.

5. Q. How many states of existence do intelligent beings, who become Gods, experience?

A. Three grand states.

6. Q. What is the first state of existence?

A. Intelligences are begotten spirits—sons and daughters to God, in the spirit world, the spirits being in the form of man's natural body.

7. Q. What is the second state of existence?

A. The spirits are sent to dwell upon some world, and take upon themselves mortal bodies, and become more fully acquainted with the nature of good and evil, joy and sorrow, that their perception of pleasure and happiness may be perfected, and they thereby be enabled to appreciate and enjoy a fulness of bliss throughout eternity.

8. Q. What is the third state of existence?

A. After having laid down their mortal bodies, through corruption and death, the spirits receive bodies not subject to death, and those spirits who have been faithful to their father in heaven, during their first and second estates, are exalted as kings and priests, and they receive power, dominion, honour, and glory, similar to what God possesses, in celestial worlds, for ever and ever.

9. Q. Have spirits, when in the spirit world, any understanding of the experience through which they must pass before their arrival at perfection?

A. Yes. Pearl of Great Price, page 24.

Q. Repeat the passage.

A. "Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said, These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him, We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate, shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate, shall have glory added upon their heads for ever and ever."

10. Q. Did the spirits who were to take bodies on this earth rejoice or grieve at the prospect before them?

A. They rejoiced, and sang songs together, and shouted aloud for joy. Job xxxviii. 4, 6, 7.

Q. Repeat the passage.

A. "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding? Or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy?"

11. Q. When we reflect upon these great and glorious truths, ought we to grieve or be glad that we now live in a

world where we are liable to suffer hunger and thirst, misery, pain, and death?

A. We ought to be glad, and rejoice, and our mouths ought to be filled with thanksgiving and praise to our Father in heaven, for the privilege which He has granted to us of coming into this world to know good and evil, and, through our faithfulness, become Gods like unto Himself.

CHAPTER VII.

COUNCIL IN HEAVEN—REBELLION OF LUCIFER—CREATION OR ORGANIZATION OF THE EARTH.

1. Q. When the spirits pertaining to this earth were begotten, what event took place?

A. A grand council, or series of councils, was held in heaven, when it was determined that this earth should be organized as a dwelling place for the spirits while they took upon themselves bodies; that all the works of organization should be concluded in seven days, or periods of time; and that on the seventh day the works should be sanctified, and the day also. Pearl of Great Price, pages 25, 27.

Q. Repeat the passages.

A. "And there stood one among them that was like unto God, and he said unto those who were with him, We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate, shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate, shall have glory added upon their heads for ever and ever. And the Lord said, Who shall I send? And one answered like unto the Son of Man, Here am I, send me. And another answered and said, Here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and at that day many followed after him. And the Lord said, Let us go down. . . . And thus we will finish the heavens and the earth, and all the hosts of them. And the Gods said among themselves, On the seventh time we will end our work which we have counselled; and we will rest on the seventh time from all our work which we have counselled. And the Gods concluded upon the seventh time, because that on the seventh

time they would rest from all their works which they (the Gods) counselled among themselves to form, and sanctified it. And thus were their decisions at the time that they counselled among themselves to form the heavens and the earth."

2. Q. Who was it that was angry, and kept not his first estate, because he was not chosen?

A. Lucifer, son of the morning. Doc. and Cov. xcii. 3.

Q. Repeat the passage.

A. "And this we saw also, and bear record, that an angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son, whom the Father loved, and who was in the bosom of the Father—was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning. And we beheld, and lo, he is fallen! is fallen! even a son of the morning."

3. Q. What did Lucifer propose to do, if he had been sent to the earth?

A. He proposed to bring all mankind to the enjoyment of the glory of God, whether they kept their second estate or not, provided God would give him His glory. Pearl of Great Price, page 13.

Q. Repeat the passage.

A. "And I, the Lord God, spake unto Moses, saying, that Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying, Behold me, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honour."

4. Q. What took place when Lucifer submitted his proposition to the council?

A. His proposition was rejected by the majority of the council, upon which Lucifer became angry, and he, and those who adhered to him, rebelled, and were thrust down from heaven, and became the Devil and his angels. Pearl of Great Price, page 13. Doc. and Cov. x. 10.

Q. Repeat the passages.

A. "Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power, by the power of mine Only Begotten, I caused that he should be cast down, and he became Satan, yea, even the Devil, the Father of all lies."

"Behold, the Devil was before Adam, for he rebelled against me, saying, Give me thine honour, which is my power; and also

a third part of the hosts of heaven turned away from me because of their agency; and they were thrust down, and thus came the devil and his angels."

5. Q. What did the council do after the rebellion of Lucifer and his associates?

A. They determined that the organization of the earth, &c., should be prosecuted according to the will of God. Pearl of Great Price, page 25.

Q. Repeat the passage.

A. "And then the Lord said, Let us go down; and they went down at the beginning, and they organized and formed (that is, the Gods) the heavens and the earth. And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the faces of the water."

6. Q. Was the earth originally formed out of nothing?

A. No. The elements of which it was organized, always existed. It is impossible for anything to be formed of nothing. Pearl of Great Price, page 25. Doc. and Cov. lxxxiii. 5.

Q. Repeat the passages.

A. "We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell."

¶ The elements are eternal."

7. Q. After the earth was formed, what was done on the first day of creation?

A. Light was created, and divided from the darkness. Pearl of Great Price, page 25.

Q. Repeat the passage.

A. "And they (the Gods) said, Let there be light; and there was light. And they (the Gods) comprehended the light, for it was bright; and they divided the light, or caused it to be divided, from the darkness: and the Gods called the light day, and the darkness they called night. And it came to pass that from the evening until morning they called night; and from the morning until the evening they called day; and this was the first, or the beginning, of that which they called day and night."

8. Q. What did the Gods do on the second day?

A. They created an expanse, and divided the waters. Pearl of Great Price, page 25.

Q. Repeat the passage.

A. "And the Gods also said, Let there be an expanse in the midst of the waters, and it shall divide the waters from the waters. And the Gods ordered the expanse,

so that it divided the waters which were under the expanse from the waters which were above the expanse; and it was so, even as they ordered. And the Gods called the expanse heaven. . . . This was the second time that they called night and day."

9. Q. What did the Gods do on the third day?

A. They gathered the waters on the earth into one place, and prepared the earth to bring forth herbs and fruits. Pearl of Great Price, page 25.

Q. Repeat the passage.

A. "And the Gods ordered, saying, Let the waters under the heaven be gathered together unto one place, and let the earth come up dry; and it was so, as they ordered; and the Gods pronounced the earth dry, and the gathering together of the waters, pronounced they, great waters; and the Gods saw that they were obeyed. And the Gods said, Let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so, even as they ordered. And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed. . . . And it was the third time."

10. Q. What did the Gods do on the fourth day?

A. They organized the lights in the heavens to shine by night and by day. Pearl of Great Price, page 26.

Q. Repeat the passage.

A. "And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night, and organized them to be for signs and for seasons, and for days and for years; and organized them to be for lights in the expanse of the heaven, to give light upon the earth; and it was so. And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night: with the lesser light, they set the stars also; and the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness. And the Gods watched those things which they had ordered until they obeyed. . . . And it was the fourth time."

11. Q. What did the Gods do on the fifth day?

A. They prepared the waters, &c.,

that fish, fowl, and moving creatures might be brought forth. Pearl of Great Price, page 26.

Q. Repeat the passage.

A. "And the Gods said, Let us prepare the waters to bring forth abundantly the moving creatures that have life; and the fowl, that they may fly above the earth in the open expanse of heaven. And the Gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind: and every winged fowl after their kind. And the Gods saw that they would be obeyed, and that their plan was good. . . . And it was the fifth time."

12. Q. What did the Gods do on the sixth day?

A. They prepared the earth to bring forth the cattle, the creeping things, and the beasts of the earth. Pearl of Great Price, page 26.

Q. Repeat the passage.

A. "And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after their kind; and it was so as they had said. And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and everything that creepeth upon the earth after their kind; and the Gods saw they would obey. . . . And they numbered the sixth time."

13. Q. What did the Gods do on the seventh day?

A. They planted the Garden of Eden, on the earth, with herbs and trees, including the tree of life, and the tree of

knowledge of good and evil, and placed Adam and Eve in the garden, and also placed the living creatures on the earth, and finished and sanctified the work of organization."

14. Q. What dominion was given to Adam and Eve?

A. They received dominion over all things upon the earth. Pearl of Great Price, page 27.

Q. Repeat the passage.

A. "And the Gods said, We will cause them to be fruitful and multiply, and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

15. Q. What commands were given to Adam and Eve?

A. They were commanded to be fruitful, and multiply, and replenish the earth, and also to eat not of the tree of knowledge of good and evil, for, if they ate of that, they would be subject to death, to which they were not subject when placed in the garden, but they were left free to obey or disobey the commands of the Gods.

16. Q. Who gave names to the living creatures on the earth?

A. Adam. Pearl of Great Price, page 28.

Q. Repeat the passage.

A. "And whatsoever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, to the fowl of the air, to every beast of the field."

(To be continued.)

VARIETIES.

"Did he not make several visits after the patient was out of danger?" was the question in cross-examining a witness called to prove a doctor's bill. "No," replied the witness, "I thought the patient was in danger as long as he continued his visits."

PERSEVERANCE.—Perseverance is often not only a substitute for ability, but it is something more. Many a one of very ordinary capacity has, by dint of the same valuable quality which enabled the tortoise in the fable to out-journey the hare, accomplished wonderfully greater things than another possessing superior abilities, but less perseverance.

A CONTRACT has been made with a heavy English railroad firm to construct a plank road across the Isthmus of Tehuantepec, which is to be completed within one year; to be followed by a railroad, to be finished within three years. All the arrangements are made for a prompt commencement of both works. Santa Anna is to receive a bonus of a million or so for the right of way. Seven hundred thousand dollars is to be paid over this week in New York, on Mexican account.—*New York Tribune* Nov 8.

THIEVES are rather bold in the Persian camp. The sword of the commander-in-chief, being a present from the Shah, and richly mounted with diamonds, was stolen from under the owner's pillow. One minister while sleeping, had inkstand, seals, and handkerchief taken out of his hand. Another high chief had his uniform gold buttons cut off. The prime minister, while asleep in a chair in his tent next the Shah's, had his gold spectacles taken off his nose.

ANTIQUITIES OF ITALY.—A letter from Naples, of the 14th inst., announces the discovery of the remains of an antique villa between Acerno and Scafati, on the banks of the Sarno, at a depth of only three or four feet under the level of the earth. The architecture, with the exception of the arcades, bears no resemblance to the buildings of Herculaneum and Pompeii. The house, of which the front wall is partly rotted by the oozing of the waters of the Sarno, contains ten large rooms. There were found in it a male and female skeleton, that of a bird, and an agricultural implement of bronze. During the last excavations made at Pompeii—several human skeletons, and one of a dog, were discovered, pressed one upon the other. Two gold rings, ornamented with cameos, were found on the fingers of the left hand of one of the skeletons. They have been deposited in the Bourbon museum at Naples.—*Lloyd's Newspaper*, Nov. 27.

SPIRITUALISM.—Mr. Robert Owen has recently published a pamphlet, one on fine paper, another on ordinary, in obedience to the advice of the spirits, called *The Future of the Human Race; or a Great, Glorious, and Peaceful Revolution, near at Hand. To be effected through the Agency of Departed Spirits of Good and Superior Men and Women.* The Spirits tell Mr. Owen that the Queen, Prince Albert, Lord Brougham, The Duke of Cleveland, Frederick Peel, David Brewster, and Henry Butterworth believe in spiritual manifestations. Joseph Paxton and Messrs. Fox and Henderson, all of Crystal Palace notoriety, are to be useful to Mr. Owen. The King of the Belgians will have influence to unite the Sovereigns of Europe in peaceful measures, and he, and Queen Victoria and Prince Albert, will be instruments in changing "this old system of falsehood and evil, for the new, of truth and good."

NOTICE.—Elder Charles Derry, President of Lincolnshire Conference, requests us to caution the Saints against John Long, of the Grantham Branch of the said Conference, a lame man, about twenty-five or thirty years of age, by trade a shoe-maker, and who has been excommunicated from the Church of Jesus Christ of Latter-day Saints for absconding from his wife and child, and taking another woman with him.

LIST OF MONIES RECEIVED FROM THE 24TH NOVEMBER TO THE 1ST DECEMBER 1853.

John Price	£2 0 0	Brought forward.....	£24 2 6
Joseph Akers.....	5 0 0	James Linforth	3 0 0
John Holsall	7 0 0	A. N. McFarlane	4 7 6
T. C. Armstrong	10 0 0	James Robson	5 0 0
John Roberts	0 2 6		
Carried forward.....	£24 2 6		£36 10 0

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ADDRESS OF PRESIDENT BRIGHAM YOUNG

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which they inhabit, and in the knowledge of which they have obtained as people on the earth, there is no such thing as power, wisdom, knowledge, or anything that can be imagined that is not obtained from God.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

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ADDRESS OF PRESIDENT BRIGHAM YOUNG,

TO THE ASSEMBLY IN THE TABERNACLE, GREAT SALT LAKE CITY, SUNDAY AFTERNOON,
JULY 10TH, 1853.

(*From the Deseret News, Oct. 1.*)

Life and death are set before us, and we are at liberty to choose which we will.

I have frequently reflected upon these two principles, but were I to explain in full my own views upon them, they might perhaps come too much in contact with the feelings and views of many people.

To me, these principles are like the vision of open day upon this beautiful earth. Life and death are easily understood in the light of the Holy Ghost, but like every thing else, they are hard to be understood in its absence.

To choose life is to *choose* an eternal existence in an organized capacity: to refuse life and choose death is to *refuse* an eternal existence in an organized capacity, and be contented to become decomposed, and return again to native element.

Life is an accumulation of every property and principle that is calculated to enrich, to ennoble, to enlarge, and to increase in every particular, the dominion of individual man. To me, life would signify an extension. I have the privilege of spreading abroad, of enlarging my borders, of increasing in endless knowledge, wisdom, and power, and in every gift of God.

To live as I am, without progress, is not life, in fact we may say that is impossible. There is no such principle in existence, neither can there be. All organized existence is in progress, either to an endless advancement in eternal perfections, or back to dissolution. You may explore all

the eternities that have been, were it possible, then come to that which we now understand according to the principles of natural philosophy, and where is there an element, an individual living thing, an organized body, of whatever nature, that continues as it is? IT CAN NOT BE FOUND. All things that have come within the bounds of man's limited knowledge—the things he naturally understands, teach him, that there is no period, in all the eternities, wherein organized existence will become stationary, that it cannot advance in knowledge, wisdom, power, and glory.

If a man could ever arrive at the point that would put an end to the accumulation of life—the point at which he could increase no more, and advance no further, we should naturally say he commenced to decrease at the same point. Again, when he has gained the zenith of knowledge, wisdom, and power, it is the point at which he begins to retrograde; his natural abilities will begin to contract, and so he will continue to decrease, until all he knew is lost in the chaos of forgetfulness. As we understand naturally, this is the conclusion we must come to, if a termination to the increase of life and the acquisition of knowledge is true.

Because of the weakness of human nature, it must crumble to the dust. But in all the revolutions and changes in the existence of men, in the eternal world

which they inhabit, and in the knowledge they have obtained as people on the earth, there is no such thing as principle, power, wisdom, knowledge, life, position, or anything that can be imagined, that remains stationary—they must increase or decrease.

To me, life is increase; death is the opposite. When our fellow creatures die, is *it* the death we talk about? The ideas we have of it are conceived in the mind, according to a false tradition. Death does not mean what we naturally think it means. Apparently it destroys, puts out of existence, and leaves empty space, but there is no such death as this. Death, in reality, is to decompose or decrease, and life is to increase.

Much is written in the Bible, and in the other revelations of God, and much is said by the people, publicly and privately, upon this subject. Life and death are in the world, and all are acquainted with them more or less. We live, we die, we are, we are not, are mixed up in the conversation of every person, to a lesser or a greater degree. Why is it so? Because all creation is in progress; coming into existence, and going out of existence, *as we use the terms*; but another form of language fits this phenomenon of nature much better, (*viz.*) *forming, growing, increasing*, then begins the opposite operation—*decreasing, decomposition*, returning back to native element, &c. These revolutions we measurably understand.

But to simply take the path pointed out in the Gospel, by those who have given us the plan of salvation, is to take the path that leads to life, to *eternal increase*; it is to pursue that course wherein we shall NEVER, NEVER lose what we obtain, but continue to collect, to gather together, to increase, to spread abroad, and extend to an endless duration. Those persons who strive to gain ETERNAL LIFE, gain that which will produce the increase their hearts will be satisfied with. Nothing less than the privilege of increasing eternally, in every sense of the word, can satisfy the immortal spirit. If the endless stream of knowledge from the eternal fountain could all be drunk in by organized intelligences, so sure immortality would come to an end, and all eternity be thrown upon the retrograde path.

If mankind will choose the opposite to life held out in the Gospel, it will lead them to dissolution, to decomposition, to

death; they will be destroyed, but not as it is commonly understood. For instance, we would have *destroyed* more of the material called flour, had we possessed it this spring in greater abundance. We should have *destroyed* more of the wood that grows on the mountains, could we have got it with more ease, which seems to us to be utterly *destroyed* when it is consumed with fire. But such is not the case, it will exist in native element. That which is consumed by eating, or by burning, is nothing more than simply reduced to another shape, in which it is ready for another process of action. We grow, and we behold all the visible creation growing and increasing, and continuing to increase, until it has arrived at its zenith, at which point it begins to decompose. This is the nature of all things which constitute this organized world. Even the solid rocks in the mountains continue to grow until they have come to their perfection, at which point they begin to decompose. The forests grow, increase, extend, and spread abroad their branches until they attain a certain age. What then? Do they die? Are they annihilated? No! They begin to decompose, and pass into native element. Men, and all things upon the earth, are subject to the same process.

We say this is natural, and easy to comprehend, being plainly manifested before our eyes. It is easy to see any thing in sight; but hard, very hard, to see anything out of sight.

If I look through my telescope, and my friends inquire how far I can see, I tell them I can see anything in sight, no matter how far from me the object may be; but I cannot see anything out of sight, or that which is beyond the power of the instrument. So it is in the intellectual faculties of mankind; it is easy for them to see that which is before their eyes, but when the object is out of sight, it is a difficult matter for them to see it; and they are at a loss how to form an estimate of it, or what position to put themselves in, so as to see the object they desire to see.

In regard to eternal things, they are all out of sight to them, and will so remain, unless the Lord lifts the curtain. The only reason why I cannot see the heavy range of mountains, situated in the Middle States of the American Confederacy, is because of the natural elevations that raise themselves betwixt me and them,

above the level of my eye, making them out of sight to me. Why cannot we behold all things in space? Because there is a curtain dropped, which makes them out of sight to us. Why cannot we behold the inhabitants in Kolob, or the inhabitants in any of those distant planets? For the same reason; because there is a curtain dropped that interrupts our vision. So it is, something intervenes between us and them which we cannot penetrate. We are short sighted, and deprived of the knowledge which we might have. I might say this is right, without offering any explanation.

But there are many reasons, and much good sound logic that could be produced, shewing why we are thus in the dark touching eternal things. If our agency was not given to us, we might, perhaps, now have been enjoying that we do not enjoy. On the other hand, if our agency had not been given to us, we could never have enjoyed that we now enjoy. Which would produce the greatest good to man, to give him his agency, and draw a vail over him, or, to give him certain blessings and privileges, let him live in a certain degree of light, and enjoy a certain glory, and take his agency from him, compelling him to remain in that position, without any possible chance of progress? I say, the greatest good that could be produced by the all wise Conductor of the universe to His creature, man, was to do just as He has done—bring us forth upon the face of the earth, drawing a vail before our eyes. He has caused us to forget everything we once knew before our spirits entered within this vail of flesh. For instance, it is like this: when we lie down to sleep, our minds are often as bright and active as the mind of an Angel, at least they are as active as when our bodies are awake. They will range over the earth, visit distant friends, and, for aught we know, the planets, and accomplish great feats; do that which will enhance our happiness, increase to us every enjoyment of life, and prepare us for Celestial glory; but when we wake in the morning, it is all gone from us; we have forgotten it. This illustration will explain in part the nature of the vail which is over the inhabitants of the earth; they have forgotten that they once knew. This is right; were it different, where would be the trial of our faith? In a word, *be it so; it is as it should be.*

Now understand, to choose life is to

choose principles that will lead you to an eternal increase, and nothing short of them will produce life in the resurrection for the faithful. Those that choose death, make choice of the path which leads to the end of their organization. The one leads to endless increase and progression, the other to the destruction of the organized being, ending in its entire decomposition into the particles that compose the native elements. Is this so in all cases? you inquire. Yes, for aught I know. I shall not pretend to deny but what it is so in all cases. This much I wanted to say to the brethren with regard to life and death.

As to the word *annihilate*, as we understand it, there is no such principle as to put a thing which exists, entirely out of existence, so that it does not exist in any form, shape, or place whatever. It would be as reasonable to say that ENDLESS, which is synonymous to the word eternity, has both a beginning and an end. For instance, supposing we get one of the best mathematicians that can be found, and let him commence at one point of time, the operation of multiplication; when he has exhausted all his knowledge of counting in millions, &c., until he can proceed no further, he is no nigher the outside of eternity, than when he commenced. This has been understood from the beginning. The ancients understood it, it was taught by Jesus and his Apostles, who understood the true principles of eternity. In consequence of some expressions of the ancient servants of God, has come the tradition of the Elders of the Church of Jesus Christ of Latter-day Saints. You hear some of them preach and teach that which I never taught; you hear them preach people into hell. Such a doctrine never entered into my heart; but you hear others preach, that people will go there to dwell throughout the endless ages of eternity. Such persons know no more about eternity, and are no more capable of instructing others upon the subject, than a little child. They tell about going to hell, where the worm dieth not, and the fire is not quenched where you must dwell. How long? Why, I should say, just as long as you please.

One thing more. The beauty of our religion, *that very erroneous doctrine*, which the world call "Mormonism," we had set before us this morning by Elder Parley P. Pratt. The whole object of

my existence is, to continue to live, to increase, to spread abroad, and gather around me to an endless duration. What shall I say? You may unite the efforts of the best mathematicians the world can produce, and when they have counted as many millions of ages, worlds, and eternities, as the power of numbers within their knowledge will embrace, they are still as ignorant of eternity as when they began. Then ask people of general intelligence; people who understand in a great degree the philosophical principles of creation, which they have studied and learned by a practical course of education, and what do they know about it? It is true they know a little, and that little every other sane person knows, whether he is educated or uneducated, they know about that portion of eternity called TIME. Suppose I ask the learned when was the beginning of eternity? Can they think of it? No! And I should very much doubt some of the sayings of one of the best philosophers and writers of the age, that we call brother, with regard to the character of the Lord God whom we serve. I very much doubt whether it has ever entered into his heart to comprehend eternity. These are principles and ideas I scarcely ever meddle with. The practical part of our religion is that which more particularly interests me. Still my mind reflects upon life, death, eternity, knowledge, wisdom; the expansion of the soul, and the knowledge of the Gods that are, that have been, and that are to be. What shall we say? We are lost in the depth of our own thoughts. Suppose we say there was once a beginning to all things, then we must conclude there will undoubtedly be an end. Can eternity be circumscribed? If it can, there is an end of all wisdom, knowledge, power, and glory, all will sink into eternal annihilation.

What is life to you and me? It is the utmost extent of our desires. Do you wish to increase, to continue? Do you wish to possess kingdoms and thrones, principalities and powers—to exist, and

continue to exist—to grow in understanding, in wisdom, in knowledge, in power, and in glory throughout an endless duration? Why, *yes*, is the reply natural to every heart that has been warmed with the life-giving influences of the Holy Ghost. And when we have lived, and gathered around us more kingdoms and creations than is possible for the mind of mortals to comprehend, (just think of it, and how it commenced like a grain of mustard seed, cast into the ground!) then, I may say you could comprehend the very dawning of eternity, which term I use to accommodate the idea in my mind, not that it will at all apply to eternity. When you have reached this stage in the onward course of your progression, you will be perfectly satisfied not to be in a hurry.

The inquiry should not be, if the principles of the Gospel will put us in possession of the earth, of this farm, that piece of property, of a few thousand pounds, or as many thousand dollars, but, if they will put us in possession of principles that are endless, and calculated in their nature for an eternal increase; that is, to add life to life, being to being, kingdom to kingdom, principle to principle, power to power, thrones to thrones, dominions to dominions, and crowns to crowns.

When we have lived long enough by following out the principles that are durable—that are tangible—that are calculated in their nature to produce endless life; I say, when we have lived long enough in them to see the least Saint, that can possibly be called a Saint, in possession of more solar systems like this, than it is possible for mortals to number, or than there are stars in the firmament of heaven visible, or sands on the sea shore, we shall then have a faint idea of eternity, and begin to realize that we are in the midst of it.

Brethren, you that have the principles of life in you, be sure you are gathering around you kindred principles that will endure to all eternity. I do not desire to talk any more at this time.

WHO shoots at the mid-day sun—though he be sure he shall never hit the mark—yet as sure he is that he shall shoot higher than he who aims but at a bush.

SELF-RELIANCE is a noble and manly quality of the character; and he who exercises it in small matters, schools himself by that discipline for its exercise in matters of more momentous importance, and for exigences when the help of others—readily proffered in ordinary cases—may not be offered, or, if offered, may be unavailing for his aid in the emergency.

CATECHISM FOR CHILDREN.

BY ELDER JOHN JAQUES.

(Continued from page 831.)

CHAPTER VIII.

THE FALL.

1. Q. After Adam and Eve were placed in the garden of Eden, what occurred?

A. Satan entered the body of a serpent, and tempted Eve to partake of the tree of knowledge of good and evil, saying that God desired her and her husband not to eat of the tree, lest they should become as Gods. Book of Mormon, 2 Nephi i. 8. Pearl of Great Price, page 14.

Q. Repeat the passages.

A. "Wherefore he said unto Eve, yea, even that old serpent, who is the Devil, who is the father of all lies; wherefore he said, Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil."

"Yea, hath God said ye shall not eat of every tree of the garden, (and he spake by the mouth of the serpent,) but of the fruit of the tree which thou beholdest in the midst of the garden, God hath said ye shall not eat of it, neither shall ye taste it, lest ye die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil."

2. Q. Did Eve partake of the fruit?

A. Yes, and gave some to Adam, and he eat thereof. Pearl of Great Price, page 14.

Q. Repeat the passage.

A. "And when the woman saw that the tree was good for food, and that it became pleasant to the eye, and a tree to be desired to make her wise, she took of the fruit thereof, and did eat, and gave also to her husband, and he did eat."

3. Q. What was the immediate result of their eating of the tree?

A. Their eyes were opened, and they were ashamed to meet the Lord, and they hid themselves from Him. Pearl of Great Price, page 14.

Q. Repeat the passage.

A. "And the eyes of them both were opened, and they knew that they had been naked. And they heard the voice of the Lord God, as they were walking in the garden, in the cool of the day; and Adam and his wife hid themselves from the presence

of the Lord God, among the trees of the garden."

4. Q. What did the Lord do?

A. He called to Adam, and questioned him and Eve, and they confessed their transgression. Pearl of Great Price, page 14.

Q. Repeat the passage.

A. "And the Lord God called unto Adam, and said unto him, Where are you going? And he said, I heard your voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself. And the Lord God said unto Adam, Who told you that you were naked? Have you eaten of the tree whereof I told you that you should not eat, if so, you should surely die? And the man said, The woman whom you gave me, and commanded that she should remain with me, gave me of the fruit of the tree, and I did eat. And the Lord God said unto the woman, What is this which you have done? And the woman said, The serpent beguiled me, and I did eat."

5. Q. What did the Lord then say to Eve?

A. He told her that He would greatly multiply her sorrow and her conception, and that her husband should rule over her. Pearl of Great Price, page 14.

Q. Repeat the passage.

A. "And again, the Lord said unto the woman, I will greatly multiply your sorrow and your conception. In sorrow you shall bring forth children, and your desire shall be to your husband, and he shall rule over you."

6. Q. What did the Lord say to Adam?

A. The Lord said that the ground should be cursed for Adam's sake, and that he should eat of it in sorrow, and by the sweat of his face he should eat bread. Pearl of Great Price, page 14.

Q. Repeat the passage.

A. "And the Lord God said unto Adam, Because you have hearkened unto the voice of your wife, and have eaten of the fruit of the tree of which I commanded you, saying, you shall not eat of it: cursed shall be the ground for your sake: in sorrow you shall eat of it all the days of your life. Thorns also, and thistles shall it bring forth to you;

and you shall eat the herb of the field. By the sweat of your face shall you eat bread."

7. Q. Was the penalty of death inflicted upon Adam and Eve?

A. Yes, spiritually and temporally.

8. Q. What was the spiritual death?

A. Banishment from the presence of the Lord. Doc. and Cov. x. 11.

Q. Repeat the passage.

A. "Wherefore I, the Lord God, caused that he should be cast out from the garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say—Depart, ye cursed."

9. Q. What was the temporal death?

A. Dissolution of the body. Pearl of Great Price, page 14.

Q. Repeat the passage.

A. "You shall return unto the ground, for you shall surely die, for out of it you were taken: for dust you were, and unto dust you shall return."

10. Q. Are all mankind subject to this sentence of death?

A. Yes, none are exempt. Book of Mormon, Alma xix. 11. Rom. v. 12.

Q. Repeat the passages.

A. "The fall had brought upon all mankind a spiritual death as well as a temporal."

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

11. Q. What did the Lord do when he had driven Adam and Eve out of the garden of Eden?

A. The Lord placed an angel at the garden of Eden, with a flaming sword that turned every way, to keep the tree of life, lest Adam and Eve should eat of it. Book of Mormon, Alma xix. 10.

Q. Repeat the passage.

A. "And he placed at the east end of the garden of Eden, Cherubim, and a flaming sword which turned every way, to keep the tree of life. Now we see that the man had become as God, knowing good and evil; and lest he should put forth his hand, and take also of the tree of life, and eat, . . . the Lord God placed Cherubim and the flaming sword, that he should not partake of the fruit."

12. Q. What would have been the consequence if Adam and Eve had partaken of the tree of life?

A. They would have lived for ever subject to the devil, in the midst of the

misery and evil which their transgression had brought into the world, and the word of God would not have been fulfilled. Book of Mormon, Alma xix. 10.

Q. Repeat the passage.

A. "For behold, if Adam had put forth his hand immediately, and partook of the tree of life, he would have lived for ever, according to the word of God. . . . Yea, and also the word of God would have been void."

13. Q. Was it necessary that Adam should partake of the forbidden fruit?

A. Yes, unless he had done so he would not have known good and evil here, neither could he have had mortal posterity, and he could not have cleaved to Eve, as he had promised, after her fall. Pearl of Great Price, page 1. Book of Mormon 2 Nephi i. 8.

Q. Repeat the passages.

A. "Because that Adam fell we are."

"And now, behold, if Adam had not transgressed, he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state which they were, after they were created; and they must have remained for ever, and had no end. And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery, doing no good, for they knew no sin. But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be; and men are, that they might have joy."

14. Q. Did Adam and Eve lament or rejoice because they had transgressed the commandment, and become acquainted with the nature of evil and good?

A. They rejoiced, and praised God. Pearl of Great Price, page 15.

Q. Repeat the passage.

A. "And in that day Adam blessed God, and was filled, and began to prophesy concerning all the families of the earth: blessed be the name of God for my transgression, for in this life I shall have joy, and again in my flesh I shall see God. And Eve, his wife, heard all these things, and was glad, saying, Were it not for our transgression, we should never have had seed, and should never have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. And Adam and Eve blessed the name of God; and they made all things known unto their sons and their daughters."

15. Q. Is it proper for us to consider the transgression of Adam and Eve as a grievous calamity, and that all mankind

would have been infinitely more happy if the Fall had not occurred?

A. No. But we ought to consider the Fall of our first parents as one of the great steps to eternal exaltation and happiness, and one ordered by God in His infinite wisdom, for we can not know the excellency and beauty of that which is good, unless we experience the wretchedness and deformity of that which is evil.

CHAPTER IX.

REDEMPTION FROM THE FALL.

1. Q. Had Adam and Eve any power to recover from the effects of the Fall?

A. No, not the least power of themselves.

2. Q. Why had they no power of themselves to recover from the Fall?

A. Because the justice of God required a sacrifice to atone for the broken law, and our first parents being subject, through transgression, to the penalty of the law, they could not make the sacrifice.

3. Q. How then was a redemption from the effects of the Fall wrought out?

A. God sent His only begotten Son, who knew no sin, to die for the sins of the world, and thus satisfy the demands of justice. Rom. v. 8, 10. 1 Tim. i. 15.

Q. Repeat the passages.

A. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. . . . When we were enemies, we were reconciled to God by the death of his Son."

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

4. Q. Can men be redeemed from the Fall through the mediation of any other being than Jesus Christ, or in any other way than the one he pointed out?

A. No, the redemption by Jesus Christ is the only one. Acts iv. 12. Book of Mormon, 1 Nephi iii. 3. Mosiah i. 15.

Q. Repeat the passages.

A. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

"Wherefore all mankind were in a lost and in a fallen state, and ever would be, save they should rely on this Redeemer."

"There shall be no other name given, nor any other way nor means whereby salvation

can come unto the children of men, only in and through the name of Christ."

5. Q. When an atonement was made, did mercy claim redemption for men?

A. Yes, as far as they had suffered by the fall of Adam. 1 Cor. xv. 22. Rom. v. 18.

Q. Repeat the passages.

A. "For as in Adam all die, even so in Christ shall all be made alive."

"Therefore, as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life."

6. Q. Does not the redemption of Christ extend to the personal transgressions of all mankind?

A. Yes, but only upon conditions of obedience. Rom. ii. 6—10. 1 John i. 7.

Q. Repeat the passages.

A. "Who will render to every man according to his deeds: To them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath. Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good."

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

7. Q. Are all men accounted sinners in the sight of God?

A. Yes, all mankind who have arrived at years of accountability, have, in something or other, transgressed the law of righteousness. Rom. iii. 23. 1 John i. 8.

Q. Repeat the passages.

A. "For all have sinned, and come short of the glory of God."

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."

8. Q. Are little children considered sinners in the sight of God?

A. No, they are redeemed solely through the atonement of Christ. Doc. and Cov. x. 13. Book of Mormon, Mosiah i. 14.

Q. Repeat the passages.

A. "But, behold, I say unto you that little children are redeemed from the foundation of the world through mine only begotten: wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me."

"The law of Moses availeth nothing, ex-

cept it were through the atonement of his blood; and even if it were possible that little children could sin, they could not be saved; but I say unto you they are blessed; for behold, as in Adam, or by nature, they fall, even so the blood of Christ atoneth for their sins."

9. Q. What is the plan of redemption generally called?

A. The Gospel, or plan of salvation.

10. Q. Do the conditions of the Gospel, or plan of salvation, ever change?

A. No, they are unchangeable as their author, and a curse rests upon any one who may attempt to pervert the Gospel, or preach any other plan of salvation. Gal. i. 8, 9. 2 John 9, 10, 11.

Q. Repeat the passages.

A. "But though we, or an angel from

heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

"Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God.

. . . If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

11. Q. With what feelings ought we to regard the Lord Jesus Christ, when we consider the love manifested by him to us?

A. We ought to feel towards him the warmest gratitude and love, and be ready to keep all his commandments and precepts.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 24, 1853.

TITHING.—The Law of Tithing is obligatory upon all Saints, and this is generally understood by them. This subject has been noticed as constituting one of the most important duties of the Latter-day Saints in all the world, both in the revelations of God to Joseph Smith, the Epistles of the First Presidency to the Saints scattered abroad, and in the instructions of the Elders to the people.

The proper time for paying Tithing, by those who embrace the Gospel, and claim its blessings, is when they first come into the Church; and where this duty is not complied with, the law of God is not duly honoured. The First Presidency, in their Sixth General Epistle, ascribe the difficulty they have experienced in promoting the public interests of the Church, to the neglect of the brethren, both at home and abroad, to pay their Tithing.

It is our wish to bring this subject before the Saints at this time, especially those who have not heretofore discharged their duty in this respect. There are many who have property to a considerable amount, who are particularly desired to give this subject their attention at the close of this year. Not only those who emigrate are expected to pay Tithing, but all persons who have property, and remain, if they are interested in promoting the work of the Lord, are now loudly called upon to perform this duty with all their hearts. We wish to receive a few thousand pounds of Tithing from our rich brethren immediately, that we may aid the emigration with it this winter. The Presidency in Zion have made arrangements for us to use the Tithing which we receive this year from the brethren, to swell the emigration, that the labour of those who are assisted by it may be directed to the building of the Temple, and to other public works, after their arrival in the Valley. It is the labour of good, faithful men that is required to build up Zion and her public interests, and by this policy the Tithing paid here may be converted into labour by sending home the faithful Saints, who are anxiously waiting to toil for Zion's welfare. It is the property

Tithing of those who will have sufficient means to emigrate after paying it, that we now call for, independent of donations made to the Temple Offering Fund; and we wish all such brethren, and the Presidents, whose duty it is to counsel and promote these measures, to report to us as soon as possible about what we may depend upon receiving, before or soon after the close of the emigration season, that we may extend our operations accordingly.

The privilege of gathering the Saints with Tithing monies, may not be continued when cash investments are required for completing works, &c., which will soon be the case, when other materials than labour become necessary; therefore we trust that every laudable exertion will be made this winter by the brethren to pay their property Tithing in full, that they may feel themselves acquitted, in this respect, before God and their brethren.

PERPETUAL EMIGRATING FUND DONATIONS.—We have received most favourable reports from many of the Conferences, of the readiness of the Saints to respond to the invitation in *Star* No. 48, by donating the money they furnish for their emigration this season, to the Perpetual Emigrating Fund, and obligating themselves to pay the full cost of their emigration, to the Company in the Valley. We felt a pleasure in offering this suggestion to the Saints, and apparently as great a pleasure is realized by them in responding to it. The readiness on their part to adopt such a plan indicates the approval of the Lord, and all who engage in so philanthropic and generous a work will certainly secure to themselves the blessing of God, and the blessings of His poor but worthy people. By it the hopes of thousands will be strengthened, as they see the means increasing upon which they depend for a release from Babylonish captivity. This measure, well sustained the present season, will be the means of gathering many hundreds who will be able to realize its benefits two years hence, or as soon as the money can be returned. Where Presidents see eye to eye upon this subject, and judiciously counsel and instruct the Saints in relation to it, but few will be able to furnish their £10 or £13 without donating the same for the future benefit of those whom they must now leave behind.

Those who are blessed with a liberal share of means, will no doubt manifest their ready co-operation with the poor Saints by their proportionately liberal donations, while the eyes of the struggling poor are turned supplicatingly upon them for that aid which it is their duty to impart.

This principle of donating to the Perpetual Emigrating Fund the amount of money which the Saints furnish for their emigration here, is one which can be continued in succeeding years, and will extensively promote the gathering, as well as the temporal and public interests of Zion, where the labour of those who thus obligate themselves to the Perpetual Emigrating Fund Company will be expended. It is obligatory upon all Saints to seek in every possible way the prosperity and permanent establishment of Zion upon the earth.

FOREIGN INTELLIGENCE—*Malta*.—Nov. 17, Elder J. F. Bell writes. Two persons had been baptized since Elder O Bray left Malta, October 23. Two or three others were interesting themselves much in the work. Several of the military brethren were under orders, with their regiment, to be ready at any time to embark for the West Indies.

Gibraltar.—November 23rd, Elder Edward Stevenson writes. He had petitioned the governor to allow him to deliver eight lectures on specified subjects, but the petition was not granted. He had been ordered under guard for a short time, for spreading the doctrines of the Gospel, and police and soldiers were cautioned by their

superiors against holding acquaintance with him. He had also been summoned to appear at the police office, to answer a charge of profanity and scoffing, and ridiculing the Holy Scriptures, which ridiculous charges were admitted to be unfounded. However, he had his choice either to go to prison for a short time, or to sign a hundred dollar bond to have no intercourse with the military; the former he preferred. He was forbidden to hold either public or private meetings. He had recently baptized two persons, and he was expecting shortly to organize a Branch of the Church, the total number of members being eight.

APPOINTMENTS.—The following appointments are made to take effect on and after the first day of January, 1854.

Elder Dan Jones is appointed to succeed Elder W. S. Phillips, in the Presidency of the Church in the Welsh Principality.

Elder John Robinson is appointed to succeed Elder James Marsden, in the Presidency of the London Conference.

Elder Joseph France is appointed to succeed Elder John Robinson, in the Presidency of the Cheltenham Conference.

Elder Joseph Westwood is appointed to succeed Elder Henry Savage, in the Presidency of the Nottinghamshire Conference.

Elder Thomas Caffall is appointed to succeed Elder Hugh Patrick, in the Presidency of the South Conference.

Elder Spicer W. Crandell is appointed to succeed Elder A. F. McDonald, in the Presidency of the Liverpool Conference.

Elder Andrew Ferguson is appointed to succeed Elder Robert Menzies, in the Presidency of the Preston Conference.

Elder Daniel D. McArthur is appointed to succeed Elder A. Ferguson, in the Presidency of the Dundee Conference.

Elder John W. Lewis is appointed to succeed Elder Martin Slack, in the Presidency of the Lincolnshire Conference.

Elder John Chislett is appointed to succeed Elder J. W. Lewis, in the Presidency of the Kent Conference.

Elder William Heaton is appointed to succeed Elder T. W. Brewerton, in the Presidency of the Edinburgh Conference.

Elder Patrick Lynch is appointed to succeed Elder Gilbert Glements, in the Presidency of the work in Dublin.

Elder David B. Dille is appointed to succeed Elder Perry G. Sessions, in the Presidency of the Manchester Conference.

Those Elders who are appointed to succeed Presidents who are about to emigrate, are expected to grant every facility to their predecessors, and to aid them in preparing for their departure, that they may go with the blessing of the people and of God to Zion.

S. W. RICHARDS, President,
DANIEL SPENCER, Counsellor.

HISTORY OF JOSEPH SMITH.

(Continued from page 823.)

On the 31st of December, at the setting of the sun, Doctor Willard Richards was baptized at Kirtland, under the hands of President Brigham Young, in the presence of Heber C. Kimball, and others, who had spent the afternoon in cutting the ice to prepare for the baptism. Doctor Richards was born at Hopkinton,

Middlesex county, Massachusetts, June 24th, 1804, and from the religious teachings of his parents, (Joseph and Rhoda Richards,) he was the subject of religious impressions from his earliest moments, although careless and indifferent in his external deportment. At the age of ten years, he removed with his father's family to Richmond, in the same state, where he witnessed several sectarian "revivals," and offered himself to the congregational church in that place, at the age of seventeen, having previously passed the painful ordeal of conviction and conversion, according to that order, even to the belief that he had committed the unpardonable sin; but the total disregard of that church to his request for admission, led him to a more thorough investigation of the principles of religion, when he became convinced that the sects were all wrong, and that God had no Church on earth, but that He would soon have a Church whose creed would be the truth, the whole truth, and nothing but the truth, and from that time kept himself aloof from sectarian influence, boldly declaring his belief, to all who wished to learn his views; until the summer of 1835, while in the practice of medicine near Boston, the Book of Mormon, which President Brigham Young had left with his cousin Lucius Parker, at Southborough, accidentally or providentially fell in his way, which was the first he had seen or heard of the Latter-day Saints, except the scurrilous reports of the public prints, which amounted to nothing more than that "*a boy named Jo Smith, somewhere out West, had found a Gold Bible.*" He opened the book without regard to place, and totally ignorant of its design or contents, and before reading half a page, declared "*God or the Devil has had a hand in that Book, for man never wrote it,*" read it twice through in about ten days, and so firm was his conviction of the truth, that he immediately commenced settling his accounts, selling his medicine, and freeing himself from every incumbrance, that he might go to Kirtland, seven hundred miles west, the nearest point he could hear of a Saint; and give the work a thorough investigation; firmly believing that if the doctrine was true, God had some greater work for him to do, than peddle pills. But no sooner did he commence a settlement, than he was smitten with the palsy, from which he suffered exceedingly, and was

prevented executing his design until October, 1836, when he arrived at Kirtland, in company with his brother (Doctor Levi Richards, who attended him as physician), where he was most cordially and hospitably received and entertained by his cousin, President Brigham Young, with whom he tarried, and gave the work an unceasing and untiring investigation until the day of his baptism.

Minutes of a Meeting of the Members of the "Kirtland Safety Society," held on the 2nd day of January, 1837.

At a Special Meeting of the "Kirtland Safety Society, two-thirds of the members being present, S. Rigdon was called to the Chair, and W. Parrish chosen Secretary.

The house was called to order, and the object of the meeting explained by the Chairman; which was—1st, to annul the old constitution, which was adopted by the Society, on the 2nd day of November 1836; which was, on motion, by the unanimous voice of the meeting, annulled. 2nd, to adopt articles of agreement, by which the "Kirtland Safety Society" are to be governed.

After much discussion and investigation, the following Preamble and Articles of Agreement were adopted by the unanimous voice of the meeting.

We, the undersigned subscribers, for the promotion of our temporal interests, and for the better management of our different occupations, which consist in agriculture, mechanical arts, and merchandizing, do hereby form ourselves into a firm or company for the before-mentioned objects, by the name of the "Kirtland Safety Society Anti-Banking Company," and for the proper management of said Firm, we individually and jointly enter into and adopt the following articles of agreement.

Art. 1st. The capital stock of said Society or firm shall not be less than four millions of dollars; to be divided into shares of fifty dollars each; and may be increased to any amount, at the discretion of the managers.

Art. 2nd. The management of said Company shall be under the superintendence of thirty-two managers, to be chosen annually, by, and from among, the members of the same; each member being entitled to one vote for each share, which he, she, or they, may hold in said Company; and said votes may be given by proxy, or in *propria persona*.

Art. 3rd. It shall be the duty of said managers, when chosen, to elect from their number, a Treasurer and Secretary. It shall be the further duty of said managers to meet in the upper room of the office of said Company, on the first Mondays of November

and May, of each year, at 9 o'clock, A.M., to inspect the books of said Company, and transact such other business as may be deemed necessary.

Art. 4th. It shall be the duty of said managers to choose from among their number, seven men, who shall meet in the upper room of said office on Tuesday of each week, at four o'clock, P.M., to inquire into and assist in all matters pertaining to said Company.

Art. 5th. Each manager shall receive from the Company one dollar per day for his services when called together at the annual and semi-annual meetings. The Treasurer and Secretary and the seven, the Committee of the managers, shall receive a compensation for their services as they shall be agreed by the managers at their semi-annual meetings.

Art. 6th. The first election of managers, as set forth in the 2nd Article, shall take place at the meeting of the members to adopt this agreement, who shall hold their offices until the first Monday of November, 1837, unless removed by death or misdemeanor, and until others are duly elected. Every annual election of managers shall take place on the first Monday of November in each year. It shall be the duty of the Treasurer and Secretary of said Company to receive the votes of the members by ballot, and declare the election.

Art. 7th. The books of the Company shall be always open for the inspection of the members.

Art. 8th. It shall be the duty of the managers of the Company to declare a dividend once in six months; which dividend shall be apportioned among the members, according to the instalments by them paid in.

Art. 9th. All persons subscribing stock in said firm, shall pay their first instalment at the time of subscribing, and other instalments from time to time, as shall be required by the managers.

Art. 10th. The managers shall give thirty days notice in some public paper, printed in this county, previous to an instalment being paid in. All subscribers residing out of the state, shall be required to pay in half the amount of their subscriptions at the time of subscribing; and the remainder, or such part thereof, as shall be required at any time, by the managers, after thirty days notice.

Art. 11th. The Treasurer shall be empowered to call special meetings of the managers whenever he shall deem it necessary, separate and aside from the annual and semi-annual meetings.

12th. Two thirds of the managers shall form a quorum to act at the semi-annual meetings, and any number of the seven, the Committee of the managers, with the Treasurer and Secretary, or either of them, may

form a quorum to transact business at the weekly meetings, and in case none of the seven are present at the weekly meetings, the Treasurer and Secretary must transact the business.

Art. 13th. The managers shall have power to enact such by-laws as they may deem necessary from time to time, provided they do not infringe upon these articles of agreement.

Art. 14th. All notes given by said Society, shall be signed by the Treasurer and Secretary thereof, and we, the individual members of said firm, hereby hold ourselves bound for the redemption of all such notes.

Art. 15th. The notes given for the benefit of said Society shall be given to the Treasurer in the following form—"Ninety days after date, we jointly, and severally, promise to pay A. B. or order, ——— dollars and ——— cents, value received." A record of which shall be made in the books at the time, of the amount, and by whom given, and when due, and deposited with the files and papers of said Society.

Art. 16th. Any article in this agreement may be altered at any time, annulled, added unto, or expunged by the vote of two thirds of the members of said Society, except the 14th article, that shall remain unaltered during the existence of said Company. For the true and faithful fulfilment of the above covenant and agreement, we individually bind ourselves to each other, under the penal sum of one hundred thousand dollars. In witness whereof we have hereunto set our hands and seals, the day and date first above written.

In connexion with the above articles of agreement of the "Kirtland Safety Society," I published the following remarks, to all who were preparing themselves, and appointing their wise men, for the purpose of building up Zion and her Stakes, in the January number of the *Messenger and Advocate*—

It is wisdom, and according to the mind of the Holy Spirit, that you should call at Kirtland, and receive counsel and instruction upon those principles that are necessary to further the great work of the Lord, and to establish the children of the kingdom, according to the oracles of God, as they are had among us; and further, we invite the brethren from abroad, to call on us, and take stock in our "Safety Society;" and we would remind them also of the sayings of Isaiah, contained in the 60th chapter, and more particularly the 9th and 17th verses, which are as follows—"Surely the isles shall wait for me, and the ships of Tarshish first, and to bring thy sons from far, their silver

and their gold (not their bank notes) with them, unto the name of the Lord thy God, and to the Holy one of Israel, because he hath glorified thee. For brass I will bring gold, and for iron I will bring silver, and for wood, brass; and for stones, iron. I will also make thy officers peace, and thine exactors righteousness." Also 62nd chapter, 1st verse—"For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

J. SMITH, jun.

During the winter, the House of the Lord at Kirtland was filled to overflowing with attentive hearers, mostly communicants; and in the evenings of the same, the singers met under the direction of Elders Luman Carter and Jonathan Crosby, junior, who gave instructions in the principles of vocal music.

On Monday evenings the Quorum of High Priests meet in the west room of the attic story, where they transact the business of their particular Quorum. On Tuesday evenings the Seventies occupy the same room. On Wednesday evenings the rooms are occupied by the Quorum of Elders. And on Thursday, P.M., a prayer meeting is held in the lower part of the house, free for all, though generally conducted by Patriarch Joseph Smith, senior. The Twelve, the High Council, and other Quorums, generally, meet each week to transact business, and during the week the "Kirtland High School" is taught in the attic story, by H. M. Hawes, Esq., professor of the Greek and Latin languages. The school numbers from one hundred and thirty-five to one hundred and forty students, divided into three departments—the classics, where the languages only are taught; the English department, where mathematics, common arithmetic, geography, English grammar,

writing, and reading are taught; and the juvenile department, the last two having each an assistant instructor. The school commenced in November, and on the first Wednesday in January the several classes passed a public examination in presence of the Trustees of the school, parents and guardians, and their progress, in study, was found of the highest order.

Owing to the multiplicity of letters with which I was crowded from almost every quarter, I was compelled to decline all not post paid, and gave notice of the same, in the *Messenger*.

The brethren in Missouri were very busy in gathering into Caldwell county, entering United States land, building houses, and preparing to put in crops in the spring.

On the first of February, 1837, the firm of O. Cowdery and Co. was dissolved by mutual consent, and the entire establishment was transferred to Joseph Smith, junior, and Sidney Rigdon; and Warren O. Cowdery acted as their agent in the Printing Office and book-bindery, and editor of the *Messenger and Advocate*.

During the quarter ending March the 3rd, thirty-two Elders, seven Priests, three Teachers, and two Deacons' licenses were recorded in the License Records in Kirtland, by T. Bardick.

A short notice only was given, that a solemn assembly would be called, of the official members of the Church, on the 6th of April, for the purpose of washing, anointing, washing of feet, receiving instructions, and the further organization of the ministry.

Meetings were held by the different Quorums on Monday, 3rd, Tuesday, 4th, and Wednesday, 5th, to anoint such of their respective members as had not been washed and anointed, that all might be prepared for the meeting on the 6th.

(To be continued.)

AMERICAN ANTIQUITIES—THE MOUNDS IN THE WEST.

(From the *Wheeling (Va., U. S.) Times*, Nov. 12.)

We had the pleasure of being present and assisting in a partial opening of one of the largest mounds on the flats of Grave creek, on Thursday last. The mound is situated on the farm of Mr. Price, some

mile or more east of Moundsville, and was partially opened by Mr. Morris and others, in 1852. They discovered and got out a part of a stone covered with characters, similar to the one found in the large

mound, but of larger size. This portion was sent to an institution at Richmond soon after its discovery, and there lost sight of. The smaller stone found in the large mound, has not been carefully preserved, and the existence of it with the singular characters thereon, as a relic of a past age and another people, than any with whom the English settlers of this country are acquainted, has been denied by persons who have published voluminous works within the past five years. The object of digging into this mound at this time, was to find if possible, the remainder of the stone, and thus establish the fact rendered certain to the minds of all those who have seen either of those already found, viz.:—That the ones who built these mounds had an alphabet, and could, by that, convey ideas to the minds of absent persons, in language. It is well known that the Indians had no such means—no written alphabet.

It is true, there are other proofs beside these, that there was an anterior race who occupied our valleys, and the objects now seen in the valley at the mouth of Grave creek, lead us to the conclusion that that valley was once densely populated by an intelligent and warlike people.

The proofs are these mounds, and the system with which they are made, the fact that in the centre of them are found altars and ashes, ornaments—among which was a copper ring, the brazing of which could neither be cut with file nor diamond—the fact of the remains of forts being found here, laid off with mathematical accuracy, and many other things of the same positive character.

In the valley at the mouth of Grave creek are some twenty mounds, and one trace of a fort, while on the west side of the river are two fortifications, one on the summit of the hill, and the other on the plain. These are admirably adapted for the purpose of defence and for observation, and are works for which our Indians had no occasion, and which they never built.

There is no more interesting study than that afforded by these evidences of a people that have long since passed away, and we trust it may be pursued by those who have taken an interest in it, until their character is fully determined.

[The Book of Mormon is a correct history of that ancient and enlightened people. Read it, and get knowledge.—ED.]

VARIETIES.

GLEANINGS.—A decree for the formation of ten new battalions of Chasseurs de Vincennes, has been signed.—Arrangements are being made whereby the poor of Paris may have medical assistance, including the services of midwives, at their own homes gratis.—A great number of persons continue to be arrested in the French provincial towns on charges of disaffection to the government.—The Swedish government has decided on a vast system of railways, the execution of which will be confided to an English company.—The olive crops promise to be most abundant in the Ionian islands.—By a recent decree the Emperor of Hayti admits Protestant Bibles, Testaments, and books into his island free of duty.—Turkey wants the guarantee of England and France for the raising of a loan of £4,000,000 sterling.—Ribbonism appears to be reviving in Ireland.—A movement to establish a "Labour Parliament," for the "emancipation of labour from capital," has been commenced in Manchester.—Maria da Gloria, Queen of Portugal, died Nov. 15th, leaving seven children. The king consort was declared regent. She was the daughter of the late Emperor of Brazil, Don Pedro I., by his first consort, the Archduchess Leopoldine of Austria, and was born at Rio de Janeiro, April 4, 1819.—The moustache is coming into favour among working men.—The Irish have at length become a bread-eating people, the consumption of breadstuffs is said to be enormous.—The bishop of the Cape of Good Hope mentions that some English emigrants have been converted to Mahomedanism by certain Malay settlers.—Free trade is working its way in Sweden.—A "Central Co-operative Agency," enrolled under the provisions of Mr. Llaney's act "for legalizing the formation of Industrial and Providential Societies," has been estab-

lished in Oxford Street, London, for the purpose of supplying unadulterated articles of food.—General Gortschakoff's son, it appears, was among the slain at Oltenitza.—Prince Gortschakoff has seized and imprisoned the Boyar Kostakar Grazean, the head of one of the noblest families in Wallachia, with three of his friends.—The native soldiery of Wallachia have been incorporated with the Russian army.—An English fleet of four steam-ships, under Admiral Dundas, entered the Black Sea, Nov. 14, for the avowed purpose of examining the coasts and ports between the Bosphorus and Varna, while a French fleet of equal force sailed about the same time to survey the coast between the Bosphorus and Batoum.—The Pope finds himself in great difficulties from maladministration of the Government officials, and malversation of the public resources.—Matters look rather cloudy with England at the present time—there is a complicated relation with Russia and Turkey, a very unsettled state of affairs in Burmah and Northern India, and a vital struggle between capital and labour at home.—Five or six hundred of the United States' troops are deputed to California to suppress the Indian disturbances in the interior of that state.

THE REWARD OF MARTYRDOM.

On Patmos' shore th' inspired Apostle stood,
 With wondering eyes the distant future viewed,
 Favoured of Him who rules the host of heaven,
 Led by Almighty power—to him 'twas given
 The page of dark futurity to scan,
 And mark the downfall of the pride of man.
 Fearful and strange, dark forms of phantom birth,
 Heaven-destined scourges of a sinful earth,
 Before him rose. With awe the Prophet gazed,
 When lo! a deafening shout of joy was raised:
 Before the throne he saw a chosen band
 In glittering crowns and shining garments stand,
 Then prostrate fall, before the feet of Him
 Who dwelt of old amid the Cherubim.
 Again, and Heaven's vast arch with triumph rung,
 As thus in unison the chorus sung—
 "Glory to Him who reigns the King of Heaven!
 Glory to Him to whom all power is given!
 He comes! the martyred One! the Paschal Lamb!
 Now King o'er all—the glorious I AM!
 To Him be honour, praise, and glory given,
 By all the Saints of earth, and hosts of heaven!"
 But see! He holds the book! He breaks the seal!
 With the pale Horse arise both Death and Hell,
 And power is theirs, upon the hapless earth
 To scatter fire and tempest, plague and dearth.
 Alas! for those who choose the wretched road
 Which leaves them slaves to sin and foes to God!
 Their names inscribed on Satan's dismal page,
 An awful doom will be their heritage.
 But who are they in robes of dazzling white,
 That next appear before the Prophet's sight?
 Beneath the altar's sacred shade they stand,
 Noble in mien, a godlike, glorious band!
 So these are they who, leaving all beside,
 For Jesus' sake have struggled, fought, and died;
 Who, following in the steps their Master trod,
 Armed with the Spirit's sword, the Word of God,
 Undauntedly have braved an angry world,
 Which on their heads Satanic hatred hurled,
 Champions of truth, Immortal Truth, they stood,

And sealed their testimony with their blood;
 True to their King, by sinful men denied,
 Nobly for Him they fought, for him they died,
 And now they claim his vengeance, for their doom
 Upon the earth, whose hour is well nigh come.
 "How long, O Lord, the true and Holy One,
 Ere their long course of sinfulness is run?
 They spurn thy word, thy precious Son they slew,
 Thy martyred servants cry for vengeance too."
 The King replies—"Beloved to you 'tis given
 To know the will of Him who reigns in heaven;
 Rest, till the chosen Saints, who yet remain,
 Die, for their faith, and end the glorious train.
 Then shall the foes of heaven in anguish mourn,
 And then with glory shall the Saints return,
 Then shall my martyred ones receive their crown,
 And Earth no more be cursed by Heaven's frown."
 O blest, thrice blest are they whose blood is shed
 For Him their Saviour and their martyred Head!
 The self-denying ones, their trials o'er,
 What bliss awaits them on that radiant shore—
 Eternal life, the martyr's deathless name,
 A crown of glory, and immortal fame,
 Their Maker's praise, their Saviour's endless love,
 And lasting honour from the hosts above,
 By every Saint of God revered and blest,
 Kings they will reign through earth's Millennial rest.
 This their reward, when that reward is due,
 For He who promised is for ever true,
 And they who suffer less, but suffer still,
 With them shall worship Him on Zion's hill.

I. E. R.

ADDRESS.—Noah T. Guyman, 30, York Place, Britannia Square, Worcester.

LIST OF MONIES RECEIVED FROM THE 1ST TO THE 8TH DECEMBER 1853.

James Frewin	£5 0 0	Brought forward.....	£96 10 0
George Bramwell	5 0 0	John Hole	5 0 0
Samuel Johnson.....	3 10 0	Simon Iwin	7 0 0
Samuel Church	10 0 0	Samuel Gentle	5 0 0
James Linforth	6 0 0	Griffith Roberts	1 10 0
John McComie	13 0 0	George Picton.....	5 0 0
John Memmott	20 0 0	John B. Pears.....	4 0 0
Richard Morris	5 0 0	John Kessell	1 10 0
Henry McCreery	25 0 0	David Rees	0 15 0
George Simpson.....	4 0 0		
Carried forward.....	£96 10 0		£126 5 0

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 53.—Vol. XV. Saturday, December 31, 1853. Price One Penny.

HISTORY OF JOSEPH SMITH.

(Continued from page 845.)

At an early hour on Thursday the sixth, the official members assembled in the House of the Lord, when the time for the first two or three hours was spent by the different Quorums in washing of feet, singing, praying, and preparing to receive instruction from the Presidency. The Presidents, together with the Seventies and their Presidents, repaired to the west room in the attic story, where, for want of time the preceding evening, it became necessary to seal the anointing of those who had recently been anointed and not sealed.

Another subject of vital importance to the Church, was the establishing the grades of the different Quorums. It was ascertained that all but one or two of the Presidents of the Seventies were High Priests, and when they had ordained and set apart [any] from the Quorum of Elders, into the Quorum of Seventies, they had conferred upon them the High Priesthood also. This was declared to be wrong, and not according to the order of heaven. New Presidents of the Seventies were accordingly ordained to fill the places of such of them as were High Priests, and the *ex officio* Presidents, and such of the Seventies as had been legally ordained to the High Priesthood, were directed to unite with the High Priests. All the Quorums then assembled in the lower room of the Lord's House, where they were addressed by the Presidents from the stand.

President Joseph Smith, junior, addressed the assembly and said, that the Melchisedec High Priesthood was no other than the Priesthood of the Son of God; that there are certain ordinances which belong to the Priesthood, from which flow certain results; that the Presidents or Presidency are over the Church; and revelations of the mind and

will of God to the Church, are to come through the Presidency. This is the order of heaven, and the power and privilege of this Priesthood. It is also the privilege of any officer in this Church to obtain revelations, so far as relates to his particular calling and duty in the Church. All are bound by the principles of virtue and happiness, but one great privilege of the Priesthood is to obtain revelations of the mind and will of God. It is also the privilege of the Melchisedec Priesthood, to reprove, rebuke, and admonish, as well as to receive revelation. If the Church knew all the commandments, one half they would condemn through prejudice and ignorance.

A High Priest, is a member of the same Melchisedec Priesthood with the Presidency, but not of the same power or authority in the Church. The Seventies are also members of the same Priesthood, are a sort of travelling Council or Priesthood, and may preside over a Church or Churches, until a High Priest can be had. The Seventies are to be taken from the Quorum of Elders, and are not to be High Priests. They are subject to the direction and dictation of the Twelve, who have the keys of the ministry. All are to preach the Gospel, by the power and influence of the Holy Ghost; and no man can preach the Gospel without the Holy Ghost.

The Bishop is a High Priest, and necessarily so, because he is to preside over that particular branch of Church affairs, that is denominated the lesser Priesthood, and because we have no direct lineal descendant of Aaron, to whom it would of right belong. This is the same, or a branch of the same, Priesthood, which may be illustrated by the figure of the human body, which has different

members, which have different offices to perform; all are necessary in their place, and the body is not complete without all the members.

From a retrospect of the requirements of the servants of God to preach the Gospel, we find few qualified even to be Priests; and if a Priest understands his duty, his calling, and ministry, and preaches by the Holy Ghost, his enjoyment is as great as if he were one of the Presidency; and his services are necessary in the body, as are also those of Teachers and Deacons. Therefore, in viewing the Church as a whole, we may strictly denominate it one Priesthood.

I frequently rebuke and admonish my brethren, and that because I love them, not because I wish to incur their displeasure, or mar their happiness. Such a course of conduct is not calculated to gain the good will of all, but rather the ill will of many; therefore, the situation in which I stand is an important one; so, you see, brethren, the higher the authority, the greater the difficulty of the station; but these rebukes and admonitions become necessary from the perverseness of the brethren, for their temporal as well as spiritual welfare. They actually constitute a part of the duties of my station and calling. Others have other duties to perform, that are important, and far less enviable, and may be just as good, like the feet and hands, in their relation to the human body—neither can claim priority, or say to the other, I have no need of you. After all that has been said, the greatest and most important duty is, to preach the Gospel.

There are many causes of embarrassment, of a pecuniary nature now pressing upon the heads of the Church. They began poor; were needy, destitute, and were truly afflicted by their enemies; yet the Lord commanded them to go forth and preach the Gospel, to sacrifice their time, their talents, their good name, and jeopardize their lives; and in addition to this, they were to build a house for the Lord, and prepare for the gathering of the Saints. Thus it is easy to see this must involve them. They had no temporal means in the beginning commensurate with such an undertaking; but this work must be done; this place had to be built up. Large contracts have been entered into for lands on all sides, where our enemies have signed away their rights. We are indebted to them, but our brethren from abroad have only to come with their money, take these contracts, relieve their brethren from the pecuniary embarrassments under which they now labor, and procure for themselves a peaceable place of rest among us. This place must and will be built up, and every brother that will take hold and help secure

and discharge those contracts that have been made, shall be rich.

At 4 P.M., President Hyrum Smith addressed the assembly, principally in relation to the temporal affairs of the Church, and censured those who counselled such brethren as moved to this place, when they were not authorized to give advice. He also alluded, in terms of disapprobation, to the practice of some individuals, in getting money from brethren that come in, when it ought to be appropriated to the discharge of heavy debts that are now hanging over the heads of the Church, or the payments of the land contracts which had been made for the benefit of the Saints in this place.

Twenty-five minutes before five, President Oliver Cowdery spoke, opposing the idea of Elders attempting to preach or teach that which they did not know, &c.

President Sidney Rigdon rose a little before 5 P.M., and after referring to the gathering, and the preaching of the Gospel, as the first thing, alluded to the debt which had been contracted for building the Lord's House, and other purposes, and stated three principal items that constituted nearly the aggregate of debt that now remained unliquidated.

First a charge of six thousand dollars which was appropriated and expended in consequence of the brethren being driven by a lawless mob from their possessions in Jackson county. The second was the building of the Lord's House, the unliquidated debt of which was rising of thirteen thousand dollars. The third item of debt was for the purchase of land, that there might be a place of rest, a place of safety, a place that the Saints might lawfully call their own. All this is to lay a foundation for the gathering of Israel, and when the Elders go abroad they can speak understandingly, and urge the necessity and propriety of the gathering, from the facts that we have a place *for them*, and it is the will of God they should come. Prey not one upon another, brethren, for the time being, and say pay me what thou owest; but contribute all in your power to discharge the great debts that now hang over the Church.

At half-past five, bread and water were distributed liberally among the Quorums, and it was truly a refreshing season to spirit and body. Many brethren and sisters assembled in the evening for prayer and exhortation, and some tarried nearly all night.

Far West, Mo., April 7th.

At a meeting of the Presidency of the Church in Missouri, the High Council, Bishop and Council, it was resolved that the city plot of Far West retain its present form; and that the alleys be opened by a majority of the owners of each square, or

block, when they shall desire it; that the price and sale of the town lots be left to W. W. Phelps, John Whitmer, Edward Partridge, Isaac Morley, and John Correll; that Jacob Whitmer, Elisha H. Groves, and George M. Hinkle be a building committee of the House of the Lord in this city (Far West); that Jacob Whitmer be received as High Counsellor until the arrival of President David Whitmer; also that President David Whitmer, John Whitmer, and W. W. Phelps, superintend the building of the Lord's House, in this city, and receive revelations, visions, &c., concerning said house.

JOHN CORRELL, Clerk.

David W. Patten preferred a charge against Lyman Wight, for teaching erroneous doctrines, which was investigated by the High Council at Far West, April 24th, 1837.

Seymour Bronson, George P. Dykes, and others, testified that Lyman Wight said, that we (the Church) were under a telestial law, because God does not whip under a celestial law, therefore He took us (the Church) out of doors to whip us, as a parent takes his children out of doors to chastise them; and that the Book of Doctrine and Covenants was a telestial law; and the Book of Commandments (a part of the revelations printed in Jackson county) was a celestial law.

The Presidency decided, with the approbation of the Council, that Lyman Wight had taught erroneous doctrine, and that he make an acknowledgement to the Council; also that he go and acknowledge to the Church where he had preached such abominable doctrine.

NATHAN WEST, Clerk.

Joshua Fairchild, David Pettegrew, Benjamin Johnson, and Sheffield Daniels, entered a complaint against John Patten, for not fulfilling his contracts, or covenants, in consequence of which they were materially injured; which was proved by Lyman Wight and Abigail Daniels, before the High Council at Far West, May 22, 1837.

After a long investigation by the Counsellors and parties, the Presidency, W. W. Phelps, and John Whitmer, [it was resolved] that both accuser and accused should be disfellowshipped, if they did not settle their difficulties. Jesse Hitchcock was then cut off from the High Council.

James Emmet, who had previously been disfellowshipped, made satisfaction, and was restored to fellowship; and John Correll was appointed agent to the Church, and keeper of the Lord's Store House.

HARVEY GREEN, Clerk.

(To be continued.)

CATECHISM FOR CHILDREN.

BY ELDER JOHN JAQUES.

(Continued from page 840.)

CHAPTER X.

FAITH—REPENTANCE.

1. Q. What is the first principle of the Gospel, or plan of salvation?

A. Faith.

2. Q. In whom must we have faith?

A. In God, and in His Son Jesus Christ. Book of Mormon, Mosiah ii. 2. John iii. 16.

Q. Repeat the passages.

A. "Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend."

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

2. Q. Is it necessary that all men

should exercise faith in order to secure salvation?

A. Faith is required in all men. Heb. xi. 6. Mark xvi. 16.

Q. Repeat the passages.

A. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

"He that believeth not shall be damned."

3. Q. What is faith, besides being the first principle of salvation?

A. Faith is a principle of power, in fact the foundation of power. Mark xi. 22—24.

Q. Repeat the passage.

A. "Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea: and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall

have whatsoever he saith. Therefore I say unto you, What things soever you desire, when ye pray, believe that ye receive them, and ye shall have them."

4. Q. Name some events in which the power of faith was manifested.

A. By faith Enoch was translated without seeing death; by faith the children of Israel, under Moses, passed through the Red Sea, as on dry land, while the Egyptians in attempting to do the same were drowned; by faith the walls of Jericho fell down, at the blowing of the rams' horns, and the shouting of the people; by faith the brother of Jared saw the Lord; and by faith Nephi learned that his seed would fall away from the truth, and also that the Gospel, and the record of their fathers, should in the latter days be made known among them.

5. Q. If faith is so powerful, can we not be saved by it alone, as some men believe?

A. No, faith without further obedience is useless. James ii. 14, 20, 26.

Q. Repeat the passage.

A. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? . . . But wilt thou know, O vain man, that faith without works is dead. . . . For as

the body without the spirit is dead, so faith without works is dead also."

6. Q. What is the second principle of salvation?

A. Repentance.

7. Q. Does repentance consist in mourning and groaning, and hanging down our heads sorrowfully?

A. No, a man might do all those things, and yet never repent.

8. Q. Then what is repentance?

A. Forsaking sin, with full purpose of heart to work righteousness. Isaiah lv. 7.

Q. Repeat the passage.

A. "Let the wicked man forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

9. Q. Is it necessary for all men to repent?

A. Yes, none who have arrived at years of accountability can be excused. Luke xiii. 3. Acts xxiv. 47.

Q. Repeat the passage.

A. "Except ye repent, ye shall all likewise perish."

"That repentance and remission of sins should be preached in his name among all nations."

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 31, 1853.

CLOSE OF THE FIFTEENTH VOLUME OF THE "STAR."—This Number completes the present rather extensive, but we trust interesting and instructive, Volume. By the good hand of our God we have been sustained from the commencement to the close of another year's editorial labours and cares; and whatever may have been our inability or failings in the discharge of our duties during the passing year, we firmly believe that our efforts have been appreciated by, and have been made a blessing to, thousands, and also will be a blessing to thousands who yet have no knowledge of us. To stand forth as public instructors of so great, noble, and intelligent a people as the Saints of the Most High, is a matter incurring serious responsibility, but we are continually sustained by the thought that we are blessed with the inspirations of the Holy Spirit of Truth, and by the faith of the thousands of Zion's children at home and abroad. This thought gives vigour and freshness to us in the midst of our oftentimes arduous duties, and compels the conclusion that our strength is not spent in vain.

On a review of the past year, we are led to think that it is one which will be long, long remembered by the Saints, as a remarkable period in the sacred history of the nineteenth century. Why is 1853 a remarkable period? First—because this year witnessed the laying of the corner-stones of the Temple of the Lord in the heights of

Zion, that Temple to which worshippers from many nations shall flow, saying—“Come, and let us go up to the mountain of the Lord, and to the House of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.”

Reader, can you fully tell the blessings which will be conferred on the thousands of inquiring pilgrims who will go up to that House in the mountains, to receive the ordinances of salvation and exaltation for themselves and their countless dead? If you can fully describe these blessings, we must confess inferior intelligence, our powers of conception and description are altogether inadequate to the task, we can only realize a faint inkling of the grand and glorious benefits which God has in store for the righteous, and which will from time to time be made known in His holy temples. Then will not 1853 be a marked era in the history of redemption? We think it will. The Prophets of old, and the martyred Prophets of the last days, must look down, from their high stations, upon the doings of their brethren on the earth, with peculiar satisfaction and delight, for Prophets, though dead, yet live, and certainly rejoice that their predictions are being so vigorously and exactly fulfilled by their mortal co-workers.

During the present year, too, principles of a startling character to many, but of infinite importance to all, have been published, and made clear to the minds of the Saints. The lofty principles of celestial union and government have been in a measure unfolded to the Saints, and, though those principles were mortally and diametrically opposed to their previous notions, we rejoice to know that those persons who look to us for light and guidance have been enabled to come to a satisfactory degree of understanding. Indeed, in no previous year do we think that the Saints generally have made such astonishing progress in understanding the will of God. Their minds have expanded, and they have been enabled to comprehend, in an encouraging degree, the purposes of the Great I AM. But as the Saints have received more light, as their understanding has been enlarged, their responsibilities are increased proportionately. If ever the Saints were bound to walk circumspectly, and give heed to the dictates of wisdom, it is *now*; and this incumbency will increase and not diminish upon the Saints until they are purified as their Father in heaven is pure. Therefore do we earnestly warn, exhort, and beseech the Saints to *beware*, to *reflect*, to *weigh and consider thoroughly*, before they put forth their hands to evil, or set their feet in the paths of folly. The first downward step should be rigidly guarded against, as when the first step is taken in wickedness, further steps will follow with gradually less compunction, though with far greater guilt. Remember, too, that though a false step may be retraced, the remembrance of it often lives, and sometimes eats into the soul like a canker. A wound may be healed, but an indelible *scar* may remain. And all scars are not honourable.

Towards the latter part of the year some of the most influential portions of the public press were led to notice “Mormonism,” and publish their comments and sentiments upon it. In some of these notices a “certain fearful looking for” was distinctly avowed, which tokens that the time is at hand when men’s hearts will fail them for fear of the stupendous events attending the upbuilding of the kingdom of God on earth. But, with Israel, “All is well.”

In the valleys of the mountains, the blessing of the Almighty has been extensively vouchsafed to the Saints—they have been blessed in their flocks and their herds, and in the fruits of the earth, as well as in the richer and more precious spiritual things. Intelligence has been poured out upon the Saints, and they have increased in knowledge, unity, faith, and good works. Though, latterly, inconvenience has arisen through the restless Indians, yet we confidently anticipate that the wise and

comprehensive measures of Governor Young, vigorously carried out by the people of Utah, will be amply sufficient, under the blessing of Heaven, for the emergency, and will place the territory in a more secure position than it has ever been before. Indeed, the last advices concur in the belief that the difficulties were at an end.

The work, generally, as regards the Foreign missions, has made a cheering progress. The Elders, though some have been persecuted, have been blessed of the Lord, and soon we hope to hear of the Gospel going forth to every nation and kingdom, that every kindred may be warned of the coming of the Son of Man.

In conclusion, we will say a word to our subscribers. Before making your final arrangements as to your subscriptions for the next year's Volume of the *Star*, ponder well both sides of the question—*Two Stars* for two pence, or *one Star* for two pence. When you have pondered this question well in your minds, make a decision on the righteous and wise side. The *Star* is the only work published by the Church, which contains a particular history of this, the first and most important Foreign mission from Zion, and a general history of all the missions, and of the whole Church. *Two Stars* each may appear too much for some of the Saints, but that number of copies will not appear a burden when back Volumes can not be obtained for love nor money. The serious expense of reprinting upwards of sixteen Volumes of such a work as the *Star*, will, we fear, cut off all hopes of future supply by that means. It is surely better to have two *Stars* than one. If you do not wish to keep two *Stars* for yourself or your family, fold one nicely in an envelope and present it to your neighbour, or fellow-townsmen, that he may have light to walk by in these "perilous days," when the fogs of priestcraft and "no revelation" have all but excluded the rays of the Sun of Righteousness. For our part, we purpose that Volume XVI. shall present an appearance that will convince our subscribers that we are not unmindful of the interests of this little luminary over which we are appointed to preside.

We pray that the blessing of God may continue, not only with us, but with all those who desire to work righteousness. And as this year closes with the date of our present Number, we take the liberty to wish our readers a most happy New Year.

HOME INTELLIGENCE.—*London Conference*.—London, December 14, Elder James Marsden writes. The Conference, generally, was in a good condition. The Priesthood were united, and peace and harmony characterized their proceedings.

Kent Conference.—Brighton, December 14, Elder J. W. Lewis writes. Mobbing was not so rife as when he last wrote us, the clergy had spent the strength of their ire. A spirit of inquiry was manifested throughout the Conference, the meetings were much better attended than ever before, and, altogether, prospects were cheering. In some places where the printed word had previously been rejected, it was being well received, and the work was breaking forth into new places. In some of the towns or villages, where the Saints had been deprived of their meeting rooms, generously disposed persons, out of the Church, had come forward and opened their houses, and also defended the doctrine of the Church.

WANTED, A LESSON FOR WOMEN MUTILATORS.

(From the Morning Chronicle.)

Unless we can check this wholesale system of women mutilating, society itself must relapse into its primitive barbarism. If Government cannot vindicate its primary function in the very first and largest of the social relations, law may as well disclaim its pretensions to maintain social security. All that we can do is to persist in calling public attention to this intolerable national disgrace. If it be said that

a severe law has failed, all that we can urge is to increase its severity. The monsters we have to deal with are not men—they can only be treated as brutes, with brutal instincts, and therefore amenable only to brutal correction. Anything but the coarsest and roughest material treatment is useless in these cases. Flogging is, as was suggested in Parliament, at least worth the trial—and that not a conventional whipping, but a sound and bloody scourging of an intelligible character. We cannot afford to dally with the present state of things—unless we can put down wife murdering, the London savages will put us down. And what we especially want is, not a mere flogging at Newgate, but the old-fashioned cart's-tail discipline, where the criminal is knouted on the very spot of his crimes. The low neighbourhoods of London want a spectacle of this sort. They hear neigh-

bour being "policed" for beating his wife—we must now try the effects of bringing the savage's punishment to their doors. The rumour of six month's imprisonment is no reliable example; but what if we exhibit the lash dripping with blood, and the wholesome sight of a villain's back scored and flayed, in the courts and alleys which have resounded with his victims moans and agonies? The lower classes of London—who, we regret to say, never interfere when a woman is murdered—want a lesson. We can think of nothing so efficacious, in this crisis of public morals—for such it is—as a "husband" flogged to fainting, and literally within an inch of his life, on the very spot which he has desecrated by kicking, stamping on, gouging and tearing the naked form of her whom he has sworn to love and to cherish.

[There seems something ominous in this spreading disposition for woman-thrashing in this, reputedly, most enlightened nation on the earth. When we look abroad upon the abominations and cruelties which are committed even in the most civilized and religious nations of the earth, we are led to think that the interference of the Lord in the relations of the sexes could not be more timely than in the present day, when He has revealed to His servants on the earth, the celestial order of family organization and government. Let us hope that that order will speedily spread over the earth, and sweep from its surface the sickening evils which almost universally abound.—ED.]

VARIETIES.

"MADAM," said a cross-tempered physician to a patient, "if women were admitted to Paradise, their tongues would make it a purgatory." "And some physicians, if allowed to practise there," replied the lady, "would soon make it a desert."

AN AID TO ORATORY.—We were a good deal amused at an anecdote we heard the other day, of a certain preacher, whose calling confined him within the limits of old Kentucky. He had preached in his parish many years, and, of course, ran rather short of the eloquence so much needed to keep his parishioners awake and astonished. Let him preach ever so well it made no difference—they had got used to him and used to sleeping, and sleep they would, to his great annoyance. At last he hit upon an expedient to bring 'em up all standing, as the saying is. He procured a small tin whistle, which he took with him to the pulpit, and after taking his text and "blazing away" till his lungs were sore, and his hearers all comfortably dozing and nodding approval to each other, he suddenly drew it forth and gave a shrill toot a toot. In an instant the whole congregation were awake, and upon their feet, staring at each other, and wondering what in the name of pickles and human nature (as Sam Slick says) was to come next. "You're a set of smart specimens of humanity, ain't you?" said the divine whistler, as he slowly gazed around on the astonished assemblage. "When I preach the Gospel to you, you all go to sleep; but the moment I go to play the devil, you're wide awake, up and coming, like a rush of hornets with a pole in their nest."

GLEANINGS.—The clouds of war thicken in the east.—Admiral Harrison, master of a small vessel, named *Kate*, of Goole, being deserted by his crew when the vessel was loaded at Hartlepool and ready for sea, determined to put to sea for London by himself, his only living companion being a dog. Eight days after, he

employed a waterman at Gravesend to take him up the Thames.—The Bishops of London, Exeter, and Oxford, permit clergymen in their dioceses, and under their jurisdiction, to establish and carry on institutions decidedly conventual.—An awkward difference is pending between the Roman Catholic Church and the Princes of South Germany—being a struggle between the Church and the State for supremacy.—In the Black Sea, a Russian steam-frigate, laden with warlike stores, and having on board 1,500 soldiers, got near shore in a fog, when the Turkish garrison at Batoum fired into and sunk her. The *Nil*, Egyptian steam-frigate, came up at the time and conveyed twenty-six souls—the total number saved from the Russian vessel, prisoners to Constantinople.—The British ship *Lady Evelyn*, Captain McClellan commander, while on a voyage from Hong Kong to San Francisco, was wrecked on one of the Madjiscosema group of islands, whereby 250 lives were lost.—The Emperor of Russia has withdrawn the whole of his funds from the Bank of England, and closed his account with that establishment, and also with the Bank of France.—Sulphur ore, in great plenty, has been discovered in Wicklow.—No less than 500 seamen and marines have deserted from Her Majesty's ships at the home ports within the last two or three months.—A letter was recently written in Lower Bavaria, signed "Maria," addressed "To my dead mother in eternity," and stealthily pinned to the graveclothes of the dead uncle of the writer.—The Russians, it is said, are making extensive preparations for the spring campaign. Marshal Paskiewitch is to command the army in the Moldo-Wallachian provinces, which is to number 200,000 men, besides 100,000 reserves.—The sultan, not wishing to give a religious character to the war, has refused the offer of the Ulemas to furnish gold and silver for the government from the treasuries of the Church.—The Affghans, under Dost Mahomed, are at war with Russia, and he purposes passing through Persia whether the shah is willing or unwilling.—The Khan of Bokhara has been killed by the Affghans. His place is taken by the late grand vizier, an Affghan prince, called Ildhirim the Thunderbolt, a bitter enemy to Persia and Russia.—The new Greek Patriarch, Antymos, has requested that himself and all the Greek synod may be permitted to accompany the sultan next spring, when he leaves for the army.

ADDRESS.—John Mayer, 5, Walker's Buildings, Castle Fields, Shrewsbury.

LIST OF MONIES RECEIVED FROM THE 8TH TO THE 15TH DECEMBER 1853.

James Walker	£20 0 0	Brought forward.....	£141 12 6½
Abraham Smith	5 0 0	Joseph Akers	4 2 3
T. C. Armstrong	100 3 3½	Charles A. Harper	5 0 0
Lewis Davies	1 10 0	John McComie.....	20 12 10
Henry Savage	10 0 0	Thomas Clarke	5 0 0
Edward Sutherland	0 15 3	A. N. McFarlane.....	13 5 10
William McGhie	4 4 0	Abraham Smith	4 0 0
Carried forward.....	£141 12 6½		£193 13 5½

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